

# THE ADVENT REVIEW, AND SABBATH HERALD.

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

VOL. VI.

ROCHESTER, N. Y., THIRD-DAY, NOVEMBER 7, 1854.

No. 13.

## THE REVIEW AND HERALD

IS PUBLISHED WEEKLY

At South St. Paul-st., Stone's Block,  
No. 23, Third Floor.

TERMS.—One Dollar a Year, in Advance.

J. N. ANDREWS, R. F. COTTRELL, URIAH SMITH,  
Publishing Committee.

JAMES WHITE, Editor.

All communications, orders, and remittances should be  
addressed to JAMES WHITE Rochester, N. Y. 109 Mon-  
roe Street, (post-paid.)

### Leading Doctrines.

*The Bible, and the Bible alone, the rule of faith and duty.*  
*The Law of God, as taught in the Old and New Testaments*  
*unchangeable.*  
*The Personal Advent of Christ and the Resurrection of the*  
*Just, before the Millennium.*  
*The Earth restored to its Eden perfection and glory, the final*  
*Inheritance of the Saints.*  
*Immortality alone through Christ, to be given to the Saints*  
*at the Resurrection.*

## THE ATONEMENT.

BY J. M. STEPHENSON.

(Continued.)

I now pass to consider, second, that portion of Sacred Writ which represents Jesus Christ as dying for us; dying in our stead; giving his life a ransom for many: such as, "I lay down my life for the sheep," "He gave himself for us," "He died the just for the unjust," "Christ was once offered to bear the sins of many," "Christ died for us," &c.

To prove that Christ died for man in the sense of dying in his *stead*, I will first quote those texts of Scripture which have unquestionably that meaning, and which cannot be so construed as to mean anything else without great violence both to the texts, and their contexts. Nor are such texts wanting: they are almost innumerable. The speech of Caiphas the high priest is right to the point. "And one of them, named Caiphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not." John xi, 49, 50. Here the high priest plainly declares that Christ or the nation must perish; and that by putting Christ to death the nation might escape. All must admit that the preposition *for*, in this instance, signifies *instead of*. It was expedient that Christ should die *for* (instead of) the nation. Also, Rom. v, 6-8. "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." The same Greek particle is translated *for* in each of these four instances; and they evidently have the same signification.

Verse 5 indubitably fixes the sense in which Christ died for us: "For scarcely for (instead of) a righteous man will one die: yet peradventure for (instead of) a good man some would even dare to die." On this passage Doddridge has remarked, "One can hardly imagine any one would die for a good man, unless it were to redeem his life by giving up his own." According to Watson, the Hebrew term, answering to the Greek particle here translated *for*, is used in the same sense in David's lamentation for his son Absalom. "And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom! my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" 2

Sam. xviii, 33. What else could David mean except to wish that he had died in Absalom's stead?

The same original term is rendered "in the room of" in Matt ii, 22. "But when he heard that Archelaus did reign in Judea in the room of his father Herod," &c. It is also rendered *for* in the following instances. Luke xi, 11. "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for (instead of) a fish give him a serpent?" When the same preposition is applied to the death of Christ, (Mark x, 45,) shall we not give it the same meaning? Hear the language of our Saviour: "For even the Son of man came not to be ministered unto but to minister, and to give his life a ransom for (instead of) many." Paul says speaking of Christ: "Who gave himself a ransom for (instead of) all." 1 Tim. ii, 6. In both these instances reference is evidently made to the blood of the victim which was offered upon the altar to make an atonement for the soul, or life. See Lev. xvii, 10, 11, "For the life of the flesh is the blood; and I have given it to you upon the altar to make an atonement for your soul: for it is the blood that maketh an atonement for the soul; for the life of the flesh is in the blood." Here it is the blood (i. e., the life) of the victim which is to make an atonement for the soul; and to make an atonement for the soul is the same as to be a ransom for the soul, as will appear by reference to Ex. xxx, 12-16. "They shall give every man a ransom for his soul unto the Lord, that there be no plague among them." Here the plague was death; the ransom from death was the blood (i. e., the life) and the soul, thus ransomed, evidently signifies the life; for, as has been shown, the life of the victim, in all the sacrifices, was substituted for the life of man.

With this view, we are prepared to understand what our Lord means when he says, he "gave his life a ransom (i. e., an equivalent, or price) for (instead of) many." Compare also Isa. liii, 10. "Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin," &c. What was to be made an offering for sin? Ans. His (Christ's) SOUL. That *his soul* here signifies his *life*, will appear evident by comparing it with John xi, 11, where Christ speaking of himself says, "I am the good shepherd: the good shepherd giveth his life for the sheep." The only reasonable conclusion from this text is, that Christ or his sheep must one or the other die; and that Christ by giving his life saved the life of his sheep: if so he must have died in their stead. The preposition *for*, has, without doubt, the sense of *instead of*, in the following passages of scripture. 2 Cor. v, 15. "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." Also in Heb. ii, 9. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." Here allusion is made to the ancient custom among the Greeks of mingling poison in a cup, with which they inflicted capital punishment. Socrates tasted of this poisonous draught, and died. A cup of deadly poison is represented as being held to the lips of every man, who must drink and die: Jesus Christ takes the cup, and drinks it to the very dregs: "he tasted death for every man; he must, therefore, have died in the stead of every man."

Again in 1 Pet. ii, 21, "For even hereunto were ye called: because Christ also suffered for us," &c. Also Chap. iii, 18. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." He then tells us how Christ

"suffered, the just for the unjust," "being put to death in the flesh." The case stands thus: the *unjust* were condemned to death: Christ, the just, suffered for them, by "being put to death in the flesh" in their stead. That the preposition, *for*, is often used in the sense of *because*, or in consequence of, is freely admitted; but that it is used in the sense of *instead of* in the foregoing texts cannot be reasonably denied. In every example given, you may substitute *instead of*, for the preposition *for*, and it will convey the same idea; and certainly if terms are the representatives of ideas, the meaning of this term is fixed beyond the possibility of a doubt.

In the third place I will investigate those portions of scripture which represent sin as the impulsive cause of the death of Christ; or in which the preposition, *for*, is used to denote causality; which is always the case when it can be substituted by *because*, without changing the sense. For example: "For (because) God so loved the world." It is an acknowledged rule of Grammar, that when *for* can be supplied by *because* without impairing the sense, it is a preposition denoting causality. It is so used, in connection with the death of Christ in Rom. iv, 24. "Who was delivered for our offences;" *because* of our offences. When the expression *because* of sins is coupled with suffering it will admit of no other interpretation; as, "I will chastise you seven times *because* of your sins." Lev. xxvi, 28. And also in the following examples. 1 Cor. xv, 3. "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 Pet. iii, 18. "Christ hath once suffered for our sins." Gal. "Christ gave himself for our sins." "Christ offered one sacrifice for sins." Also Rom. vi, 10. "For in that he died, he died unto sin once." What can this mean only that he died on account of, or *because* of sin? It cannot mean that he was a sinner, and died unto sin by ceasing to be a sinner. It has unquestionably that meaning in Isa. liii, 5. "But he was wounded for (because of) our transgressions, he was bruised for (on account of) our iniquities." In what way could Christ die for our sins only by suffering the penalty due our sins which is death. For a man to die for his own sins, is to suffer the penalty due his sins; to die for another man's sins is to suffer the very penalty that man would have suffered for his own sins, had not a substitute been provided. Just so with Christ: he died for our sins, by suffering the identical penalty we should suffer had not his death been accepted as our substitute; hence the death of Christ, when considered with reference to our sins, must be understood as the punishment our sins merit; but when in reference to God as being a sacrifice to expiate or atone for them.

In the fourth place, I will investigate those passages which represent Christ as *bearing* our sins; which cannot fairly be understood in any other sense than that of bearing the punishment of our sins. Peter says when speaking of the death of Christ, "Who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness: by whose stripes ye were healed." 1 Pet. ii, 24. Peter in this passage evidently quotes from Isa. liii, 11, 12. "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities; and he bare the sin of many." The same expression is used by St. Paul Heb. ix, 23. "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." To bear sin in the language of scripture is to bear the punishment of sin. Hebrew critics say

that the original word rendered *bear* in Isaiah liii, is never used for taking away, but for bearing a burden, and is employed to express the punishment of sins, as in Lam. v, 7: "Our fathers have sinned, and are not, and we have borne their iniquities."

The same idea of bearing sins is expressed by Isa. liii, 5. "But he was wounded for our transgressions, he was bruised for our iniquities." He then tells us in what sense "he was bruised for our iniquities," "the chastisement of our peace was upon him and with his stripes we are healed." Chastisement is the punishment of sin, or at least of a fault; for where there is no fault, there can be no just cause of chastisement. But the apostle Peter applies this very prophecy to Jesus Christ, (1 Pet. ii, 24, "Who his own self bare our sins in his own body on the tree,") to whose immaculate purity, and perfect innocence, all the prophets and apostles bear united testimony. If, therefore, chastisement was laid upon Christ, it could not be in consequence of any fault in him; but in consequence of fault in us; "for our transgressions," "his stripes" were the price of our "healing."

These quotations positively prove a substitution, a suffering in our stead. An innocent person, who had never sinned, "bare in his own body our sins on the tree," and suffered in his own person, as our substitute, the very "stripes" due "our transgressions," and the only means of our "peace," or "reconciliation;" "For if, when we were enemies, we were reconciled to God by the death," &c. Rom. v, 10. The same sentiment is presented to us in a still more striking, and forcible light in the 6th and 7th verses of the same chapter. "All we like sheep have gone astray, we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

Bishop Lowth translates this passage, "and the Lord hath made to light upon him the iniquity of us all; it was exacted and he was made answerable." Other critics render this passage, "he put or fixed together upon him the iniquity of us all; it was exacted and he was afflicted." This passage is inexplicable except upon the principle of the sufferings and death of Christ being vicarious. Watson observes, "Our iniquities, that is, according to the Hebrew mode of speaking, their punishment, are made to meet upon him; they are fixed together and laid upon him; the penalty is exacted from him, though he himself had incurred no penalty personally, and, therefore, it was in consequence of that vicarious action that he was "afflicted," was "made answerable," and voluntarily submitted, "he opened not his mouth."

The apostle Paul uses similar language in 1 Cor. v, 21. "For he hath made him to be sin (a sin offering) for us, who knew no sin; that we might be made the righteousness of God in him." Now, in what sense was Christ made to be sin? Certainly not by being made a sinner; for he was "without sin," "in his mouth was no guile;" nor could it have been by being esteemed a sinner; for, first, "sin" is here placed in contrast to "the righteousness of God," which no one claims to be only in appearance; second, the apostle makes another contrast, in this verse, equally striking. God made him who knew no sin, and consequently deserved no punishment, to be sin; that is, as one justly observes, "it pleased him that he should be punished; but Christ was innocent, not only according to human laws, but according to the law of God; the antithesis, therefore, requires us to understand, that he bore the penalty of the law, and that he bore it in our stead."

I will add one more text to the mass of testimony already adduced upon this point. It is one whose force cannot be evaded. It reads thus: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." Gal. iii, 13. Paul here quotes from the writings of Moses. Deut. xxi, 22, 23. "If a man have committed a sin worthy of death, and he be put to death, and they hang him on a tree, his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged, is accursed of God;) that the land may not be defiled." This infamy was only inflicted, in cases of the most heinous offenses, and was designed to show the light in which

God viewed the persons thus exposed: they were a curse, or execration. On this verse, I will give the remarks of Grotius, which are most conclusive:

"Socinus says, that to be an execration means to be under the punishment of execration, which is true. For *katara* every where denotes punishment proceeding from the sanction of law. 1 Pet. ii, 24; Mark xv, 21. Socinus also admits, that the cross of Christ was this curse; his cross, therefore, had the nature of punishment, which is what we maintain. Perhaps he allows that the cross of Christ was a punishment, because Pilate, as a judge, inflicted it; but this does not come up to the intention of the Apostle; for, in order to prove that Christ was made obnoxious to punishment, he cites Moses, who expressly asserts, that whoever hangs on a tree, according to the divine law, "is accursed of God;" consequently, in the words of the Apostle, who cites this place of Moses, and refers it to Christ, we must supply the same circumstances, "accursed of God," or obnoxious to the highest and most ignominious punishment "for us, that the blessing of Abraham might come upon the Gentiles, &c. For when the apostles speak of the sufferings of Christ in reference to our good, they have special reference to the act of God, and not of men. Hence it is clearly proved that the death of Christ was penal, which it could not be in any other sense than by his taking our place, and suffering in our stead."\*

The foregoing testimony establishes the position (as I humbly believe) that the death of Christ is vicarious; that the penalty of God's law for personal transgression, is removed out of the way of man's salvation, by being strictly inflicted upon a substitute, whom the judge may accept, in the room of all who will voluntarily comply with the conditions he has prescribed, without impairing, in the least degree, the authority of his just, and holy law, or impeaching the honor of his throne, or the rectitude of his moral government; so that God may "be just, and the justifier of him which believeth in Jesus."

Hence, the second difficulty is removed out of the way in harmony with all the attributes of God, and all the great principles and interests of his moral government.

In conclusion, I will consider the atonement in its relation,

1st. To the Father as the Supreme Ruler of the Universe. For the atonement to be of any avail to man, as a guilty and condemned criminal, it must be accepted by the judge. Even though a substitute should be provided, which, in every respect, might be adequate to the claims of the divine law, yet unless the judge should see fit to accept such a substitute, in the sinner's stead, it would avail nothing.

The Bible every where represents the Father as being eternally, and unchangeably opposed to sin in every form, and under whatever circumstances it may be presented. As a being of infinite rectitude, he cannot, from the essential principles of his nature, look upon sin with the least degree of favor. As the Supreme Ruler, he cannot countenance a spirit of rebellion in any part of his empire. As a being of immaculate purity, his feelings, and sympathies, must be all averse to all moral, or physical impurity. Hence to be a plan which God can accept, it must in the first place be one which will render him propitious, or disposed to pardon the transgressor. To be such, it must appease, or turn away his anger.

The Scriptures represent God as being angry with the wicked every day. His fierce anger as being kindled against the whole world. Some writers, in order to evade the conclusion of the atonement's being propitiatory, deny the existence of such a principle as wrath, or anger, in the Divine nature.

If it be admitted that God from his nature cannot be angry with the wicked, that his wrath cannot be kindled against them, then no atonement would be necessary to turn away his wrath, or to appease his anger. But if the justice of God be punitive, (and if it is not punitive, his law is a dead letter,) then is there wrath in God; then is God angry with the wicked; then is the sinner obnoxious

to his anger, and a propitiation becomes necessary to turn away his wrath.

The question under consideration is not whether God is love, or whether he is of a peaceable nature; on this all parties are agreed; but whether God is holy and just; whether his creatures are under his law or not; whether that law has a penalty; and whether he as the author of that law, and the judge, is bound to execute and uphold it: if so, then indeed, is there wrath in God, which must be appeased before he can accept any plan for man's redemption. These are points upon which the Bible speaks in language too plain and explicit to be misunderstood. I will only quote a few of the numerous texts that might be selected: "And they shall be ashamed of your revenues because of the fierce anger of the Lord." Jer. xii, 13. "The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart." Chap. xxiii, 20. "The fierce anger of the Lord shall not return, until he have done it, and until he, have performed the intents of his heart." Chap. xxx 24. "Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you. Seek ye the Lord all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. ii, 2, 3. "He that believeth not the Son shall not see life; but the wrath of God abideth on him." John iii, 36. "Indignation and wrath upon every soul of man that doeth evil." Rom. ii, 8. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness." Chap. i, 18. "Because of these things cometh the wrath of God upon the children of disobedience." Eph. v, 6. "The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." Rev. xiv, 10. "For the great day of his wrath is come; and who shall be able to stand?" Chap. vi, 17. "And great Babylon come in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." Chap. xvi, 19.

Now, until the anger of the Lord can be appeased, and the fierceness of his wrath turned away, there can be no hopes of any place for the sinner's relief being accepted; hence the atonement to be of any avail must first render God propitious. To do this, it must be an adequate atonement; because God, as a being of infinite justice and holiness, could not look with complacency upon a plan of salvation which would impair, in any degree, the claims of his law, or compromise the honor of his moral government. "To propitiate," according to Watson, "is to appease to atone, to turn away the wrath of an offended person." In the case before us the wrath turned away is the wrath of God; the person making the propitiation is Christ, the propitiating sacrifice, or offering is his blood. All this is expressed in most explicit terms in the passages. Rom. iii, 35. "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." "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." 1 John ii, 2. "Herein is love not that we love God, but that he loved us, and sent his Son to be the propitiation for our sins. According to Greek critics, the Greek verb here used, is the one so often employed by their writers to express the action of a person, who in some appointed way turned away the wrath of an offended Deity. The sin-offering of the Old Testament expresses the same idea. "And the priest shall take of the blood of the sin-offering," i. e., the propitiation. Eze. xiv, 19. Also in Num. v, 8. "But if the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the Lord, even to the priest; besides the ram of the atonement, whereby atonement shall be made for him."

I am told that the Hebrew term translated atonement in the last two instances quoted, and sin-offering in the first, answer to the Greek term rendered propitiation. But it is in connection with the blood of the victim in the former cases, and the blood of Christ in the latter; and in both cases the efficacy of the atonement is in the blood; because the life is in the

\* I have been greatly aided in arranging the Bible evidence upon this point, by reference to Watson's Theological Institutes.



blood: and the law demands the life of the sinner; hence without the shedding of blood there is no remission of sins.

In the second place, to be a plan which God shall accept, it must be in every respect an equivalent; otherwise his government would suffer loss in the exchange, and the authority, and rectitude of his law be correspondingly weakened. But that the sacrifice of his only begotten Son is in every respect an equivalent; that it vindicates the rectitude of his "holy, just and good" law, is evident from the fact that he has actually accepted the sacrifice, as absolutely perfect, as far as plenitude and efficiency is concerned. Nay, further, it is a plan, which he has not only accepted, but which he himself appointed. It must, therefore, be one which his infinite wisdom shall approve, and his infinite justice vindicate.

In the third place, if it be a plan which God shall appoint, and accept, it must not only require entire submission and future obedience, but must place the sinner in a condition in which he will be as innocent, legally and morally, as though he had never transgressed the Divine law. To pardon the sinner while in a state of hostility to his moral government, would be a license to sin and rebellion. To grant pardon without security for future obedience, would endanger the future welfare of his subjects, and the harmony, and rectitude of his government. Hence the revealed plan of salvation, as we shall see in the sequel, requires the sinner to ground forever all his weapons of rebellion, and fight against God no more. It requires a life of perfect submission and obedience. To grant pardon while the sinner is legally guilty, would be a contempt of all law and order; it would be an utter subversion of his own justice, and an abrogation of his own law. To grant pardon while the sinner is morally guilty, would be a compromise of his own moral nature, and a free indulgence to moral guilt and impurity.

God as a being of infinite rectitude and purity, must require the entire removal of both these impediments. The removal of the first, i. e., legal guilt, is an act of the Judge. The remission of the penalty of God's law is necessary to the legal innocence of the sinner. God on his part, as the Supreme Judge, has promised (and he cannot lie) to pardon the sins of all those who will comply with the conditions on their part. The removal of the second, is an act of the criminal. A change in the legal relation the sinner sustains to God, as the transgressor of his law, does not necessarily involve a change in his moral character. Without repentance, and reformation, he is just as guilty, morally, as if he had not been pardoned. To illustrate: A man, who is guilty of willful murder, may be sentenced by the judge to be hung: the executive may pardon him. Now, without unfeigned repentance would not that man be just as guilty, in a moral point of view, after he had received pardon, as he was before? Would he not be a murderer still, although pardoned? He certainly would. Just so, in reference to the sinner: he would be just as guilty, in the sight of God, and in the estimation of an intelligent universe, with, as without pardon, unless he should forsake all his sins, and "bring forth fruits meet for repentance." Hence, it would be morally and legally improper, for the Judge of all the earth, to grant pardon to the transgressors of his law without a moral change, or fitness in their natures and characters. And this is a work which God cannot do for man in harmony with his plan, which requires a voluntary acceptance on the part of the pardoned sinner; nor in harmony with the right of choice with which God endowed man in his creation. It must, therefore, be a work, which, if ever done, the creature must do for himself. Hence the propriety, yea, the necessity of God's conditioning the plan of salvation.

If then this be a plan which God can accept, it must be in harmony with all these principles; it must require all these conditions on the part of the sinner. But God has accepted this plan, as the whole Bible will testify; therefore the sinner must comply with the prescribed conditions on his part or be forever excluded from the pardon of his sins, and from the rich rewards of the gospel, and the glorious privileges, and immunities of the kingdom of God. These conditions I shall consider more particularly

in another chapter. I will now consider the atonement in its relation,

2d. To the only begotten Son of God. If, as has been abundantly proved, the penalty of God's law for personal transgression, is removed out of the way of our salvation, by the sacrifice of the Son of God in our stead, then indeed is it a matter of vital importance, that we have correct views of the nature and character of our substitute. To have clear views of the relation the atonement sustains to the Son of God, we must understand the relation the Son of God sustains to the atonement.

In presenting this part of the subject, I propose considering the Son of God as he was before his incarnation, as he was during his incarnation, and as he has been, and will be since his incarnation. I will also subdivide these three divisions, and consider them first, in their relation to the real nature of the Son of God, and secondly, in their relation to his official character. To resume the order proposed.

1st. The *pre-existence* of the Son of God claims our attention. The testimony on this point is so clear and explicit, that comment will be almost unnecessary. John the Baptist testifies that the Son of God *was* before him. John i, 15. "John bare witness of him, and cried saying, This was he of whom I spake, He that cometh after me is preferred before me: for he *was* before me." Again in verse 30: "This is he of whom I said, After me cometh a man which is preferred before me: for he *was* before me." The reason given by the Baptist why our Lord was preferred before him is, that he *was* before him. This must signify that he was in existence, or existed before him. Also Chap. iii, 13. Says Christ in his discourse with Nicodemus: "And no man hath ascended up to heaven, but he that *came down* from heaven, even the Son of man which is in heaven." Here it is emphatically declared that the Son of man *came down* from heaven. Our Saviour styles himself "the bread of God which *cometh down from heaven*." Chap. vi, 34. The bread of life. Verse 48. "I am that bread of life." "This is the bread which *cometh down from heaven*." Verse 5. "This is that bread which *came down from heaven*." Verse 58. "What and if ye shall see the Son of man ascend up *where he was before*?" Verse 62. His ascending up *where he was before*, proves his pre-existence *there* just as much as it does his subsequent existence.

In the passages quoted there are two phrases used: "*came down from heaven*," "*ascended into heaven*." The former denotes his real existence, and personality before his descent from heaven, just as much as the latter denotes his existence and personality, before his ascension into heaven.

Chap. v, 38. "For I *came down from heaven*, not to do mine own will, but the will of him that sent me." Paul speaking of Christ says; "And he is before all things." Col. i, 17. *To be before all things he must have priority of existence to all other things.* Mark the explicit language of him who was best qualified to testify in this matter. John vii, 58. "Jesus said unto them, Verily, verily I say unto you, *Before Abraham was I am*." The obvious meaning of this passage is, Before Abraham was born, I was in existence. Abraham the patriarch is the person here spoken of, because the Jews had just said unto him, "Thou art not yet fifty years old, and hast thou seen Abraham?" Verse 57. I will conclude the evidence upon this point by quoting one more text, which, from its majesty and explicitness, may well close an argument upon a subject of such magnitude and importance. John xvii, 5. "And now, O Father, glorify thou me with thine own self, with the glory which I had with thee, *before the world was*." Note, first, to be susceptible of glory, he must have real conscious existence and personality; second, to have glory with the Father, he must be a real, intelligent being, just as much as the Father; third, to have glory with the Father before the world was, he must have priority of existence to the world.

In reference to his dignity, he is denominated the Son of God, before his incarnation. Hear his own language: "He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true." John vii, 18. "Say

ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God." Chap. x, 36. "In this was manifest the love of God toward us, because God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. 1 John iv, 9, 10. The idea of being sent implies that he was the Son of God antecedent to his being sent. To suppose otherwise is to suppose that a father can send his son on an errand before that son has an existence, which would be manifestly absurd. "To say that God sent his own Son in the likeness of sinful flesh," is equivalent to saying that the Son of God assumed our nature; he must therefore have been the Son of God before his incarnation.

It would be considered an honor in the world's estimation to be a son of Nicholas, and heir to all the Russias; but what is this in comparison to the honor of being the only begotten Son of God, and heir to the throne of this world; not to reign for a few brief years, and then descend from his throne into the silence of the tomb, but to reign forever and ever. Would it not be an honor for our adorable Redeemer to share the unclouded glory of all the angels in heaven; nay, to have all the celestial choirs join in unison to hymn his praise, and fall adoring before his throne? But what are all these demonstrations when compared with the eternal weight of glory he had with the Father "*before the world was*?" Would not he be considered rich indeed who should possess all the wealth of the world? But what is this in comparison to the riches of him who possessed the treasured riches of eternity; who, although "rich, for our sake became poor, that we through his poverty might be made rich."

The creation of the world, with all its vast oceans and mighty continents, and its numerous and varied population, is ascribed to this August Personage in his *pre-existent* nature. "In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by him; and without him was not anything made that was made." John i, 1, 3. So unspeakably glorious is this work, that its mere contemplation causes "the four and twenty elders to fall down before him, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created." Rev. iv, 10, 11. In the same exalted nature, he is represented as upholding all the works of creation. "And he is before all things, and by him all things consist." Col. i, 17.

Speaking of the dignity and glory of his pre-existent nature, Paul says: "Who being the brightness of his (the Father's) glory, and the express image of his person, and upholding all things by the word of his power." Heb. i, 3. In his original nature, in reference to his position, he was exalted far above angels, and all principalities and powers.

But in conclusion on this interesting part of the subject, let us investigate more critically the import of the term, *only begotten Son of God*: and, first, the bearing it has upon his original nature. To appreciate the atonement, we must not only understand the exaltation, glory and honor, our blessed Redeemer sacrificed in taking upon him the infamy and degradation of our nature, but also the *nature* he possessed previous to his incarnation; for if it was a human nature, then it was a human sacrifice; if it was an angelic nature, it was an angelic sacrifice; but if, as I shall attempt to show, it was a Divine nature, then the offering of our Lord and Saviour, was a Divine Sacrifice. It has already been demonstrated that the term, "*only begotten Son of God*," is applied to Christ previous to his incarnation. I will adduce one more passage on this point. "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory of the only begotten of the Father, full of grace and truth." John i, 14. Here the Word, and the only begotten Son, are used synonymously; thus, the Word was made flesh, and we beheld his glory, i. e., the Word's glory, &c. By reference to the first verse of this chapter, we learn that this Word, i. e., the only begotten Son of God, was in the beginning, and

was the instrumentality by which all things were made, which were made.

(To be Continued.)

## THE REVIEW AND HERALD

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

ROCHESTER THIRD-DAY, NOV. 7, 1884

### COLOSSIANS II, 14-17.

THE second chapter of Colossians teaches that the hand-writing of ordinances has been blotted out and nailed to the cross. Many produce this scripture as proof that the ten commandments are abolished. We inquire, therefore, Is the hand-writing of ordinances the ten commandments? Let the following facts answer:—

1. The hand-writing of ordinances is here represented as having been blotted out by the shedding of Christ's blood. If this hand-writing of ordinances is the ten commandments, it follows that the blood of Christ was shed to blot out the prohibition against other gods; the prohibition of graven images; the prohibition of blasphemy; the commandment to hallow the sanctified Rest-day of the Lord; the first commandment with promise; and the prohibitions of murder, adultery, theft, false witness and covetousness! Would the Infinite Law-giver give his own Son to die for such a purpose?

2. But to teach that Christ died to blot out the moral law, is to deny the plainest facts. Because that the law of God which was holy, just and good, condemned the whole human family, and showed that all mankind were sinners, and under its just sentence, God provided a method of redemption by which he could be just, and yet could justify him that believeth in Jesus. This did not consist in sending his Son to destroy the law of the Father; but it consisted in this, that the Son of God should take upon himself human nature, and offer up his own life a ransom for many; thus making the great propitiation through which guilty man may come to God and find pardon for the transgression of his holy law. Rom. iii, 19-31; Matt. xx, 28; 1 Pet. ii, 24; Isa. liii, 10. Having done this he returned to his Father, and became a great High Priest in the heavenly Sanctuary before the Ark containing his Father's law. Whoever, therefore, repents of his transgression, and comes to God through this "Advocate with the Father," may find pardon for all his sins. This view of man's redemption is based on the plainest facts of scripture, and presents the character of God in a light in which mercy and truth meet together, and righteousness and peace kiss each other. Ps. lxxxv, 10, 11. Well might Paul exclaim when presenting this great subject: "Do we then make void the law through faith? God forbid; yea, we establish the law."

3. But what is it that is abolished in consequence of the hand-writing of ordinances being nailed to the cross? We answer. Meats, drinks, feast-days, (for this is the literal rendering of the word,) new-moons and sabbaths, (plural.) Thus upon the very face of this text is found the most decisive evidence that Paul was not referring to the ten commandments. For it is absurd to believe that Paul should speak of the abolition of the ten commandments, and as the consequence of that abolition, should speak of certain unimportant things as having been done away, which, by the way, were never contained in the decalogue. It may be objected, that the decalogue contained the sabbaths (the word is plural) which are here abolished. We answer, Not so. The decalogue contained but one Sabbath of the Lord. But besides the Sabbath of the Lord, embodied in the fourth commandment, the twenty-third chapter of Leviticus presents four annual sabbaths, associated with the feasts and new moons of the typical system. The Sabbath of the Lord "was made for man," but these sabbaths connected with the new moons, &c., are said to be AGAINST him. Mark ii, 27; Col. ii, 14. It is not the Sabbath (singular) associated with the precepts of the moral law, that is here referred to, but the sabbaths (plural) associated with their feasts and new moons. Lev. xxiii, 24, 32, 37-39. The one was

made at creation, and the others in the wilderness of Sinai.

4. But while it is plainly stated in Col. ii, that the hand-writing of ordinances, or shadow of good things to come, is abolished, it is elsewhere in the New Testament plainly stated that the royal law, embodying all the ten commandments, is yet in full force. No one can deny this who will carefully read James ii, 8-12. And the fact is distinctly stated that the violation of one of the commandments makes the transgressor guilty of all. It follows therefore, that the hand-writing of ordinances, and the royal law of ten commandments, are two distinct codes.

The reasons presented demonstrate the fact that the ten commandments are not referred to in Col. ii. But those who seize this scripture to prove the abolition of the decalogue, generally point with triumph to the expression, "holy day," which occurs in verse 16. "If the term, sabbath-days," say they, "refers to the ceremonial sabbaths, [Lev. xxiii, 24-39.] the term, holy day, must certainly designate the Sabbath of the fourth commandment." The fact that some, who have the means of knowing better, have applied this expression to the Sabbath, renders it proper that this perversion should be exposed.

The word translated "holy day," in this text is *heorte*. It occurs twenty-seven times in the Greek Testament. Twenty-six times it is rendered, in our version, *feast*, and *once*, viz., Col. ii, 16, it is rendered *holy day*. We present every text in which this word occurs, with the word which is its translation in italics. It will thus be seen how it is rendered in our version, every time. Those who will examine this list may satisfy themselves what kind of holy-day Col. ii, 16, refers to; viz., that it is a feast day.

- Matt. xxvi, 5. they said, Not on the *feast* day,  
xxvii, 15. at that *feast* the governor was  
Mark xiv, 2. they said, Not on the *feast* day,  
xv, 6. Now at that *feast* he released unto  
Luke ii, 41. at the *feast* of the passover.  
42. after the custom of the *feast*,  
xxii, 1. the *feast* of unleavened bread  
xxiii, 17. release one unto them at the *feast*.  
John ii, 23. at the passover in the *feast* day,  
iv, 45. at Jerusalem at the *feast*: for they also went unto the *feast*.  
v, 1. there was a *feast* of the Jews:  
vi, 4. a *feast* of the Jews, was nigh.  
vii, 2. the Jews' *feast* of tabernacles was  
8. Go ye up unto this *feast*: I go not up yet unto this *feast*;  
10. went he also up unto the *feast*,  
11. Jews sought him at the *feast*,  
14. about the midst of the *feast*.  
37. that great day of the *feast*,  
xi, 56. he will not come to the *feast*?  
xii, 12. were come to the *feast*,  
20. to worship at the *feast*:  
xiii, 1. before the *feast* of the passover,  
29. need of against the *feast*;  
Acts xviii, 21. by all means keep this *feast*  
Col. ii, 16. or in respect of an *holy day*,

It is thus rendered by several lexicons: "Heorte, a feast or festival holiday." Liddell and Scott. Robinson's Lexicon gives the same. "A solemn feast, public festival, holy day." Greenfield.

The text in question is thus rendered in different versions:—

"Let no man, therefore, judge you in meat, or in drink, or in respect of a festival day, or of the new moon, or of the sabbaths."—Douay Bible.

"Wherefore, let no one judge you in meat, or in drink, or in respect of a festival, or of a new moon, or of sabbaths."—Macknight.

"Let no man therefore judge you in food, or in drink, or in respect to a holy day, or the new moon, or the sabbaths."—Whiting.

"Let none therefore judge you in meat, or drink, or in respect of a feast day, or of the new moon, or of sabbath days."—Wesley.

"Let no one therefore call you to an account about meat and drink, or with respect to a festival, or a new moon, or sabbaths."—Wakefield.

NOTE OF A. CLARKE ON COL. II, 16.—"Let no man—judge you, in meat, or in drink. The apostle speaks here in reference to some particulars of the hand-writing of ordinances, which had been taken away, viz., the distinction of meats and drinks, what was clean, and what unclean, according to the law; and the necessity of observing certain holidays or festivals; such as the new moons and particular sabbaths, or those which should be observed with more than ordinary solemnity; all these had been taken out of the way, and nailed to the cross, and were no longer of moral obligation. There is no intimation here that the Sabbath was done away, or that its moral use was suspended, by the introduction of Christianity. I have shown elsewhere, that Remember the Sabbath-day to

keep it holy, is a commandment of perpetual obligation, and can never be superseded but by the final termination of time."

It is therefore manifest that the Apostle used this word to designate the Jewish feasts—the abolition of which he here teaches. The sabbaths and the feast days of the Jewish ritual expired with that ritual; but the Sabbath of the Lord, hallowed before the fall, abides, with the other precepts of the moral law, throughout duration. J. N. A.

### "Transgression of the Law."

This expression is the literal translation of the Greek word *anomia*. That the reader may see how often this word occurs in the New Testament we present each instance of its use.

- Matt. vii, 23. depart from me, ye that work *iniquity*,  
xiii, 41. that offend, and them which do *iniquity*;  
xxiii, 28. are full of hypocrisy and *iniquity*.  
xxiv, 12. because *iniquity* shall abound,  
Rom. iv, 7. they whose *iniquities* are forgiven,  
vi, 19. servants to uncleanness and to *iniquity* unto *iniquity*;  
2 Cor. vi, 14. hath righteousness with *unrighteousness*?  
2 Thess. ii, 7. the mystery of *iniquity* doth already  
Titus ii, 14. might redeem us from all *iniquity*,  
Heb. i, 9. loved righteousness, and hated *iniquity*.  
viii, 12. their *iniquities* will I remember no  
x, 17. their sins and *iniquities* will I remember  
1 John iii, 4. Whosoever committeth sin transgresseth also (lit. commits transgression of) the law; for sin is the transgression of the law.

### Immortal.

This word is rendered from *aphthartos* and occurs in the following instances:

- Rom. i, 23. the glory of the *incorruptible* God  
1 Cor. ix, 25. but we an *incorruptible*.  
xv, 52. dead shall be raised *incorruptible*.  
1 Tim. i, 17. unto the King eternal, *immortal*,  
1 Pet. i, 4. To an inheritance *incorruptible*,  
23. *incorruptible*, by the word of God,  
iii, 4. that which is not corruptible,

### Immortality.

This is rendered from *athanasia*, and from *aphtharsia*.

#### ATHANASIA.

- 1 Cor. xv, 53. this mortal must put on *immortality*.  
54. shall have put on *immortality*,  
1 Tim. vi, 16. Who only hath *immortality*,

#### APHTHARSIA.

- Rom. ii, 7. glory and honour and *immortality*,  
1 Cor. xv, 42. it is raised in *incorruption*.  
50. doth corruption inherit *incorruption*.  
53. must put on *incorruption*, and  
54. shall have put on *incorruption*,  
Eph. vi, 24. love our Lord Jesus Christ in *sincerity*.  
2 Tim. i, 10. brought life and *immortality* to  
Titus i, 7. *incorruptness*, gravity, *sincerity*,

### The word Deacon

Is translated from *diakonos*. This word is variously translated in the New Testament, as follows:

- Matt. xx, 26. let him be your *minister*;  
xxii, 13. Then said the king to the *servants*,  
xxiii, 11. greatest among you shall be your *servant*.  
Mark ix, 35. be last of all, and *servant* of all.  
x, 43. among you shall be your *minister*.  
John ii, 5. His mother saith unto the *servants*,  
9. the *servants* which drew the water  
xii, 26. there shall also my *servant* be:  
Rom. xiii, 4. For he is the *minister* of God to thee — he is the *minister* of God, a revenger  
xv, 8. a *minister* of the circumcision for  
xvi, 1. Phebe our sister, which is a *servant*  
1 Cor. iii, 5. *ministers* by whom ye believed,  
2 Cor. iii, 6. also hath made us able *ministers*  
vi, 4. ourselves as the *ministers* of God,  
xi, 15. if his *ministers* also be transformed as the *ministers* of righteousness;  
23. Are they *ministers* of Christ?  
Gal. ii, 17. is therefore Christ the *minister* of sin?  
Eph. iii, 7. Whereof I was made a *minister*,  
vi, 21. beloved brother and faithful *minister*  
Phil. i, 1. with the bishops and *deacons*;  
Col. i, 7. for you a faithful *minister* of Christ;  
23. I Paul am made a *minister*;  
25. whereof I am made a *minister*,  
iv, 7. a faithful *minister* and fellow-servant  
1 Thess. iii, 2. Timothy, our brother, and *minister* of  
1 Tim. iii, 8. Likewise must the *deacons* be grave,  
12. *deacons* be the husbands of one wife,  
iv, 6. thou shalt be a good *minister* of

### The word Bishop

Is rendered from *episkopos*. The following are the instances of its occurrence:

- Acts xx, 28. the Holy Ghost hath made you *overseers*,  
Phil. i, 1. with the *bishops* and *deacons*,  
1 Tim. iii, 2. A *bishop* then must be blameless,

Titus i, 7. For a *bishop* must be blameless,  
1 Pet. ii, 25. *Shepherd and Bishop of your souls.*  
That the office of elder and bishop is the same thing  
may be seen by comparing Acts xx, 17, 28. The same  
may also be seen by comparing Titus i, 5-7.

### CONSISTENCY.

CONSISTENCY is a rare jewel. Truth is consistent with itself; but error has as many heads and horns as the Apocalyptic dragon. This is well illustrated by the following veritable

#### CREED.

Article 1. I believe that the Sabbath has been changed to the first day of the week.

Article 2. I believe that Sunday is the true seventh day, and that it should be observed.

Article 3. I believe that we cannot tell what day the seventh day is.

Article 4. I believe that we are only required to keep one seventh part of time.

Article 5. I believe that the commandment to keep the seventh day is abolished.

Article 6. I believe that those who keep the Sabbath of the fourth commandment will fall from grace.

Article 7. I believe that every one should be fully persuaded in their own mind, whether to keep the Sabbath or not.

Reader, the foregoing is not a mere fancy sketch; I have met with a large number, who in the course of a single conversation, have avowed their faith in all the articles of the above creed. There are plenty of such all around you. Is this your creed? If so, permit me to point you to a better one. It consists of ten articles, and may be found in Ex. xx. Allow me to recommend this creed to you as infallible, it having been given by Jehovah in person, and written with his own finger on stone. You will find in its fourth article all the errors of the foregoing creed pointed out. What men have said of certain creeds of their own construction, may be said of this in truth: "If a man keep not this, no doubt he shall perish everlastingly."

J. N. A.

### The Command for keeping Sunday.

THIS much needed precept, has been sought with extraordinary diligence by those who "love the rest of man's invention" better than the holy of the Lord and honorable, the Rest-day of Jehovah. Driven to the utmost extremity they have been obliged to admit that the New Testament, which they say teaches the institution of a new Sabbath, does not contain any commandment for the observance of that day. Heretofore we have pointed out their fraudulent attempt to seize the fourth commandment. In this note we call attention to the fact that that commandment is the only precept in the Bible which tells us how to keep the first day of the week. That precept says: "Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Whoever obeys the only precept for Sunday-keeping in the Bible, will commence labor on the first day of the week, just as God did, and when the Rest-day of the Lord arrives, they will cease from labor, and observe it according to the commandment. Whoever wishes to obey God in the observance of Sunday, can here find his will plainly expressed.

J. N. A.

THE TRUE PILGRIM.—Those who travel in long pilgrimages to the Holy Land, what a number of weary paces they measure!—What a number of hard lodgings and known dangers they pass! And at last, when they are come within view of their journey's end what a large tribute pay they at the Psian Castle to the Turks! And when they are come thither, what see they but the bare sepulchre wherein their Saviour lay! and the earth that he trod upon to the increase of a carnal devotion? What labor should I willingly undertake in my journey to the true land of promise, the celestial Jerusalem, where I shall see and enjoy my Saviour himself! What tribute of pain or death should I refuse to pay for my entrance, not

into his sepulchre, but his palace of glory, and that not to look upon, but to possess it?—*Bishop Hall's Meditations.*

### To the Readers of the Advent Review.

It is well known to many of our friends abroad that a number of disaffected persons are at the present time engaged in the circulation of unfavorable statements respecting the *ADVENT REVIEW* and those associated in conducting it. As this course has been pursued for some time past, it may be proper that we state the reasons why no reply has been made to these persons.

The work to which God has called us, is a high and holy work. It is nothing less than the presentation of the important truths which God addresses to the present generation. Whenever men have assailed our faith, or attempted to overthrow the position which we occupy, we have deemed it duty to meet them in the spirit of candor and show the fallacy of their arguments. But we have now another kind of attack, and one that exhibits far greater malice than any former effort on the part of our enemies. From what we have seen, we judge that no effort is spared on the part of these persons in getting up and circulating all kinds of scandalous and contemptible stories with the sole object of blackening the character of those against whom their assaults are made. To engage in such a controversy would be to leave the work of God, and come down to the same level with those who are engaged in this attack.

The contemptible course which these persons have pursued evinces that there is nothing to which they will not stoop; and that they are never likely to be out of scandal with which to assail those who have incurred their displeasure. What therefore shall we do? It may be duty that we state some facts in regard to these persons, that none may be deceived concerning the character and motives of those engaged in this work; and to this end we call upon our brethren who are acquainted in this matter, to furnish such testimony as would be to the point in regard to those things of which they may have personal knowledge; but to so far lose sight of our mission as to come down and meet all the inventions of their malignity we think not best. It is but a short time since a notable instance of this kind occurred. We refer to the wicked and malicious conspiracy formed against the Editor of the *Advent Herald*. It is true that Elder Himes gave his enemies an utter discomfiture; but what was the result upon the cause in which he was engaged? We think that it was exceedingly disastrous. His energies were expended in meeting the malicious attacks and wicked falsehoods of his foes. As a matter of course they were not expended in the work to which he professes to have been called. Spiritual death and darkness followed as a natural result.

We think that the great object of our arch foe in stirring up his agents at the present time is to engage us in defending ourselves from their malice and scandal. Should we engage in such business, we conclude that little time would be left us for the work of God. And to engage in the refutation of scandal would be to disgrace the columns of the *ADVENT REVIEW*, and to sicken and disgust the hearts of the people of God.

Moreover the character of the sheet which publishes to the world the folly and malice of its conductors is its own sufficient refutation. Those who are able to relish such food as its columns furnish, can have little taste for the word of God and the powers of the world to come. None who love or make a lie can injure the cause of God by separating themselves from it.

Were we to engage in this work with these persons, as a matter of course, not only ourselves, but all the brethren interested in the *REVIEW*, would be drawn away from the work of God to an unprofitable controversy. But there is a better course for us, and by the grace of God we intend to steadfastly pursue it.

Brethren, we entreat you to cleave to the work of

God, and to leave to themselves those who would call you to another work. We have no other feeling toward them than that of pity; but if they will not serve God themselves, let us not suffer them to hinder us. "Dearly beloved avenge not yourselves, but rather give place unto wrath."

We are charged with adopting another rule of faith than the Scriptures of truth. The columns of the *ADVENT REVIEW*, from the first volume until the present number, are a sufficient refutation of this charge. We do not deny the gifts of the Holy Spirit, but we regard them as designed only to lead men to the word of God. This has ever been our position, the malice of our enemies to the contrary notwithstanding.

It remains that we say a word relative to Brother White. His faithfulness in attempting to correct the wayward and fanatical course of these men in the past, makes him now the special object of attack. It is with pleasure therefore that we here express our confidence in his integrity and uprightness. The course which he has pursued in the management of the *ADVENT REVIEW*, meets our decided approbation. We feel sure that those who have witnessed his untiring efforts to serve the cause of God, will not be moved by the calumnies of those who have not the fear of God before their eyes.

As these disaffected individuals influence the minds of some honest persons by their slanderous falsehoods, we would say that if any brother or sister wishes an explanation of any of their statements they can obtain it by addressing the Publishing Committee.

J. N. ANDREWS, } Publishing  
R. F. COTTRELL, } Committee.  
URIAH SMITH, }

### DESTRUCTION OF THE WICKED.

[Continued.]

#### THE GRAVE.

The words rendered *grave* in the O. T. are—1. *Keber*, a grave or cavern, from *kavar* to cover, to bury, to hide; 2. *Ai* or *ee*, a ruin, waste, or heap; 3. *Shokhath*, destruction; and 4. *Sheol*, which originally meant the grave, but afterwards became a general term, signifying the state of death. *Ai* is translated grave only in Job xxx, 24; but in the margin it is rendered *heap*. *Shokhath* is translated grave in Job xxxiii, 22. *Keber* is translated grave in about forty-seven places: Genesis xxxv, 20; Exodus, xiv, 11; 2 Samuel iii, 32: xix, 37; 1 Kings xiii, 30; xiv, 13; 2 Kings xxii, 20; xxiii, 6; 2 Chron. xxiv, 4, 28; Job iii, 22; v, 26; x, 19; xiv, 13: xvii, 1; xxi, 32; Ps. lxxxviii, 5, 11; cxli, 7; Isa. liii, 9; lxxv, 4; Jer. viii, 1; xx, 17; xxvi, 23; Eze. xxxii, 22, 23, 24, 25, 26; xxxvii, 12, 13; xxxix, 11; Na. i, 14. As only some of the dead are buried in their graves, (*keberim*, plural of *keber*.) but all the dead are in the state of death, of unconsciousness, all the dead are said to be in *sheol*. That *sheol* does not in the strictness of language mean *grave*, we shall demonstrate under that word. For the present we give but one instance where the *sheol* is mistranslated *grave*. Gen. xxxvii, 33, 35, "And he knew it; and said, My son's coat: an evil beast hath devoured him: Joseph is without doubt rent in pieces. . . . And he said, For I will go down into *sheol* unto my son mourning." Mark, the pious patriarch says, Joseph is *torn in pieces, is devoured*; yet he expects to be with him in *sheol*: *sheol* is therefore neither the *grave* nor *hell*, as now understood, but the state of death.

We shall have occasion to notice only one of the Greek words which are translated *grave*, namely, *hades*, in 1 Cor. xv, 55. See *Hades*. Be it remembered that the *grave* never represents a place of suffering; but of repose, of silence, of forgetfulness; a place where there is no knowledge, nor device; where all are indiscriminately consigned to nothingness and oblivion; and to the entire annihilation of being, to all whom Christ has not ransomed from the *grave* by a resurrection from the unconsciousness of death to an everlasting existence in his kingdom.



## THE PRISON.

The word prison does not denote a receptacle in which the wicked will be tormented for ever. It sometimes occurs in the sense of grave: as in Isa. xlii, 1-7, "Behold my servant (the Christ) whom I uphold; mine elect in whom my soul delighteth. I, the Lord, have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes (of the living) to bring out the prisoners (the dead) from the prison (the grave) [and] them that recline in darkness out of the prison house (the grave)." The same general sentiment is found in Isa. xlix, 8, "In an acceptable time have I heard thee . . . and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause the desolate heritages to be inherited; that thou mayest say to the prisoners, (those who are in graves,) go forth; to them that are in darkness, show yourselves." Ps. cxlii, 7, "Bring my soul out of prison (the grave) that I may praise thy name." Isa. lxi, 1, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison (the grave) to them that are bound (therein); to proclaim the acceptable year of the Lord, and the day of vengeance of our God." Luke iv, 18. Ps. lxi, "For the Lord heareth the poor and despiseth not his prisoners." Speaking of high ones and kings, God says in Isa. xxiv, 22, "And they shall be gathered together as prisoners are gathered in the pit;" may refer to their being collected in the valleys of Jehoshaphat prior to their destruction in Gehenna: or, being brought down to death, be "visited" with a resurrection; and then the "Lord of armies shall reign in Mount Zion."—*Bible vs. Tradition*—pp. 177-184.

## COMMUNICATIONS.

From Bro. Rhodes.

DEAR BRO. WHITE:—I received your kind letter a day or two since, and with pleasure comply with your reasonable request in letting the Church know through the *Review*, my present condition and position as nearly as I may be capable of judging in the matter. I will use as a figure by which to represent my outward man, an old and nearly-worn-out piece of mechanism, not fit for service until much repaired.

The ague and fever with which I was so severely attacked last June at Rochester, stayed fast by me (though in a milder form than at first) until Aug. 29th. The disease so prostrated me that I could labor neither in word nor doctrine, manually nor mentally. The weakness of my eyes has not permitted me to read more than a few verses per day, and some of the time not any without sensibly injuring my eyes. Since about the first of Sept. I have gained strength of eyes, body and mind slowly. According to the promise I lacked no good things kind friends could afford me, during my illness. I found the promise of Jesus [Mark x, 30] verified to me. I have found a "hundred fold now in this time, houses, and brethren, and sisters, and mothers," (in Israel.) I thank God for giving me so many good friends, and hope ever to remember with grateful feelings the kind acts of those dear brethren and sisters who so faithfully and freely administered to my necessities while in affliction. May the Lord grant them a reward in his kingdom, is my prayer, for I cannot reward them.

I have often said within myself, as did David, [Ps. cxix, 71,] "It is good for me that I have been afflicted, that I might learn thy statutes." Again it is said, "Before I was afflicted I went astray, but now have I kept thy word." I thank God for the peace of mind, patience, and reconciliation he has given to me during the trials of the past eight months. "Tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed." Rom. v, 4, 5. I thank God for tribulation, patience, experience and hope.

My chronic disease catarrh and cough, is quite sore upon me; yet I trust in God that I shall recover strength to labor in his vineyard. During two weeks past I made a short circuit among the saints to try my health and strength. I find myself not able to speak publicly more than once or twice a week without much injury to my health. I earnestly desire to do good in the cause of Christ, and labor more successfully than I ever have in the whitening harvest.

I humbly crave the prayers of the Church that I may recover strength to help swell the loud cry of the third angel's message.

My position is as it has been for the last five years, with this variation; viz., a great increase of light on the commandments of God and the testimony of Jesus Christ. When I speak or write in vindication of present truth, my heart burns with love to God and his people, and I feel strengthened to plod my way on through tribulation deep toward the promised inheritance, to that rest for which we now labor. I feel firmly fixed and rooted in keeping God's moral law and the sayings of his Son, Jesus. I trust I am growing slowly in grace and in the knowledge of the truth, and am occasionally winning by faith in Christ, new victories over new developments of the carnal mind, and am striving to keep my body and spirit in subjection to the Father of spirits, "lest after having preached to others I should become a cast-away." Since I left Rochester, I have called on the brethren in Cayuga, Oswego, Jefferson, Oneida, Onondaga, Madison, and Chenango counties, and find them holding on their way, and some of them growing stronger and stronger. I have seen a few through the Summer and Fall who are falling in love with the doctrine of the Bible; embracing the light of present revealed truth.

Dear Brother, by what I learn from the *Review* and otherwise, I conclude that a few who were formerly with us are now gone out from us. I have been grieved in hearing of the course and position of some in the vicinity of Rochester and in Michigan, who are speaking evil of those who have in faithfulness reproved them for their faults. I have no sympathy or union with the course, views, feelings, and spirit of those disaffected members, who have been disfellowshipped by the Church, and noticed in the *Review*. My heart and life are wrapped up in the truths of the message of the third angel. My spirit is in unison with the spirit of those who have labored, toiled and struggled through trial, conflict deep and sore, and discouragements, during eight or nine years past, in the dark and cloudy day, in search of here and there a scattered sheep, to bring them to the fold of Christ, and place them by the standard and under the banner of the angel of God's presence. Here, I pause and weep, as I reflect upon what God has done by his servants in establishing his Church again upon the rock. My heart is knit with those faithful laborers, on whom the Lord has laid much of the burden of his work and cause. My prayer is that the gracious Lord may greatly bless with his holy Spirit, to strengthen and prosper those who have the charge, under God, of the *Review*, and those who write for its columns. The Lord helping me, I will try to meet you, Bro. and Sr. White, in the holy City, to dwell with you and all the pure hearted saints forever in the holy land.

Yours in the furnace of affliction,

S. W. RHODES.

From Bro. Bates.

DEAR BRO. WHITE:—Since my last from Fremont, the 5th inst. new places have been opening for the last message of mercy. The morrow after the Sabbath meeting with our Brn. in Ballsville and Green Springs, Bro. Hawkins and self were passing on towards Fremont, and met two men in a wagon who had rode about eight miles that morning to attend a second advent meeting. We informed them that our meeting had closed there. One of them said, we had heard something of your meetings and wished to hear for ourselves, and if it is truth, would like to have you give a course of lectures at the Cooksville school-house. We arrived with them in time for the afternoon meeting, and continued lecturing five following evenings. Some mocked and scoffed, but a number admitted the truth and were exceedingly tried with their neighbors who endeavored at the close of our work to disturb the meetings. We disposed of quite a number of tracts. Bro. Dorcas, one of the men who invited us to this place, embraced the whole truth, and opened his home for the first Sabbath meeting. Himself with all his family and three others began to keep the Sabbath of the fourth commandment, and one Sister, that could not attend kept the Sabbath with her family at home.

The next day (15th inst.) I rode with Bro. Dorcas some eighteen miles to visit the peninsula, the northeastern extremity of the state of Ohio. We arrived in season for an evening meeting in Port Clinton, Ottawa Co. During the week we lectured in three different districts and visited many families and distributed tracts among them. The people on this arm of the sea have heard but little respecting the second advent of our Lord, or the Sabbath question. They listened attentively to the word. Many received the Sabbath tracts and said they would examine this subject. In a place called Danbury, on the Lake shore,

a Methodist Bro. who procured the meeting-house for us, was returning home from the evening meeting in company with others when one of his acquaintance accosted him thus: "What do you think of this doctrine?" At first he seemed rather unwilling to speak, but soon replied, "I think the man is half right." "So do I," said he. Said another who had providentially attended the meeting, being a stranger from a distance, "I have thought considerable about this, and I never could see how the first day of the week was the Sabbath." He appeared anxious to hear more and examine the books which he had just received. Another professor spoke afterwards and said he could not see why the Seventh day was not right, &c. From thence I passed to Oxford via Sandusky, and kept the Sabbath with the brethren who meet at Brn. Sweet's and Tillison's. In the evening preached in the school-house in Perkins, and arranged to preach in the same house three times the next day, it being the first day. Although it rained all day, and but a few came in the morning, yet, it was manifest by the increasing numbers in the afternoon and evening meetings, that the people were anxious to hear. We were told several times if the weather had been favorable the house would not have held the hearers. Several furnished themselves with books, and seemed anxious to examine the subject still further. One said he believed the seventh day was the Sabbath. One old sea captain a fellow prisoner with me in Dartmoore, Eng. in 1814 though not there acquainted, seemed quite anxious. When he was leaving the house at noon I said, Captain, will you have some of the books? No, said he, I don't want any books, but I calculate to hear you through. [I learned that he believed in universalism.] After the meeting was dismissed in the evening he came crowding in with others, and said, *Let me have some of your books*. Bro. Loughborough held a few meetings in this place last Spring.

24th, came to Clarksfield Hollow. Here Bro. Case procured the Baptist meeting-house for three evenings. Those who came to hear listened attentively, but the meetings were thin owing to the prejudice against the doctrine of the Advent. They had the first angel's message here in 1844, since then they have lost sight of the work of God; and like thousands of others have supposed that the doctrine of the second advent ended then. One man among others stated to Bro. Case, that he did not want but about two minutes to overthrow the whole doctrine. At the close of the last meeting this gentleman who had been a silent listener for two evenings, instead of any objection, came with others to purchase the books, and seemed very anxious to have the whole set.

Considerable interest was manifest at our conference in North Milan, near Bro. Tillison's, the 27-29th inst. Some that had listened to the message before, acknowledged that they were convinced. I trust they will also do. During the meeting, the Brn. present resolved forth-with to raise one hundred dollars to be kept for a standing fund for the purpose of purchasing such publications as you are issuing from the office of the *Review*. That their may be no delay in furnishing books to all their brethren and friends who wish to read, in the state of Ohio. They hope to be provided with a tent also in the Spring, and if "the Lord will," spread the last message of mercy far and near through the state. May the Lord quicken and inspire his law-loving, law-keeping children with more than mortal energy, that they may arouse as one man and put forth all their energies to spread the mighty cry of the third angel's message "before many peoples, and nations, and tongues, and kings."

JOSEPH BATES.

Fremont, Ohio, Oct., 30th, 1854.

From Bro. Edgerton.

DEAR BRO. WHITE:—Through the goodness of God I am permitted to acknowledge the reception of your valuable paper. I have been afflicted with the loss of my eye-sight for the last three months so that I have been unable to write or to read until this present time. Your valuable paper has been a source of much comfort and satisfaction, situated as we are, strangers and pilgrims amidst the surrounding gloom of modern infidelity under the name of harmonial philosophy and popular theology. The minister of the Baptist church here gave out that he would preach a discourse on the second advent of our Lord, stating that he had believed the doctrine more than twenty years. The time arrived for his second advent teaching, he took a good and appropriate passage of scripture as the foundation of his discourse. "The day of the Lord so cometh as a thief in the night." He said that there should be no sign given of Christ's second coming, and quoted the words of our Lord to the wicked scribes and pharisees. There shall no sign be given to this wicked generation but the sign of the prophet Jonas. His design confidently was to evade

the truth of the doctrine he professed to believe; namely, the second advent of Christ. It was obvious to us that he intended to ridicule both us and our belief of the present truth.

The next First-day this same minister preached a discourse to overthrow the Sabbath, but we were not there. He stated to his audience that he had prepared a discourse on the Sabbath but those that he prepared it for were not present. It was well known to the congregation, who the speaker meant; for we have declared in public and in private conversation that the seventh day is the Sabbath of the Lord our God. Some few are investigating the subject, while others are skeptical. O, that the Lord would open their eyes to behold wondrous things out of his law. I wish that some of our Advent preachers would come here. "Come over into Macedonia and help us."

J. EDGERTON.

Royalton, O., Oct. 21st, 1854.

#### From Sister Baker.

OF all the adversities with which we meet, in the Christian pilgrimage, to see our friends rushing on to destruction, is the most heart-rending. Those who have once looked with joy for a coming Saviour, and from whose lips we have heard expressions of delight, at the thought that his word attested his coming nigh; those who once have said, "Though he tarry, yet will we wait for him, for he will surely come," O, how can these, with the signs of his near approach fast thickening around them, how can they turn a deaf ear to the proclamation to which they were then so warmly attached? O how can they endure the thought of being at last, after all their endeavors, and all the blessings, all the mercy and love bestowed upon them, found unprepared, and come short of the inheritance for which they have so earnestly sought? When we behold those friends wasting the precious moments of time allotted to us probationers here; when we behold them turn a deaf ear to the last message of mercy to a fallen world, and think of what will be the fate of the unprepared, we feel sad.

But, whilst we feel thus for our friends, do we look back? do we regret that we have taken any steps towards leaving fleeting pleasures, and vain pursuits of this short life? does our sympathy for them create within us a desire to cleave unto them, and enjoy the treasures of this earth only? No, no; and the Lord forbid that this may ever be the case. May we ever be enabled to cut off a right hand, and pluck out a right eye, break through every fondness, and every attachment that would destroy our highest, our eternal interest. We would behold the land of our delight. We have taken the Lord for our portion, and, though every friend forsake us, and foes oppress us, may our faith, our hope and our trust, ever be immovably planted on the rock of ages. On the mighty arm of the Lord may we lean. We would gladly see our friends cleaving unto the Lord; yea, we would rejoice to see them leaving the transitory pleasures, the fading treasures, and the vain pursuits and allurements of this short life, for the pleasures and treasures of a better world, and the life which passeth not away; we grieve to see them reject a truth which is able to make them wise unto salvation; but 'tis the blessed hope which then buoys our spirits up, and give this up we cannot.

O, that the fearful would put their trust unreservedly and perpetually in the living God. O that they would heartily say to their Saviour:

"All that I am and all I have,  
Shall be forever thine;  
Whate'er my duty bids me give,  
My cheerful hands resign.  
Yet if I might make some reserve,  
And duty does not call,  
I love my God with zeal so great,  
That I will give him all."

Is it too much to pledge to Him from whom we derive our existence, and all we enjoy? Can we not give up this earth? Can we not lay aside all the vain allurements and enjoyments of this short life, for life eternal? Yea, can we not leave all, friends, yes, "the objects of our fondest affections;" "friendship, the rarest gem of earth;" wealth, fame, fashion, show and pride—can we not resign them all for a treasure where neither moth nor rust can corrupt, thieves molest, nor foes intrude? These, yea, all these, must fade and die away, or be borne on the swift tide of time to eternity, where all earthly ties will be forever broken, where all earthly wealth, all earthly riches, fame, and all, yea, all the treasures of earth can be no more enjoyed. Then why, O why can we not give them up now?

What are all the treasures of earth, compared with the treasures of the world to come? "No joys can equal those," and yet how few realize their worth. O may the Lord arouse the honest, cheer and encourage the disconsolate and tried, and cause the

slumbering to realize the importance of the time in which we are living, and O may they bestir themselves, ere it is forever too late. May they throw off every shackle, sunder every cord that binds them to earth, "lay aside every weight, and the sin which doth so easily beset them," strive to overcome the world, the flesh, and the power of the enemy over them, that they may at last be found among that number unto whom it shall be said, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

I am glad, that if faithful a little while longer, we shall be redeemed from this world of darkness, of strife and confusion, this world of misery and woe, and be admitted into a world of light and glory, of peace, of joy, and of love.

How dreary, how dark and gloomy are the things of earth. All things of earth have lost their beauty. That which once would have dispersed loneliness and gloominess, cannot now. No, its virtue to console is lost, in the far more consoling thought of soon, if faithful, outriding all the storms and afflictions of this inconstant life. If this were all a mere story, if we could not see beyond this vale of tears, a more enduring substance, a better world than this. O where should we look for consolation? When for a moment the eye of faith is diverted from the bright prospect before us, how lonely and sad we feel; and could we be in possession of all things of earth, the remainder of our days, and be assured that these would not be cut short, but extended far beyond the eye of "ancient men of old," how could it satisfy, whilst we have the assurance of beholding, if faithful unto the end, Him whom we love, to all eternity; and that too, where none of the conflicts and afflictions of this life shall mar our peace, but where all, all will be peace, joy and love, forever? O, we know that he that testifieth, "Surely I come quickly," will come, and will not lie; and that, "when Christ, who is our life, shall appear," then shall we, if faithful, "also appear with him in glory." Herein we greatly rejoice. And, with the bright prospect before us, of soon outriding all the conflicts and afflictions of this life, of soon emerging from this wilderness world into a world of light and glory, we feel encouraged to go on, to press through every discouragement, and obstacle in the way, that we may at last be accounted worthy to enter the pearly gates of the golden city, and ever remain with the Lord.

Seeing the signs of the soon coming of our Saviour, we feel to look up, knowing that the time of our redemption draweth nigh: the time when they that are ready and waiting, they, who, by the blood of the Lamb and the word of their testimony, have overcome the world and all its evils, will be freed from all the conflicts and afflictions, all the trials and besetments of this life, and be admitted into the realms of everlasting joy: O may we be found among that number, and be sheltered from the wrath of the Almighty, when "he ariseth to shake terribly the earth." May we put on the whole armor of the Lord, that we may be able to stand against the wiles of the enemy. May we be enabled to overcome all our evil propensities and the besetments of this life, that we, at last, may behold the Saviour of the world with joy and not with grief. O may we be enabled to see the straitness of the way, see and realize the importance of leading a holy life, not only for the good of self, but that others around us, seeing our good works, may be induced to sunder the cord that binds them to the transitory and trifling things of this world, and seek for more substantial joys.

SARAH E. BAKER.

Lebanon, N. H., Oct. 23d, 1854.

#### From Bro. Carus.

DEAR BRO. WHITE:—Since my last, I have passed through many trials, but I am still trying to keep the commandments of God and have my faith in Jesus. The way grows brighter and the truth more clear, as I get it before my mind. I thank God that I ever heard the third angel's message. I feel that we have the truth, the vain traditions of men to the contrary notwithstanding.

I still remain here alone in the present truth, and have to struggle against much hard opposition; but the good news brought to hand through the *Review* and my Bible, enables me to stand fast in the gospel liberty. Thanks be to God for all his goodness to me. I want more patience, more zeal which is according to knowledge, that I may be enabled to stand in the day of the Lord when he shall come to relieve his remnant people.

I see you are in want of funds to carry out your work of truth. I therefore enclose to you — to be applied as your wants require.

Yours in the hope of the soon coming of Christ.

H. C. S. CARUS.

Oct. 26th, 1854.

#### From Bro. Dell.

MR. WHITE, SIR:—Last evening I was conversing with Mr. John Bushman about the second advent of Christ and the Sabbath, and my mind was very forcibly struck about the subject, and I made up my mind that I would investigate the matter, and see for myself which was right, or see what there was in what they call the commandment-keepers. I saw one of your papers and thought it would be my best way to find the Bible explained to my satisfaction; and when the truth is explained to me fully, so that I see that they are right, then I am with you heart and hand for the last day.

I therefore enclose — for a copy of the *Advent Review*, which you will please send and much oblige.

Yours,

D. T. DELL.

Oct. 30th, 1854.

#### From Sister Pierce.

DEAR BRO. WHITE:—My husband's father and mother with whom we live, are trying to keep the Sabbath of the Bible. But we meet with a great deal of opposition. People say we have lost all our influence as Christians; but if keeping the commandments of God sinks our influence as Christians, then it must go. I feel unworthy to be numbered among the Sabbath-keepers; but still my desire is to keep all the commandments of God, and grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Do pray for me that I may thus do.

Your unworthy sister, striving to keep the commandments of God.

MALINDA B. PIERCE.

#### From Bro. Collins.

DEAR BRO. WHITE:—Bro. Wheeler was with us last Sabbath and First-day. There were a few of the neighbors in to hear him. They listened with seeming interest. I think that there was a good impression left upon them generally. May the Lord bless Bro. Wheeler in his labors of love.

The timeists are making quite an effort. Some of them seem to be very confident the Lord will come to-morrow, and govern themselves accordingly. Others say they believe it, but works don't say. I am very confident that we shall not witness the revelation of the Son of God the first day of November, 1854. Where is the image to the beast? Where is the day and night cry, or the angel crying, "Thrust in thy sickle and reap: for the time is come for thee to reap?" Where is the loud cry of the third angel? Every thing seems to say, Future, future; just before us. Oh when I look over the past and the present, I can see that there is more to be fulfilled yet. There is the time of trouble, the sealing of the 144,000, and the saints to come into the unity of the faith.

P. COLLINS.

Dartmouth, Oct. 31st, 1854.

Bro. E. L. H. Chamberlain writes from Middletown, Conn.—"One word as to the sheet sent out from Michigan. I feared at first that it might draw many weak ones from the truth. But I now believe they will kill themselves, and their 'folly will be made manifest.' I hope you will keep about your own work, like Nehemiah; will feel and say with him, [Neh. v. 3,] 'I am doing a great work so that I cannot come down.' Do not get discouraged or disheartened, my dear brother, you have the prayers of the faithful, and will be sustained."

#### OBITUARY.

IT is with a sorrowful heart that I announce the death of my dear wife. She has gone to rest. She sleeps in Jesus—blessed hope! She died perfectly resigned to the will of heaven. She often repeated, O I love my Jesus. Give me Jesus and you may have all this world. She exhorted us all to be faithful, for she wanted to meet us again where we should never more part. Brother Cornell preached her funeral discourse. His text was 1 Thess. iv, 13-18. It was indeed cheering to the soul stricken to hear the hope of the Christian clearly presented. There were many present who believe not as we do concerning the sleep of the dead, yet many acknowledged it to be truth, if the Bible could be relied on.

This world looked very lonely to me before, but it looks more so than ever, now. The glittering things of earth have lost their place in my affections. There is nothing that will satisfy me but one thing; and that is, those that sleep in Jesus will God bring with him; and when he brings them, may I be prepared to be gathered too, into the garner with them, and so ever be with the Lord.

She died October 10th, at 20 minutes past 2 o'clock in the morning, aged 23 years.

"Asleep in Jesus! Blessed sleep,  
From which none ever wake to weep;  
A calm and undisturbed repose,  
Unbroken by the last of foes."



Asleep in Jesus! O how sweet!  
To be for such a slumber meet;  
With holy confidence to rest  
In hope of being ever blest.

Asleep in Jesus! Peaceful rest,  
Whose waking is supremely blest;  
No fear, no woe shall dim that hour,  
That manifests the Saviour's power.

Asleep in Jesus! Soon to rise,  
When the last trump shall rend the skies;  
Then burst the fetters of the tomb,  
To wake in full, immortal bloom."

J. M. McLELLAN.

Hastings, Mich., Oct. 24th, 1854.

### The Pure Heart.

IN a discourse on the words, "Blessed are the pure in heart," Mr. Caughey once remarked that it was impossible to sully a sunbeam. "And while that sunbeam," said he, "may dart down into the darkest hole of filth and illuminate it, it will soil nothing, and yet not be soiled itself. So the ray of heavenly life and love existing in the perfect believer's heart, goes into, and comes out into contact with the dark dwelling-places of iniquity and filth, and cheers, and enlivens, and encourages by its presence, but is always kept unspotted from the stains of the world. It is God that gives to the pure heart this great gift and distinction. It is He who can keep the heart in perfect peace."—*Western Adv.*

A HEART SEARCHING QUESTION.—Tell me, thou child of God, hast thou not more singleness of purpose, more definiteness of view in thy worldly undertakings than in thy religious plans? Is not thy religion subservient to thy business? Art thou as zealous, as single-hearted for the salvation of souls and the interests of the Redeemer's kingdom, as thou art for the success of thy worldly schemes? Settle it with thy conscience this very hour, "Are you doing all in your power for the salvation of souls?"

WHOLLY THE LORD'S.—The Lord poured his love abundantly into my soul while worshipping before him: and I was enabled to renew my covenant, to be wholly and forever his! O how precious are his ways to my soul, suited to my weakness, worthy of a God! I am nothing! He is all. I momentarily live upon his smiles, and dwell under the shadow of his wings; I desire nothing but to please him: to grow in inward conformity to his will; and sink deeper into humble love; to let the light of what his grace has bestowed shine on all around, and to live and die proclaiming, *God is love.*"

HATING SIN.—The fear of the Lord is to hate evil." Prov. viii. 13. This fear of the Lord will constrain us not only to abstain from outward sin, but inwardly to abominate it. It will not only bind our hands but change our hearts. The fear of man may make us hide our sins; but the fear of the Lord will make us loathe and detest them.—*Rowland.*

"The first law of England made for the keeping of Sunday, was in the time of Edward vi, about 1470. Parliament then passed an act by which Sunday and many holidays, the feast of all Saints, of holy Innocents, were established as festivals by law."—*Bamp.* p. 118.

"To give the more solemnity to the first day of the week, Sylvester, who was bishop of Rome, while CONSTANTINE was Emperor, changed the name of Sunday, giving it the more imposing title of Lord's day." Lucius Ecl. Cent. 4, p. 740, Bamp. Enq. p. 98.—Sabbath tract No. 4, page 21.

### FOREIGN NEWS.

Up to the latest advices from the Crimea, the actual siege operations against Sevastopol had not yet begun. The bombardment of the 4th was only a trial of the range of the guns. According to the English dispatches, the siege cannot begin before the 9th; according to a reported statement of Gen. Canrobert, the place may hold out for a fortnight after the fire from the trenches is opened; and according to the authority both of Omer Pasha and of the Russian papers, the reinforcements which Prince Gorchakoff can send to Menchikoff may arrive before Sevastopol about the 15th inst. The allies have, therefore, evidently one battle more to fight before they can take Sevastopol. The conquest will be dearly bought, since the expected arrival of the Grand Duke Constantine at Sympheropol forebodes a strong resistance, and desperate efforts for saving the place, the Commander of which—General Lermontoff—is known for his obstinate resolution and firmness of character. Still, though the English and French papers are fully confident of speedy success, they begin to feel that the capture and destruction of Sevastopol, and even the occupation of the Crimea, cannot lead to peace; that is to say, to a peace which will guarantee the independence of Turkey, and which involves a humiliation of Russia. Kosuth's idea, therefore, that unless Poland should be restored, even a victory over Russia must remain barren, begins to become popular even among the higher circles.

THE WAR—SEVASTOPOL NOT YET TAKEN.—The news from the Crimea is—nothing! A multitude of private letters, telegraphic dispatches, and revivals of old news is found in the English and Continental papers, but none of these state that Sevastopol is taken, nor that the allies have made much progress toward taking it.

Lord Raglan's latest dispatches say that he expected to "open fire" in a few days, and private letters add that an attack on the outworks was fixed for the 9th inst. Menchikoff kept the field to the northward of Sevastopol. The position of the allies was strong and easily defensible against an attack from the landward. The allied extreme right leans on the slope of the mountains east of Balaklava, which run down like immense walls to Aloushta. The body of the right wing is at Kamara, and outposts are posted off on the Black River. The center occupies the roads leading from Kadikoi to Sevastopol, and from Bakshiseral to Balaklava. The body of the left wing is at Karani; the outposts at Khutor. The allies' siege artillery, with 60,000 gabions, fascines and piles, have been disembarked and have mostly reached the camp. Menchikoff has one hundred field guns with his army. On the 4th a cannonade took place between some English steamers and the quarantine force of Odessa—nothing resulted.

THE DANUBE.—The Turkish army is ready to second the operations of the allies, and we again hear that Omer Pasha is preparing to assume the offensive in Bessarabia. It is supposed that his operations will commence on three points, the Pruth, the Dobroja, and the sea.

THE BALTIC.—There can now be little doubt that the Baltic fleets will return home without attempting any further operations. All the smaller English steamers have already left, and the whole of the French fleet is on its way to France. The English sailing fleet, under Admiral Plumridge, was in Kiel Bay. Admiral Martin, with a small steam squadron, was among the Aland Islands and in the Gulf of Bothnia. A squadron, under Captain Watson, was cruising off the Gulf of Finland, Riga and Courland. Sir Charles Napier, with the screw line-of-battle-ships, had gone to take a last look of the Russian ships at Helsingfors.

JAPAN EXPEDITION—ATTACK ON SITKA.—Commodore Perry was to return home next month. (September) The American ship Lady Pierce had arrived at Hong Kong after visiting Jeddo and Simodi, at which places she met with a favorable reception. The U. S. ship Supply was at Canton.

The British Admiral Stirling remained at Shanghai awaiting the arrival of the French Admiral Laguerre, in the French frigate Jeanne d'Arc. On his arrival the united French and English fleet were to proceed to Sitka to attack the Russian ships and forts there.

## THE REVIEW AND HERALD

ROCHESTER, THIRD-DAY, NOV. 7, 1854.

The sweet strain of Bro Rhode's communication on another page will doubtless touch the finest feelings of many a reader, especially those who are acquainted with his former sacrifices and labors. There is an all-healing power in the humble religion of Jesus Christ that melts unites and cements the hearts of God's people, of which the world is ignorant. Let others speak out also, lest the enemies of the cause of Christ take advantage of their silence.

### To Correspondents.

S. DAVIDSON:—THE ADVENT REVIEW is but one dollar a year. How shall we apply the other dollar?

C. W. SPERRY. Canada subscribers should send us \$1.25 We receipt \$1 only, the 25 cts being to pay the postage.

LEWIS CHASE. Sickiness in our family will prevent us from visiting you at present. Bro. J. N. Loughborough designs visiting your part of the State.

BRO. J. H. WAGGONER. We have sent you a few copies of your work by Mail twice. Have you received them? We will send you a box of Books at any time.

D. P. HALL. We are receiving orders for your work almost daily.

M. E. CORNELL. The article from E. Clark we took from the Post Office on our way to the cars to go on our Eastern Tour, some more than a year since. We handed it to Bro. J. N. Andrews, without r-ading it, for him to reply to. We have not seen the article since. Bro. A's health failing, he was unable to notice it, till our note in the REVIEW caused him to return the article unanswered. We might expect that those persons would receive such a message. But if they do, and place the Two-horned Beast 200 years in the past, the Third Message in the future, and take the ground that this is the time for the Second Message, it will be clearly seen that they reject the present truth. The spirit they now possess will lead them anywhere, but in the path of truth, holiness, and to the kingdom.

In regard to the articles from R. Hicks, we declined publishing them because it did not seem proper to us to occupy so much space with an experience, &c., which, in our opinion would not benefit any one. Finally, we stated in a note in No. 3 as follows:—

"Bro. Hicks. We refer the matter to the Publishing Committee, and abide by their decision."

We soon received a note from R. Hicks, from which we take the following:—

"I would simply say that I do not wish to be the means of troubling the Publishing Committee with business that belongs to the Editorial department. I therefore now recall my three communications that are in your possession."

Now compare with this his recent statement and you will get some idea of the unpleasant and unreasonable things we often meet:—

"I believe it is a fearful thing for a single individual to be an Editor of a religious paper."

### Appointments.

PROVIDENCE permitting, we will meet with the brethren at West Milton, N. Y., Nov. 11th and 12th.

C. W. SPERRY.

JOHN LINDSEY.

### Conferences in Michigan.

PROVIDENCE permitting, there will be a Conference at Delhi, Ingham Co., commencing Friday evening, Nov. 10th, and hold over Sabbath and First-day.

Locke, Ingham Co., commencing Tuesday evening, Nov. 14th, and hold over the two following days.

Tyrone, Livingston Co., commencing Friday evening, Nov. 17th, and continue over Sabbath and First-day.

Bro. Cranston and Curry are expected to attend these meetings with us. M. E. CORNELL.

P. S. We ask pardon of the churches in the above named places, for taking the liberty to appoint the above meetings as Conferences, without consultation. We hope there will be a general gathering of the saints in the vicinity of each place of meeting. Come in the name of Jesus; and while you remember the admonition, "not to forget the assembling of yourselves together," remember also and come prepared to "exhort one another," for the "day" is surely fast approaching. M. E. C.

### Publications.

Sabbath Tracts, Nos. 1, 2, 3 & 4—152 pp. 12½ cts.—postage 1 ct.

The Law of God: Testimony of Both Testaments—132 pp. 10 cts.—postage 1 ct.

Why Don't you Keep the Sabbath-day? Extracts from Catholic works—36 pp.—4 cts.

Perpetuity of the Royal Law—5 cts.

The Sanctuary and Twenty-three Hundred Days—76 pp.—8 cts.—postage 1 ct.

Review of O. K. L. Crozier—the Sabbath—48 pp.—5 cts.

The Signs of the Times; Spirit Manifestations a sign that the day of wrath hasteth greatly—124 pp.—10 cts.—postage 1 ct.

The Two-horned beast, the United States—52 pp.—5 cts.

Advent and Sabbath Hymns—30 cts.—postage 5 cts.

Supplement to Advent and Sabbath Hymns—5 cts.

Time and Prophecy—a Poem—25 cts.—postage 5 cts.

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

Review of Objections to the Sabbath—16 pp.

Tracts of 16 pages each can be sent by mail for one half cent an ounce, in packages of not less than 50 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.

Youth's Instructor, Vol. I, in paper covers—25 cts.

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