

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 21, 1854.

No. 15.

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 fi-
nal Inheritance of the Saints.

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

THE ATONEMENT.

BY J. M. STEPHENSON.

(Continued.)

We have failed to find in the entire history of the Son of God, from his origin, as "the first born of every creature," to his death, one intimation of the duplicity of his nature; but on the contrary, he is invariably presented as a unit being, having but one personality. It having been shown, in a previous part of this work, that man is a unit, in the sense of his being but one man, it follows, as a matter of course, that if the Son of God became a real man, he must have been a unit being. Indeed this was actually necessary in order to his becoming a real substitute for man. One nature cannot be a substitute, in fact, for another and entirely different nature; hence to have any analogy between the means employed, and the end to be attained, Christ must have been a real man, having but one nature, and personality. He must also have died a literal death, as a whole being; for thus were those for whom he became a substitute, condemned to die.

It has been shown that the penalty of God's law, for personal transgression, is the literal death of the whole man; hence for Christ to die in the sinner's stead, as the Scriptures plainly teach he did, he must have died a literal, and matter of fact, death: the intelligent part of his nature must have died. This brings me to investigate, as the next important event in the history of our Lord, the Bible record of his death. Read the entire history of his death, burial, resurrection, and ascension, and you will not find an intimation, of any part of his intelligent, or unintelligent nature, surviving death; no intimation of a soul or spirit which escaped. But did that being, who "was in the beginning with God," die? Mark his reply to the men who said, We seek, "Jesus of Nazareth." He said "I am he," that is, I am Jesus of Nazareth. Is it not the same I that prays to the Father, "Glorify thou me with the glory which I had with thee before the world was?"

When expiring on the cross, he said, "Father, in- to thy hands I commend my spirit, (life,) and hav- ing said thus, he gave up the ghost"—died. Luke xxii, 46. Joseph of Arimathea, "went unto Pilate, and begged the body of Jesus. And he took it down, and wrapt it in linen, and laid it in a sepul- chre that was hewn in stone, wherein never man be- fore was laid." Verses 50-53. This identical per- sonage arose from the dead. "Upon the first day of the week, very early in the morning, came the women to the sepulchre, to anoint the body of their Lord; and they found the stone rolled away from

the sepulchre, and they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold two men stood by them in shining garments; and they said unto them, Why seek ye the living among the dead? He is not here, but is risen. Remem- ber how he spake unto you when he was yet in Gal- ilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them. . . . And he (Jesus) said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, . . . how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him. And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And as they thus spake, Jesus himself stood in the midst of them, and said unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me and see, for a spirit (or an apparition as they sup- posed him to be) hath not flesh and bones as ye see me have. And when he had thus spoken, he shew- ed them his hands and his feet." Luke xxiv.

Is there any transition in this whole history, from one person to another? or any intimation of any part of Christ's nature being exempted in this simple narration? Does not the pronoun I, represent the same being, when our Lord says, "Behold my hands and my feet, that it is I myself," that it does where he says, "I lay down my life for the sheep?" and does it not mean the same when he says, "I came down from heaven?" Does not Jesus of Naza- reth refer to the same person after his resurrection, that it did before?

The apostles bear united testimony to the literal death of Christ as a unit being. Hear the bold and decisive language of Peter on the day of Pentecost: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by mira- cles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know. Him . . . ye have taken, and by wicked hands have crucified and slain whom God hath raised up." But we are told that this was only the body of "Je- sus of Nazareth" which was "crucified and slain;" that his soul did not die: it went to Paradise on that very day. This theology which teaches that Christ had two distinct natures, at the same time, the one of which died, and the other escaped to realms of bliss, has no foundation in the word of God.

Isaiah, speaking of his death, says, "Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul a sacrifice for sin." Isa. liii, 10. How did the Father make his soul a sacrifice for sin? Ans. "Because he hath poured out his soul unto death." Our Saviour said in his agony in the Garden, "My soul is exceeding sor- rowful, even unto death." And in this prophecy we are told that his soul was made a sacrifice for sin, that it was poured out unto death, or that it died.

David saw his soul in death, and the grave, and predicted that it should not see corruption, nor be left in the grave. Ps. xvi, 10. "For thou wilt not

leave my soul in hell, (*Sheol, the grave,*) neither wilt thou suffer thine Holy One to see corruption." Peter quotes this prophecy on the day of Pentecost, and applies it to Christ. Acts ii, 27. "Because thou wilt not leave my soul in hell, (*Hades, the grave,*) neither wilt thou suffer thine Holy One to see corruption." Here we are emphatically taught that the soul of Christ died, and was buried; and by reference to verse 31, we learn that it had a resurrection. "He (David) seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, (*Hades, the grave,*) neither his flesh did see corruption."

In these passages, soul, Christ, and flesh, are con- vertible terms. Observe, 1st, His soul must have been mortal or it could not have died. 2d. As such, had God withheld his power, his flesh must have seen corruption, the same as that of any other dead man. But lest some should deny that his soul is characteristic of his highest nature, I will select a few passages, in which, in the highest character as- cribed to him in the Bible, he is represented as humbling himself and becoming obedient unto death: where the same identical being who had glory with the "Father before the world was," is represented as dying.

Paul, speaking of Christ's highest nature, says, "Who, being in the form of God, thought it not robbery to be equal with God." Phil. ii, 6. That this verse refers to his Divine nature, all admit, who believe he had a Divine nature; yet it is emphati- cally declared in the two verses following, that he "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death." Here it is expressly declared that this exalted being who was "in the form of God, and thought it not robbery to be equal with God," humbled himself, 1st, by becoming man; 2d, by becoming "obedient un- to death, even the death of the cross."

Suppose we should read of Louis Napoleon's mak- ing himself of no reputation, and taking upon him- self the form of a servant; and being found in fash- ion as a servant, he humbled himself and became obedient unto death—would we not understand that the same person who had previously been Em- peror of France, humbled himself and died? Just so in reference to Christ; he was the same person in his humiliation and death, that he had been in his exaltation and glory. And in reference to the above passages, it must, I think, be admitted by any unprejudiced mind, that they prove conclusively that the Son of God in his most exalted nature, became man and died. Again, the same Apostle, speaking of the original dignity and pre-existence of the Son of God, says, "Who is the image of the invisible God, the first born of every creature." Col. i, 15. He then ascribes all the works of creation, in heaven and on earth, to him. See verses 16, 17. In verse 20, this same person is represented as making "peace through the blood of his cross;" and in verse 22, it is emphatically declared that he died. In Heb. i, we have the primeval glory and exaltation of our Di- vine Master, presented in the most glowing colors. In verse 3, it is said of him: "Who being the bright- ness of his (Father's) glory, and the express image of his person, and upholding all things by the word of his power." At the 2d verse, the creation of the worlds is ascribed to him." In chap. ii, 9, it is declared of this exalted personage, that he was made lower than the angels, and that he "tasted death for every man."

I will conclude the evidence upon this point by quoting one more passage. It is the testimony of the

faithful witness himself. Rev. i, 8. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." This is one of the very strongest proof texts of his Omnipotence and Eternity. This is claimed by all Trinitarian writers as being expressive of his highest nature; and yet, it is declared that this identical being died. John says, speaking of the same person: "And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; *I am the first and the last: I am he that liveth and was dead*; and behold, I am alive forevermore, Amen. Verses 17, 18. Note 1st. This "Alpha and Omega, the first and the last, the Almighty, actually *was dead*." 2d. It is the same personality all the way through. It is the same *I* throughout. "I am the first and the last," "I am Alpha and Omega," "the Lord," "the Almighty." "I am he that liveth and was dead; and behold I am alive forevermore, Amen." The same *I*, is, was, and is to come. Verse 8. Hence we find that it is the same being throughout, though in different states.

We are prepared at this point of the investigation, to understand the relation the *sacrifice* of Christ, or the *atonement*, sustains to the law of God. In presenting this part of the subject, I shall compare what I understand to be the Bible view, with the two theories upon this point, believed by most of Christendom. They are the Unitarian and Trinitarian views. These views occupy the two extreme points. Many of the most eminent writers, in the Unitarian school, deny the pre-existence of the Son of God, as a real personality; but take the position that he was a good, yea, a perfect man. I would look with the highest degree of admiration upon the magnanimity and self-sacrifice of a king of spotless purity, just and good, and loved by all his subjects, who, for the forfeited lives of a few rebellious subjects in a remote province of his kingdom, would voluntarily descend from his throne, and exile himself in the garb of the meanest peasant, wear out his life in acts of kindness toward them, and last of all, die the most infamous and ignominious death, to save their lives, and bring them back in allegiance to his throne. Such an act of disinterestedness and love would fill the world with the loudest songs of praise and admiration; but, however great and praise-worthy such an act might justly appear, it falls almost infinitely below the claims of Jehovah's abused and violated law. I cannot conceive how the life of one man, however good or perfect, or benevolent, could render an equivalent for the forfeited lives of all the millions of the human race, whose characters, in case of perfect obedience, would be equally exceptionless. I cannot conceive how the death of one good man could render an adequate atonement for the lives of so many millions. But, according to the views of these writers, we have only the death of a good man's body, while all that is noble, dignified, responsible, and intelligent, survives death, nay, by this very act, is exalted to higher degrees of bliss and glory.

The Trinitarian view, I think is equally exceptionable. They claim that the Son of God had *three* distinct natures at the same time; viz., a human body, a human soul, united with his Divine nature: the body being mortal, the soul immortal, the Divinity co-equal, co-existent, and co-eternal with the everlasting Father. Now, none of the advocates of this theory, claim that either his soul or Divinity died, that the body was the only part of this triple being which actually died "the death of the cross;" hence, according to this view (which makes the death of Christ the grand *atoning sacrifice* for the sins of the world) we only have the sacrifice of the most inferior part—the human body—of the Son of God.

But it is claimed that his soul suffered the greater part of the penalty—yet it did not suffer "the death of the cross;" it deserted the body in its greatest extremity, and left it to bear alone the death penalty; hence, the death of the cross is still only the death of a human body. But even admitting that in his highest nature as a human being, he suffered, all of which his nature, as such, was susceptible, during his whole life, and then died the ignominious death of the cross—even then, such a sacrifice would come almost infinitely short of the demands of God's just

and holy law, which has been violated by all of Adam's race, (infants excepted,) and trodden under foot with impunity, for so many thousands of years. Of this Trinitarians themselves are sensible; hence, they represent his Divinity as the altar upon which his humanity was sacrificed; and then estimate the intrinsic value of the sacrifice by that of the altar upon which it was offered. But if I understand the theory under consideration, the Divine nature of Jesus Christ had no part nor lot in this matter; for this nature suffered no loss, indeed, made no sacrifice whatever. Suppose a king to unite the dignity of his only son with one of his poorest peasants, so far as to call him his son; and then should subject this peasant under the character of his own son, to a life of poverty, privation and suffering, and then crucify him under the character of a malefactor, while his real son enjoyed all the blessings of life, health, ease, honor and glory of his father's court—would any one contend in such case, that because he was called after the name, and clothed with honorary titles of the king's son, and died in this character, that therefore his suffering and death would be entitled to all the dignity and honor of his real son? In this case, all the sacrifice is made by the peasant. The son has no part nor lot in the matter. It is emphatically the offering of a peasant, and worth just as much as he is worth, had just as much dignity, and no more. The same is true in reference to the sacrifice of Christ, according to the above view. His humanity suffered all that was suffered, made all the sacrifice that was made; his privation, suffering and death are, therefore, entitled to all the value, dignity and honor, this nature could confer upon it, and no more. Hence, according to this theory, we have only a human sacrifice; and the question still remains to be answered, How can the life of one human being make an adequate atonement for the lives of thousands of millions of others?

So, after all that has been said and written by these two schools, it appears that there is no real difference in their respective theories, in reference to the atonement; both have, in fact, only a human sacrifice: but with reference to their views of the highest nature of the Son of God, they are as far asunder as finitude and infinitude, time and eternity. The former makes the "only Begotten of the Father," a mere mortal, finite man; the latter makes him the Infinite, Omnipotent, All-wise, and Eternal God, absolutely equal with the Everlasting Father. Now, I understand the truth to be in the medium between these two extremes. I have proved, as I think conclusively, 1st, that the Son of God in his highest nature existed before the creation of the first world, or the first intelligent being in the vast Universe; 2d, that he had an origin; that "he was the first born of every creature;" "the beginning of the creation of God;" [Rev. iii, 14;] 3d, that, in his highest nature, all things in heaven and in earth were created, and are upheld, by him; 4th, in his dignity, he was exalted far above all the angels of heaven, and all the kings and potentates of earth; 5th, in his nature he was immortal, (not in an absolute sense,) and Divine; 6th, in his titles and privileges, he was "the only begotten of his Father," whose glory he shared "before the world was;" the "image of the invisible God;" "in the form of God;" and "thought it not robbery to be equal with God;" "the likeness of his Father's glory and express image of his person;" "the Word" who "was in the beginning with God" and who "was God." This was the exalted, and dignified, personage, who was sacrificed for the sins of the world—these are the privileges he voluntarily surrendered; and although "rich, for our sake he became poor;" "he made himself of no reputation," and became man; and "being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross," to declare the righteousness of God, "that he might be just and the justifier of him that believeth in Jesus."

Here was *real* humility; not a mere pretence or show; here, we behold the amazing spectacle of the well-beloved and "only begotten Son of God," "the first born of every creature," voluntarily divesting himself of "the glory he had with the Father before the world," coming down from heaven, his high and holy habitation, and though "rich" becoming

so poor that he had "not where to lay his head," the blessed Word who "was in the beginning with God," and who was God, actually becoming flesh, in the ignoble garb of a servant—subjecting himself to all the privations, temptations, sorrows, and afflictions, to which poor fallen humanity is subjected; and then to complete this unprecedented sacrifice, we see this once honored, but now humbled—this once exalted, but now abased personage, expiring, as a malefactor, upon the accursed cross; and last of all descending into the depths of the dark and silent tomb—a symbol of the lowest degree of humiliation.

This, *this*, is the sacrifice, the "only begotten of the Father" offered as an atonement for the sins of the world; this is the being who was actually sacrificed, and this the price the Son of God actually paid for our redemption. Hence, in reference to its dignity, it is the sacrifice of the most exalted and dignified being in the vast empire of God; nay, the sacrifice of the King's only begotten Son. In reference to its intrinsic value, who can estimate the worth of God's darling Son? It is, to say the least of it, an equivalent for the dignity, the lives, and eternal interests of the whole world; nay further, it is equal in value to all the moral interest of the whole intelligent creation, and equal in dignity and honor to the moral government of the Supreme Ruler of the Universe. In reference to its nature, it is Divine; hence we have a Divine sacrifice, in contradistinction to the Trinitarian and Unitarian views, which make it only a human sacrifice. In reference to its fullness, it is infinite, boundless. Yes, thank God, there is enough for each, enough for all, enough for ever more; enough to save an intelligent Universe, were they all sinners; and lastly, in reference to its adaptation to man's conditions and necessities, it is absolutely perfect.

Oh! how does all the beauty and glory of the atonement vanish before those theories, which would confine the sacrifice of the Son of God, to the humiliation, suffering, and death of a mere human being. The great difficulty with most writers on the atonement is this: they do not commence this sacrifice at the proper place; they commence with the poverty of our Redeemer's birth, and reason correctly in reference to his subsequent history; whereas they should commence with his highest nature, as "the only begotten of the Father," and "beginning of the creation of God" and follow him through every degree of his humiliation, from the moment he consented to divest himself of the glory of the Father, to his descent into the depths of the grave. His sacrifice covers the whole ground between these two points. But, by far the greater portion of the sacrifice had been made before his advent in the flesh. It consisted in the Word consenting to become flesh; in the Divine nature, consenting to become human: in him who was rich voluntarily becoming poor.

I have demonstrated, in another part of this work, that the Son of God in his highest nature, actually became man, and as such, he suffered, died, and was buried. This I understand to be the true Bible view of the atonement. The next event in the history of the Son of God is the reward the Father gave his Son for the great sacrifice he made in becoming man, suffering and dying for the salvation of perishing sinners. This brings me to notice,

3d. The Son of God as he has been *since* his incarnation.

First. In reference to his nature, he was raised from the dead a quickening Spirit. 1 Cor. xv, 45. "And so it is written, The first man Adam was made a living soul, the last Adam was made a *quicken*ing Spirit." By reference to the context we may learn, that this nature is predicated of Christ in his resurrected state, as the *second* Adam, or the Father of a race of spirits, the same as the *first* Adam is the Father of a race of human, or flesh beings. We are expressly told in the previous verse, in reference to the nature of this race of spirits in their resurrection, that the same *it*, that "is sown a natural body, is raised a spiritual body;" and in Phil. iii, 20, 23, we learn that "these vile bodies shall be fashioned like unto the glorious body" of our Lord and Saviour Jesus Christ. Now, if our bodies be made spirits, and if they be like unto the body of Jesus Christ—then his body, in reference to its nature,

must be a spirit: but I will notice this point more particularly when I come to notice the relation man sustains to the atonement. Further, in reference to his nature, he was raised immortal, and never having seen corruption, of course, incorruptible. Speaking of himself, after his ascension, he says, "I am he that *liveth*, and was dead, and behold I am alive forevermore. Amen." Rev. i, 18. He is represented as bringing life and immortality to light by his death and resurrection; as being the author and giver of eternal life, which could not be unless he possessed eternal life. As has been shown, he derived eternal life from the Father: his children derive it from him. He was quickened from the dead by the Spirit of the Father: so are all his children. See Rom. viii, 11.

In reference to the difficulties in the way of the Son's being changed from mortality to immortality, from flesh to spirit, the same difficulties may be urged against his children's being thus changed. But they vanish like mist before the rising sun, when considered in the light of Jehovah's power.

Second. In reference to his exaltation, he is represented, 1st, as having all given back by the Father which he had lost by his incarnation. The answer to his prayer supposes this: "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. "The glory which he had with the Father before the world was," evidently includes the glory of his Divine nature, (as the only begotten of the Father,) as well as the riches, dignity, and honor of this nature. Second. It is the same person or being who is exalted; that had been abased; not one being humbled, and another exalted; hence the only begotten Son of God did not lose his personal identity in all the changes through which he passed. It is the same identical being throughout. 2d. Not only did the Son actually receive back all that he had sacrificed by consenting to become man, to suffer and die, but received from the Father, gifts, privileges, glory and honor, above what he ever could otherwise have attained to.

We cannot suppose an intelligent being to make a great sacrifice without having a correspondingly great object in view, and without being actuated by the most sublime motives. I know that some startle at the idea of Christ's being actuated by a love of reward in all he suffered and did; but, as will be seen by all the quotations on this point, he was actuated by motive; and the Father held out, as inducements to sacrifice, the most rich and glorious rewards. As Paul says of him, "Who, for the joy that was set before him, endured the cross, despising the shame, and is set down on the right hand of the throne of God." Heb. xii, 2. Here it is emphatically declared that Jesus endured the cross for the joy that was set before him.

His ministration as a priest is represented as a glorious privilege, instead of a sacrifice; yea as a part of his exaltation. Compare Acts v, 30, 31, with Heb. viii, 12. "The God of our fathers raised up Jesus whom ye slew and hanged on a tree: him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." "Now of the things which we have spoken this is the sum: we have such an High Priest, who is set on the right hand of the throne of the Majesty, in the heavens; a minister of the Sanctuary, and of the true Tabernacle which the Lord pitched, and not man." The analogy between these quotations is seen more forcibly when we consider that remission of sins is connected with his exaltation. Remission is also consequent upon his offering his own blood in the Most Holy Place; for there is the place where his blood is accepted, and there the place where sins are remitted. See Acts iii, 19, 20. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus Christ," &c. Here the remission, or the blotting out, of sins takes place during the times of refreshing, and just before he (the Father) shall send Jesus Christ.

It is the work of the judgment to remit sins, or the penalty, which is the same thing: hence we see that, although it is an exalted privilege for Jesus Christ to plead the cause of those for whom he died,

in the heavenly Sanctuary, yet it is just as necessary to man's salvation as his incarnation, suffering and death. But on this point I cannot dwell. For evidence on this point, I would refer the reader to Heb. Chaps. viii; ix; x, 18-21; vii, 22-28; iv, 14, 16. That he was not, and indeed could not be a priest while on earth is evident from Chap. viii, 4. For further evidence on this glorious work of our great High Priest, I would recommend the reader to the excellent works of J. N. Andrews and U. Smith, upon this subject.

The following texts of scripture state in plain explicit language that the exaltation of our Lord was the reward of his incarnation, sufferings and death. "Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore (that is, *because of which*) God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus, every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii, 6-11. This exaltation, this name which is above every name, and the Divine homage and adoration of all creatures in heaven, in earth, and under the earth, are titles, rewards, and honors conferred upon him by the Father; because, although in the form of God, he made himself of no reputation, took upon him the form of a servant, humbled himself and became obedient unto death, even the death of the cross.

Again, Divine worship is expressly declared to be consequent upon the advent of the first begotten into the world. Heb. i, 6. "And again, when he bringeth the first begotten into the world he saith, And let all the angels of God worship him." If all the angels of God had worshiped him previous to his being brought into the world, what propriety in commanding them to worship him? This implies, at least, that he had not been an object of Divine worship previous to this time; and that this exalted privilege is one of the rewards for the amazing sacrifice he had made to redeem poor fallen humanity. But in the quotation above, such is expressly declared to be the fact. Also Chap. ii, 9. "But we see Jesus, who was made a little lower (or lower for a little while) than the angels, *for the suffering of death*, (i. e., because he suffered death,) *crowned with glory and honor*," &c. Here, his crown of glory and honor is emphatically declared to be the reward of his suffering and death. And in all these quotations it may be seen that it is the same person now exalted who was once abased. He was in the form of God and express image of his person; he humbled himself; he died; he was exalted, &c. The first begotten was brought into the world, and the first begotten is worshiped by all the heavenly hosts. So the same Jesus who suffers death is crowned with glory and honor.

But, most of these glories and honors belong to him in his *regal* character as king over all the earth: hence I will notice the last crowning event in the history of our Divine Lord and Master, the highest character in which he is worshiped, and his rule acknowledged by the Father, revered by the world, and respected by an intelligent Universe. The Father offered him as the reward of this unparalleled sacrifice, the dominion of the world. God gave this dominion to the first Adam; [Gen. i, 26;] but when he fell the earth fell with him, and his right of dominion passed into the hands of his master, and seducer, the Devil; hence the Devil has been the prime ruler of this world from the fall of man to the present time. It devolves, therefore, upon the second Adam to wrest the sceptre from this ARCH-USURPER, and bring back this revolted world in allegiance to his Father's throne, when the Son himself will become subordinate to the Father, and reign as king over all the earth, as long as the sun, moon, and stars endure. Of this the Devil was well aware; hence his mighty effort to seduce the second Adam as he had the first, thinking by this means to supplant the Father in the Supreme rule of earth, and

render his only begotten Son subordinate to himself. Hence, he offered him all the kingdoms of the world, and the glory thereof, without the sufferings of many years, and the shameful death of the cross; and that too, more than eighteen hundred years before the Father had promised these glorious privileges.

The triumph of our great Leader in this instance, is a sure pledge that he will be victorious in the last great conflict with this mighty chieftain, for the dominion of the world. The design of this work will only permit a cursory survey of the regal character, the royal splendor of our promised king. The prophet Isaiah commences with his birth, and does not leave his history until he beholds him seated upon David's throne to order and establish it with justice and judgment forever. Isa. ix, 6, 7. "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this.

The angel Gabriel announced the same truths to the virgin Mary. "And shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Note, 1st. Where was the throne of David located? Ans. On the earth. 2d. Has the Son of the Highest ever reigned upon that throne? Ans. No. It must, therefore, be a future event. 3d. When will this promise be fulfilled? Ans. When the promised king shall return from heaven.

Just before his crucifixion, he compared himself to a nobleman going into a far country to receive for himself a kingdom, and to return. Luke xix, 12. This nobleman was Christ: he went into a far country at his ascension: he receives the kingdom from his Father during his absence, and returns to take possession of it, and reign, at his second advent to earth. Then, and not till then, will God have fulfilled the oath he made to the patriarch David. Peter makes mention of this oath on the day of pentecost, saying, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit upon his throne." Acts ii, 29, 30. This oath is found recorded in Ps. cxxxii, 11. "The Lord hath sworn in truth unto David; he will not turn from it: of the fruit of thy body will I set upon thy throne." Also Ps. lxxxix, 3, 4. "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish forever, and build up thy throne to all generation."

Daniel speaking of this glorious reign, says, "I saw in the night visions, and behold one like unto the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, and his kingdom that which shall not be destroyed." Dan. vii, 13, 14. O what an honor is this! Great, great was the sacrifice our Lord made for man's salvation, and unspeakably great is the reward he receives from the Father.

Where now are the magnificent kingdoms of Babylon Media and Persia, Greece and Rome? Where Nebuchadnezzar, Alexander the great, Hannibal, Scipio, Pompey, Julius, Caesar, Charlemagne, and Napoleon Buonaparte, with all their costly crowns and glittering diadems, with all their oppressive and diabolical rule? Their kingdoms have long since passed away, and they are now slumbering in the dust; but glory to God! our King shall live forever, and his kingdom shall not be left to other people, but it shall stand for

ever. Then shall we join in unison with the four and twenty elders which sit before God on their seats. "Saying, We give thee thanks, O Lord God Almighty, . . . because thou hast taken to thee thy great power, and hast reigned." Then shall we join with the redeemed of all ages and generations, in singing a new song, "saying, Thou art worthy to take the book and open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests: and we shall reign on the earth." And the angels shall join in chorus; the number of whom is "ten thousand times ten thousand, and thousands of thousands," "saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." But to behold the King in his beauty, and join with all the angels in heaven, and all the redeemed of earth, in celebrating the praises of our once humbled, but now exalted, King; to share with him in this glorious and triumphant reign, we must comply with the conditions of citizenship in his kingdom. This brings me to notice, 3d. The relation the atonement sustains to man as a transgressor of the law of God.

(To be Continued.)

THE REVIEW AND HERALD

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

ROCHESTER THIRD-DAY, NOV. 21, 1854.

DANIEL CHAPTERS VIII AND IX.

In remarking on these chapters, the ram, goat, little horn, 2300 days and 70 weeks will be briefly noticed.

1. THE RAM. Verses 2, 3. "Then I lifted up mine eyes, and saw, and behold, there stood before the river, a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great."



This symbol is explained by the angel in verse 20. "The ram which thou sawest, having two horns are the kings [kingdoms] of Media and Persia." It represents the same as the breast and arms of silver of Chap. ii, and the bear of Chap. vii. This vision does not begin with the empire of Babylon, as do those of the second and seventh chapters, but it commences with Media and Persia, at the height of its power.

2. THE GOAT. Verses 5-8. "And as I was considering, behold an he goat came from the west on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand."

Therefore, the he goat waxed very great; and when he was strong, the great horn was broken; and for it, came up four notable ones toward the four winds of heaven."



The angel explains this symbol in verses 21, 22. "And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." The goat, then, represents Grecia, the same as the brass of the image of chapter ii, and the leopard of chapter vii. Greece succeeded Persia in the dominion of the world, B. C. 331. The great horn is here explained to be the first king. The four horns that arose when this horn was broken, denote the four kingdoms into which the empire of Alexander was divided after his death. The same is represented by the four heads and four wings of the leopard of Dan. vii. See Chap. xi, 3, 4.

3. THE LITTLE HORN. Verses 9-12. "And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the Prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered."

This symbol is explained by the angel in verses 23-25. "And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand."

To avoid the application of this prophecy to the Roman Power, Pagan and Papal, Papists have shifted it from Rome to Antiochus Epiphanes, a Syrian king who could not resist the mandates of Rome. See notes of the Donay [Roinish] Bible on Dan. vii; viii; xi. This application is made by the Papists, to save their church from any share in the fulfillment of the prophecy; and in this, they have been followed by the mass of opposers to the Advent faith. The following facts show that

THE LITTLE HORN WAS NOT ANTIOCHUS.

1st. The four kingdoms into which the dominion of Alexander was divided, are symbolized by the

four horns of the goat. Now this Antiochus was but one of the twenty-five kings that constituted the Syrian horn. How, then, could he, at the same time, be another remarkable horn?

2d. The ram, according to this vision, became great; but the little horn became exceeding great. How absurd and ludicrous is the following application of this comparison:

Great.	Very Great.	Exceeding Great.
Persia.	GRECIA.	ANTIOCHUS.
How easy and natural is the following:		
Great.	Very Great.	Exceeding Great.
Persia.	GRECIA.	ROME.

3d. The Medo-Persian empire is simply called great. Verse 4. The Bible informs us that it extended "from India even unto Ethiopia, over an hundred seven and twenty provinces." Esther i, 1. This was succeeded by the Grecian power, which is called VERY GREAT. Verse 8. Then comes the power in question which is called EXCEEDING GREAT. Verse 9. Was Antiochus exceeding great when compared with Alexander, the conqueror of the world? Let an item from the Encyclopedia of Religious Knowledge answer:

"Finding his resources exhausted, he resolved to go into Persia, to levy tributes and collect large sums which he had agreed to pay to the Romans."

Surely we need not question which was exceeding great, the Roman power which exacted the tribute, or Antiochus who was compelled to pay it.

4th. The power in question was "little" at first, but it waxed or grew "exceeding great toward the south, and toward the east, and toward the pleasant land." What can this describe but the conquering marches of a mighty power? Rome was almost directly northwest from Jerusalem, and its conquests in Asia and Africa were, of course, towards the east and south; but where were Antiochus' conquests? He came into possession of a kingdom already established, and Sir Isaac Newton says, "He did not enlarge it."

5th. Out of many reasons that might be added to the above, we name but one. This power was to stand up against the Prince of princes. Verse 25. The Prince of princes is Jesus Christ. Rev. i, 5; xvii, 14; xix, 16. But Antiochus died 164 years before our Lord was born. It is settled, therefore, that another power is the subject of this prophecy. The following facts demonstrate that

ROME IS THE POWER IN QUESTION.

1st. This power was to come forth from one of the four kingdoms of Alexander's empire. Let us remember that nations are not brought into prophecy, till somehow connected with the people of God. Rome had been in existence many years before it was noticed in prophecy; and Rome had made Macedon, one of the four horns of the Grecian goat, a part of itself B. C. 168, about ten years before its first connection with the people of God. 1 Mac. viii. So that Rome could as truly be said to be out of "one of them," as the ten horns of the fourth beast in Chap. vii, could be said to come out of that beast, when they were ten kingdoms set up by the conquerors of Rome.

2d. It was to wax exceeding great toward the south, and toward the east, and toward the pleasant land. [Palestine. Ps. cvi, 24; Zech. vii, 14.] This was true of Rome in every particular. Witness its conquests in Africa and Asia, its overthrow of the place and nation of the Jews. John xi, 48.

3d. It was to cast down of the host and of the stars. This is predicted respecting the dragon. Rev. xii, 3, 4. All admit that the dragon was Rome. Who can fail to see their identity?

4th. Rome was emphatically a king of fierce countenance, and one that did understand dark sentences. Moses used similar language when he evidently predicted the Roman power. Deut. xxviii, 49, 50.

5th. Rome did destroy wonderfully. Witness its overthrow of all opposing powers.

6th. Rome has destroyed more of the "mighty and holy people," than all other persecuting powers. From fifty to one hundred millions of the church have been slain by it.

7th. Rome has stood up against the Prince of princes. The Roman power nailed Christ to the



cross. Acts iv, 26, 27; Matt. xxvii, 2; Rev. ii, 4.

8th. This power is to be broken without hand. Compare with Chap. ii, 34, 45, where it is said that the stone "cut out without hands," smote the image, &c. Its destruction then takes place at the final overthrow of all earthly powers.

4. THE 2300 DAYS.—The field of vision, as we have seen, is the empires of Persia, Grecia and Rome. We will here introduce the inquiry of one saint, [angel,] and the answer by another.

Verses 13, 14. "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

It is a fact that 2300 literal days (not quite seven years) would not cover the duration of a single power in this prophecy, much less extend over them all; therefore the days must be symbols, even as the beasts and horns are shown to be symbols. It is also a fact that a symbolic or prophetic day is one year. Eze. iv, 5, 6; Num. xiv, 34. Hence, the period is 2300 years.

In regard to the date of the 2300 prophetic days, they evidently commence with the vision, at the height of the Medo-Persian empire. Anything more definite, this chapter does not furnish, we must therefore look elsewhere for the definite explanation of this matter.

5. THE 70 WEEKS. We regard this period of Chap. ix, as the only key to the time of the vision of Chap. viii. Notice as follows:—

1st. The command to Gabriel, [Chap. viii, 16,] "Make this man (Daniel) to understand the vision."

2d. Gabriel did make the Prophet to understand what the ram, goat and little horn meant, yet,

3d. Daniel says, at the close of this interview with the angel, "I was astonished at the vision, but none understood it." None understood the time—where to commence the 2300 days, and "what manner of time" they were.

4th. The ninth chapter of Daniel records another visit of Gabriel. The Prophet is praying when the angel touches him, and says, "I am now come forth to give thee skill and understanding." It was on time that the Prophet needed "understanding," as the other symbols had been explained and mark the heavenly messenger's first declaration, after telling Daniel to "consider the vision:" "Seventy weeks are determined [cut off] upon thy people," &c. Cut off from what? Most certainly cut off from the 2300 days, as a period of time can only be cut off from time.

The "going forth of the commandment to restore and to build Jerusalem" is mentioned in verse 25 as the event to mark the commencement of the 70 weeks. As the 70 weeks are cut off from the 2300 days, it follows that they form the first 490 of those days, and both periods begin at the same date. Here we take leave of this subject, and refer the reader to our works on the 2300 days and the Sanctuary, where it is shown that the 2300 prophetic days began B. C. 457, and terminated A. D. 1844.

Malignant Insinuation.

Among the numerous wicked misstatements which are now being heralded abroad by a few persons, we deem it proper to select the following on account of the bearing it may have upon the readers of the *Review*. The writer says:

"I remarked that I did not think we would need to publish more than three months, before the administration of the paper at Rochester would be changed and supersede the necessity of publishing here. Neither did I change my mind until the Conference at Franciscoville, in Sept. last. There, to my surprise, I was informed that Bro. White had taken the precaution when he paid the money (which was sent in by the brethren) for the press and type, to take the receipts in his own name; and at the Conference in Rochester last year, claimed it all, and still more for his Editorial fees. This satisfied me that our warfare with error would be of longer duration than I had at first anticipated."

It is not true that Bro. White made any such statement, or that he claimed any "Editorial fees" whatever. Food and raiment is all that he has ever asked as a remuneration for the labor, care and toil of years. The persons who are anxious to seize the *Review* and to place it in other hands, are those who have done little or nothing toward sustaining it.

The following is a brief statement of the purchase of the press &c. The Conference at Ballston, N. Y., took action on this as follows. See the *Review* for March 23d, 1852.

"Friday, P. M. the 12th, the subject of publishing the paper was introduced. Several brethren spoke of the disadvantages of having it published as it had been, and of the propriety of having an Office at the control of Sabbath-keepers. And after investigating the matter it was decided by a unanimous vote. (1) that a press, type, &c. should be purchased immediately. (2) that the paper should be published at Rochester, N. Y., (3) that Brn. E. A. Pool, Lebbeus Drew and Hiram Edson compose a Committee to receive donations from the friends of the cause to purchase the press, type &c., and to conduct the financial concerns of the paper, (4) that the brethren abroad be requested through the next number of the *Review* and *Herald* to choose agents in their churches to receive donations for the purpose of establishing the press, and carrying forward the publishing of the paper; and (5) that those donations that are immediately sent in, should be sent to Hiram Edson, Port Byron, N. Y."

Brn. Pool and Drew not being able to leave home to attend to this business, Bro. Edson alone purchased the press and type, being requested by Bro. White to take the receipts not in the name of Bro. W., but in that of the Committee. Bro. Edson can speak for himself as to the course which he pursued.

But in the *Review* for May 6th, 1852, at Bro. Edson's request, the following statement was made:—

"Bro. Edson wishes us to say, as he expects to be from home a portion of the time for the future, the money to pay for printing materials had better be sent to us."

This made it necessary that Bro. White should afterward attend to the business of such purchases as have since been made for the Office.

J. N. ANDREWS. } Publishing
R. F. COTTRELL. } Committee.
U. SMITH.

Advent Harbinger alias Prophetic Expositor.

"CAN the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil." We are forcibly reminded of this language of inspiration whenever we read the so-called *Prophetic Expositor*. This sheet at first styled itself the *Voice of Truth*; but after some time changed its name to *Advent Harbinger*, assigning as one of its reasons the fact that all which it published was not truth. Under the name of *Advent Harbinger* it has for years manifested its venom and malice toward us whenever opportunity has presented itself. During the same period it has been diligently engaged in warring against the Advent faith, until at length it drops the name under which it has betrayed the Advent cause, and assumes that of *Prophetic Expositor*. This time it assigns as a reason for the change, the propriety of a less odious name than the one it had been wearing for some time. We could have wished that with its new name it had begun to lead a new life; but to our regret we discover that though the serpent has shed its skin, it remains the same serpent still. Apparently every item of scandal against the *Review* that falls into the ear of the Editor of the *Expositor*, meets a ready reception. No sooner does an infamous sheet commence its attack upon us, than he extends to it a helping hand, as to a fellow laborer. A good illustration of this may be seen in the editorial columns of the *Expositor* for Oct. 7th.

But for deliberate falsehood, perhaps the following from the *Expositor* of Nov. 18th, is worthy of notice. The Editor informs his reader that "The *Messenger of Truth*" published "by a number of sincere Jewish Sabbatharians, to expose the gross corruptions of the ADVENT REVIEW, of this city and its publishers—has been enlarged, and is now generally supported as their organ by these honest but mistaken brethren."

In making the foregoing statement, he could not be aware that he was uttering a deliberate falsehood. It is true that the conductors of the sheet referred to, have imposed upon every friend of the *Review*, whose name they could obtain, by sending to their address a quantity of their sheets. But the Editor of the *Expositor* has no other ground than that of pure malice, for the falsehood which he utters that that sheet is now generally supported by the Sabbath-keepers. In this case it is very evident that the wish is father to the thought. Anything that will war against the *Review*, no matter how, or with what materials, meets his unqualified approbation. But we can assure him that those who have been delivered from the carnal mind, that is at enmity against God and his holy law, have not the same relish for such things that he seems to have. The only excuse that he has for this statement is this: he judged the Sabbath-keepers by himself, a very false standard indeed.

But how does it happen that he has thus suddenly become convinced that certain whom he styles "Jewish Sabbatharians" are "honest," "sincere" "brethren?" It was not long since that he published several of these "honest, sincere brethren" as wicked fanatics, designating one of them by the brotherly appellation of "liar." He has in time past seized on the faults of these very persons to brand with infamy all that keep the fourth commandment. For attempting to correct the faults of these persons, we have made them our enemies, and thus transformed them into brethren of the Editor of the *Expositor*.

It is no mystery, therefore, that Herod and Pilate have thus become friends. The Editor of the *Expositor* very well understands that it is not merely against us, but also against the faith which we cherish, that these men are making their attack, as they now place the Third Angel's proclamation in the future.

In regard to the ADVENT REVIEW, it is proper that we say a word. It was formerly sent out gratuitously. When the terms were changed to \$1 per year it might have been expected that there would be a considerable falling off from the names on our list. But instead of this, it would be safe to say that at least two have been added for every one that has fallen off. And those who have requested their paper discontinued, were not, to our knowledge, Sabbath-keepers. And more recently we have been receiving new subscribers almost daily.

Whatever may be the trials of the way, we have no fears for the *Review* so long as it continues to proclaim the truth of God. We would express our gratitude to God that hitherto the Lord hath helped us; and with cheerfulness we commit ourselves into his hands. J. N. A.

No paper next week.

ON account of severe illness in the family of Bro. White there will be no paper next week. Sister Anna White is at the point of death, and can probably survive but a few days. The health of Bro. White is also much impaired by labor and care. We would at this time especially request the prayers of the people of God in his behalf.

Bro. W. is in want of pecuniary aid at this time. The publication of new and important works, together with the expenses of protracted sickness in his family, make it necessary that the readers of the *Review* should comply with its terms, and that the friends of the cause should render immediate aid in this time of distress, by purchasing Tracts, &c. Pub. Com.

THE THREE WORLDS.

BY H. L. HASTINGS.

[Concluded.]

There was a new earth, but not such an one as that whose beauty called forth the anthems of the morning stars and the shouts of the Sons of God. *That* was a comely structure, *this* a disordered ruin. *That* was hallowed by God's blessing, *this* was stricken by his curse. *That* was the peaceful home created for the abode of the happy and the blest, *this* the dilapidated habitation which God's mercy had spared from utter and eternal ruin, and which his love permitted man to inhabit as the scene of new mercies and of a continued probation. *That* world was good, *this* evil. *That* full of bliss, *this*, alas, destined to be full of woe. But still it was a rest after the tossings on the waves. It was a home for those who deserved no better, and who had no other,—it was a place where God could bless man with summer, winter, seed-time, harvest, food, raiment, grace, mercy, peace, and truth; and where man might honor God by faith, hope, love, obedience, self-denial, and unchanging fidelity; and so seek for glory, and honor, and immortality, and eternal life in the world to come. *This* was the theatre of man's extended probation.

The rainbow had spanned the heavens with its arch of glory, a new covenant had been made with the race, the oath of God was pledged that the waters of Noah should no more cover the earth, and immediately the race commenced anew their course of sin. Let us proceed to briefly sketch the course of empires and events which go to fill the history of this present world.

The first object of note is the unfinished Tower of Babel from which the bewildered hosts are retiring confused and dismayed. The families of man thus dispersed, establish their settlements in various quarters of the globe. A brief period develops their true and proper character, and nothing but a storm of fire and brimstone from heaven on the cities of the Plain is sufficient to strike terror to the hearts of offenders, and prevent the universal extension of disorder, sin and shame. The example of "the world that was" availed little towards the reformation of the race. The current of sin rolled on apace. Oppressive and mighty empires arose. We see the proud and cruel dynasty of the Pharaohs, (worthy prototype of American slaveholders and slavehunters,) oppressing and pursuing the weak and the fearful, until finally amid the closing waves of the Red Sea their crimes were expiated, and their power and glory overwhelmed. We see the commencement of the Assyrian empire, founded by Nimrod, rising in strength and grandeur—heaping its gathered treasures within the ramparts and palaces of Nineveh, until at length its increasing and insulting impiety provoked the indignation of the Almighty, and beneath it the power of Assyria was broken for ever.

Next upon the stage came Babylon—raging like a mighty lion, scattering and devouring the flock of God, ruling over all the earth, holding its court and displaying its glory upon the banks of the Euphrates, until God numbered the kingdom and finished it, and divided it, and gave it as the spoil and the reward of the Medes and Persians.

The Medo-Persian empire carried its conquests far and near. It was cruel, fierce, and ravenous, in its character; despotic and oppressive in its administration, and continued until smitten by the fierce onslaught of the Macedonian conqueror, its diadem was trampled in the dust.

The Grecian empire sped in its course of conquest to the far distant Indus, spreading the name and fame of the world's conqueror, Alexander, to the remotest lands, and to the remotest ages, until its divided governments, weakened by mutual conflicts, fell a prey to the mighty rulers of the West.

The Roman empire rose from the robber city on the Tiber to be the robber and the ruler of the world—oppressing with an iron hand—breaking in pieces other kingdoms—expanding in its full glory—then broken up and dismembered by external incursions and internal divisions—rearing its "Ten Kingdoms" like so many "horns" of cruelty upon the head of a ferocious beast—exalting the triple-crowned Pontiff to the temple of God, and running on through the years of many generations, a course of sin and blood and strife until the present day.

The Eastern empire maintained a struggling existence for many centuries, until swallowed up by the great eastern Antichrist—the dominion reared by the ambitious fanaticism of the Prophet of Mecca, and perpetuated through periods of national vigor and conquest, of national strength and security, to its present state of dotage and dependence, while the Papal Antichrist of the west arose, founded in priestly usurpations, up-built by iniquity, cemented by blood, sustained by cruelty, and crowned by crime—with its wide-spread influence, its unlimited power, its unceasing iniquity, its protracted war with Jehovah,

—with its bulls, its edicts, its decrees and its anathemas—with its filth, its corruption, its covetousness and its idolatries—with its tortures, its poisonings, its engines of hellish cruelty and malignant hate—and wearing out the remnant of the flock of God, and making this world the theatre of crimes enormous beyond the power of human understanding, and marking with blood and agony no small portion of the history of the world.

The Asiatic nations with their huge and gory systems of idolatry, with their cruelty, oppression, and perfidy, the inhabitants of far distant China, the dwellers in the palm groves of Hindoostan, the inhabitants of the islands of the sea, all these have sinned till their iniquities have arisen before the Almighty and provoked his wrath. Shall we go further, and speak of the modern nations of Europe? Even now the cup of punishment is placed to their lips, the sword of vengeance gleams above their heads, and ere long prince and ruler, emperor and sultan, kaiser and autocrat, must meet in their exterminating destruction, the reward of national perjury, oppression and perfidy.

Shall we follow the star of empire in its westward course? The groans of four millions in a bondage bitterer than that of Egypt, rise mournfully on our ears, and convince us that earth has nothing to expect from man but the most determined and invincible iniquity which he is capable of committing.

Oh, how sad the history of the present world! "The whole world lieth in the wicked one," and the refinement and politeness of the present age contrasts strangely with the constant effort to bind heavier burdens on the weak, to rule with more relentless rigor the trembling sons of want, to fraudulently retain the hire of the suffering laborers, to fill up in common with all the nations of the earth the cup of human transgression, and to awake to judgment the vengeful ire of the Lord God omnipotent.

Let us turn from this picture and contemplate the history of the elect disclosed in the records of inspiration.

Shall we commence with Abraham as he forsakes his fathers house, as he wanders a pilgrim in many lands, as he builds his altar and erects his tent, as he talks with God and joyfully embraces the promises from his lips? Shall we follow his descendants in all their changeable histories? We see them journeying toward the realm of the Pharaohs, a famine-stricken company of "threescore and ten." We hear their groans beneath the oppressor's iron hand—we behold them marching forth by hundreds of thousands, defended by that God whose angel of destruction had passed by their sprinkled doors—we hear their cries on the one bank of the Red Sea, and their shouts and songs on the other—we journey with them through the wilderness—we pass Mount Sinai with its robe of cloud and its crown of fire—we see the overthrow of the rebellious—we behold the sweltering carcasses of the disobedient—we feed on the dropping manna—we drink from the smitten rock—we behold the flying hosts of Amalek—we see the heaped up Jordan stay its flow, the ramparts of Jericho fall, the rulers of the heathen flee, the usurping nations driven asunder, and finally, amid the vine-clad hills and verdant vales of Palestine, amid the water-brooks and springs, the milk and honey, and surrounded by every privilege, they find at last the goodly promised land.

Here we might expect obedience. But alas! to the disgrace of humanity be it told, that the constant tendency of this favored people was to apostasy and sin. Their history is a history of sin and punishment; of repentance and blessing; of revolt and judgment. The writings of the prophets are thickly strown with reproofs, and are finally closed with the prediction of a threatened curse. The Judges ruled till the people rejected their Almighty King, and received in stead a man who was given in anger and removed in wrath.

The reigns of David and Solomon were measurably prosperous, but still marked with guilt, which augmented with succeeding generations, causing them to mock God's messengers, despise his prophets, and murder his children, until from the lips of an insulted God pealed forth the mandate, "Remove the diadem, take off the crown, abase him that is high, and exalt him that is low. I will overturn, overturn, overturn it, and it shall be no more until he come whose right it is, and I will give it him." Ezek. xxi, 26, 27. Thenceforth no king possessed the throne of David. The nation of God's choice became the portion of contending powers until well nigh destroyed.

At length, infinite wisdom and compassion manifested itself in one great effort to rescue men from ruin. The herald-angels sang the song of peace o'er the plains of Bethlehem—the star walked on in its brightness to mark the spot where Jesus lay, and a Prince and a Saviour was granted to the world. But said

the chosen race, "This is the heir: let us kill him, that the inheritance may be ours." It was done. Upon a hill-top, strewn with skulls and bones, between two malefactors, beneath darkened skies, amid the tears of disciples, the mocking of Jews, the rocking of earth and the rending of graves, the Son of man expired. Sinner, he died for you! Believer, he died for you! Reader, he died for you!

Thus earth was moistened by the tears and crimsoned by the blood of the Son of God. But from his death came pardon, and from his resurrection came peace. To his disciples he gave a message of salvation, bidding them to carry it to earth's remotest bounds, and then passed away from earthly shame to heavenly glory, awaiting at God's right hand the subjugation of his foes.

His gospel has been preached. Beginning at Jerusalem, faithful men have published it in every land. They have thirsted in the desert and chilled upon the mountain; they have crossed the seas and penetrated the forests—they have parted with ease, and perilled even life itself, bearing this blessed message to perdition-bound men. Some have heeded it. For a while it sped swiftly in its conquering flight; but at length it assumed the places and habiliments of human pride and power. Woeful were the succeeding ages. The Church fled to dens and caves, and her pathway was marked by the blood of the faithful, and lit by the martyr's faggot-fires. Thus the Church went on till the religion of Christ became the occasion of bloody conflicts, and the man of sin enthroned himself in God's own temple. The dawning light of the Reformation gave a ray of hope to the struggling Church and by the movements of Divine providence they have been for the most part delivered from their persecutors. But still they turn away from God. The spirit and practice of holy men of old is rarely to be found. Garnished temples, gorgeous altars, broad phylacteries, and long prayers, are numerous; but faithful ministers, reprovers of wrong, pleaders for right, haters of evil, rebukers of oppression and sin, are very few indeed.

A sickly, hollow religion, is the religion of the day—an educated, polished, and attenuated religion—a polite and fashionable religion—a religion that cuts the rebukes of slavery out of Sunday-School books and Tract Society volumes. A religion whose ministers go to the communion table and break the consecrated bread to oppressors, to slave owners, and buyers and sellers, and breeders! And shall not God judge and visit upon such a church? Shall not fearfulness surprise the hypocrites? Shall not the sinners in Zion be afraid?

Earth speeds on in her course of folly. She hastens to her goal—the goal of destruction. Already the premonitory throes of her final travail are coming upon her. The nations are awake! The ring of hammer and anvil are heard as they beat their plowshares into swords, and their pruning-hooks into spears. Strength is infused into the weak. Men, have gone forth to make the stirring proclamation, "prepare war among the Gentiles!" The clouds gather. The thunders mutter. The storm of wrath rolls up the sky. O Earth! Earth! Earth! Thou hast drunk the blood of prophets, and hidden the ashes of saints, and borne the curse of God for long, long ages past. Thy final travail shall speedily come.

But while the world that now is, moves onward in its mighty race, the inhabitants of it are, and are to be, mostly unconscious of the nearness of the impending catastrophe: not on account of lack of evidence, but on account of the lack of faith. Men are not necessarily in darkness, that that day should overtake them as a thief. The bursting buds of the forest trees are not more unmistakable indications of the approach of summer, than the signs of these times are of the speedy consummation of the present age. The child of God is warned to know by these unmistakable tokens that the kingdom of God is nigh at hand.

But what availeth warning? Did it save Jerusalem? Did it save Tyre? Did it save Babylon? Did it save Egypt? Did it save the Antediluvians? Did it save the Sodomites? And will it save this present generation? Of what avail are signs in heaven above and in earth beneath? Of what avail are the mighty roarings of the sea and the waves thereof? Of what avail is the distress of nations and perplexity that pervades the world? Of what avail are the premonitory thunders that mitter in the distant heavens, and the premonitory shocks that jar the distant earth? Of what avail are those portentous clouds of darkness that overhang the nations, or those fierce lightnings that gleam in red fury above them? Will all these things be heeded by wicked men? Hark! "The wise shall understand, but the wicked shall do wickedly, and none of the wicked shall understand." And so, notwithstanding the amazing efforts put forth in this last hour of this dispensation

—notwithstanding God has sent his messengers, rising up early and sending them,—yet, “As it was in the days of Noah and as it was in the days of Lot, so also shall the coming of the Son of man be.”

Alas that it must be so! But so it is. Men will dream on until God shuts the door, breaks up the foundations of the great abyss and opens the flood-gates of heaven. Men will riot on till the angels gather the just from their midst and pour the fiery storm upon their heads. Men will say, “My Lord delayeth his coming” until his sign glares in the darkened sky, and all heaven is flooded with the glory of his presence. Men will jest and mock until all the tribes of the earth begin to mourn. Men will sleep in sin till the last trumpet wakes them, and refuse to pray till they pray to rocks and mountains! Ah, yes, and scoffers will inquire in mockery, Where is the promise of His coming, until the heavens are kindling with nature’s final fires.

The concluding period of the history of the world that now is, as sketched by inspiration, is dark, cheerless, and stormy. Iniquity abounds. Love waxes cold. Evil men and seducers wax worse and worse. Men will not endure sound doctrine. Perilous times come. Men have a form of godliness, and deny the power thereof. Men, like Jannes and Jambres of old, resist the truth by their counterfeits and imitations. Scoffers walk after their own lusts. Evil servants smite their fellows. Faith is almost extinct in the earth. The Church is like the widow crying day and night. The world are secure and careless. The elements of strife are abroad. The whirlwind rises from the coasts of the earth. The unclean spirits gather the nations to battle. The kings of the earth assemble for fierce and final conflict. Armageddon gleams with glittering armor, and then it swims with flowing blood. The dispensation of God’s mercy to this present world closes up. The night grows darker and darker, the clouds thicker and thicker, the storm fiercer and fiercer, the riot wilder and wilder, until the red blaze of the conflagration bursts along the darkened heavens, and the Son of God is revealed.

“But the heavens and earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. The Lord is not slack concerning his promise, as some men count slackness, but is long suffering to us wretches, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also; and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heaven being on fire shall be dissolved and the elements shall melt with fervent heat? Nevertheless less we according to His promise, look for new heavens and a new earth wherein dwelleth righteousness.” 2 Pet. iii.

Here is the conclusion of the history of the world that now is, as foretold by the inspired penmen. In the midst of earth’s carnal and ungodly slumber the day of the Lord shall come. And oh! what a day! Silent, stealthy, thief-like it comes. That day is a day of darkness and gloominess, a day of clouds and thick darkness. That day, like the pillar of cloud, is light to Israel and dark to Egypt. Light to those weeping ones who will find that joy cometh in the morning. But that day of joy is the night of despair to a guilty world! What a day! How the thunders shall shake the departing heavens. How the flames shall melt the solid ground! How the works of man shall perish and the joys of man depart! O, reader, will that day bring joy or sorrow to your heart? Thus shall God purge the world of sin. Thus shall the works of man be burned up, ere the works of God can be displayed in the fullness of their perfection. So God shall wipe out the serpent’s burning trail, and unbind the burdening curse from the bosom of a groaning earth.

But what is beyond? Is it non-existence? Is it a sea of lava? Is it a world-ruin left floating a vast wreck in space, to show the danger of transgression and of sin? Ah, no.

A glorious future is yet in reserve for this curse-burdened groaning world. Yes, notwithstanding iniquity must come, and judgment must come, and fire must come, and ruin must come, yet that God who rolled back the surging waters of the deluge, and smiled benignly on the emerging earth, shall call forth “from the conflagrant mass, purged and refined,” a fairer world; shall clothe it with a deeper verdure, shall beautify it with the trees of God, shall garland it with Sharon’s roses, shall roll crystal riv-

ers through its wastes, and call forth sparkling fountains in its deserts, shall hang a brighter bow of promise in its heavens than Noah ever saw, shall bless it as he never blessed Eden of old, shall plant Jerusalem from above as a gem of unfading beauty upon its verdant bosom, and shall welcome His people to it as their resting place, the Paradise of God.

This was the blest landscape that lay before the eyes of the Apostle. And it was no phantom of his imagination, it was no dream of a disordered brain. Nay! “We, according to his promise, look for a New Heaven and a New Earth. Listen to that Prophet whose lips were enkindled by fire from the altar of God. “Behold I create New Heavens and a New Earth, and the former shall not be remembered, nor come into mind.” This is the imperishable “promise” that stands written in the Scriptures of Truth, and which is handed down for the consolation of the exiled flock of God. And then as we reach the last pages of divine revelation, we discern the same glowing scenes. “Behold I create all things new!” peals forth sublimely from the eternal throne. The work is done. The rubbish and wreck of a former creation has passed away. The sea is no more. The palace of the King of kings descends—heaven and earth are filled with one glory—God dwells with men and wipes away their tears—and death, and sorrow, and crying, and pain have disappeared forever. The gates of pearl are wide open. The streets of gold echo the tread of immortal hosts, the jasper walls resound with matchless melody, as the ransomed come with songs and everlasting joy upon their heads. The palms wave on high—the harpings swell amid the golden arches—the song of Moses rolls its rapturous melody around—and mingling with it, and rolling full and free its thunder-notes as high as heaven, is heard the song, “Worthy the Lamb that was slain!” Reader, will you be there?

This is the third world, and here the “third heaven” to which Paul in rapturous vision was caught away, shall bend lovingly to embrace an earth so fair. It is termed by the Saviour “the Regeneration” in which the apostles shall be enthroned beside their Lord. Matt. xix. 28. It is an uncursed, a sorrowless, a tearless world. It is a world where righteousness dwells. Sin and pollution are eternally exiled from its holy borders, and naught shall mar the peace of the blessed or cast gloom upon its beauteous face.

Friend, Three Worlds are before your mind as exhibited in the Word of God. One of them is past. Another is now in being, but it “passeth away,” its course is well nigh run, it waxeth old as doth a garment, and groaneth beneath the burden of the curse of God. It rolls on towards a fiery abyss—it is “reserved unto fire.” Another is “the world to come whereof we speak.” Heb. ii. 5. Choose now your world! Remember that Jesus died to redeem you from “this present evil world.” Will you then cling to it? Will you choose it as your home? Will you have your treasure here? Will you seek earth’s honors? Will you share its pleasures? Will you love its wealth? Have then the world! Riot on. Sin on. Forget God. Forget Christ. Forget Gethsemane. Forget Calvary. Forget the deluge. Forget the cities of the Plain. Forget alike God’s mercies and his judgments until they burst upon you and then—“weeping and wailing and gnashing of teeth.”

Christian, seeing we look for such things, let us be holy. Eternal glories are in prospect. Let us seek them. Cast off the world. Throw pleasure aside. Strive for an abundant entrance. Fight the good fight. Run the race. O, hasten to finish thy work. Weep over the perishing. Beseech men to be reconciled to God. Save some. One at least. One to sing eternally. One to dwell in Paradise restored. Delay not. The Judge is at the door. May we escape the things that are coming on the earth, and meet at the judgment uncondemned. Amen.

CLUSTERS OF ESCHOL.

[Concluded.]

Men are not, however, thus unfitted for common occupations, and are rendered anything but indifferent to the smaller duties and mercies of life. Angels, probably, minister with no less alacrity to them who are the humblest heirs of salvation, than to Him who is their Lord and ours. The command of God dignifies any service; it equalizes all obligations. Growth in the grace now under consideration only infuses a more genial and holy warmth into the Christian’s ordinary duties, and renders him more devoutly sensitive to the least as well as the greatest of all God’s benefits. The spiritually-minded man is no gymnosophist, gazing vacantly at the heavens; he is a Copernicus, installing the sun as centre of the

system, and reducing our earth to its proper subordination. No one who wisely contemplates the starry firmament which God has ordained, will make it revolve round the insignificant planet we occupy: nor can any one who has surveyed the land flowing with milk and honey, any longer so over-value the wilderness through which he journeys. More just estimates will be thus formed, and higher aspirations awakened. Anaxagoras was so enamored with astronomical studies that he thought himself born to contemplate the heavens; and, when reproved for not seeking the public honors and offices of his country, he replied, “My first care is for my country.” So the heavenly-minded believer regards himself as having less to do with earth than with the skies. Present distinctions, possessions and amusements, cannot fill his eye. He is only a stranger. He brought nothing into the world, he can carry nothing out. His citizenship, his treasures, his heart, are in heaven, and his hope is to be there himself, personally, wholly and forever. When the rude northern people had once drunk of the sweet wines of Italy, they could not rest satisfied till they were themselves quartered in that pleasant land. So, when the true Israel of God have but tasted of the clusters of Eschol, they are fired with new desires to go up and possess that land which the Lord hath promised them. A holy ardor is kindled. When, notwithstanding the report of Caleb and Joshua, the timid host were fain to return to the house of bondage, those assured champions “spoke unto all the company of the children of Israel, saying, The land which we passed through to search it, is an exceeding good land. If the Lord delight in us, then will he bring us into this land, and give it us; a land flowing with milk and honey. Only rebel ye not against the Lord.” “But all the congregation bade stone them with stones.” Of all then living only those two entered Canaan,—the carcasses of the rest falling in the wilderness; for God swore in his wrath that they should not enter into his rest. Every true believer has a faith that works by love and impels effort. In proportion as this heavenly temper takes possession of the soul, it urges to energetic, self-sacrificing enterprise. You may know the men who have become familiar with the land of promise by their humble and earnest bearing; by their disinterested readiness to do good unto all men as they have opportunity, but especially unto the household of faith: by their lovely and noble combination of amiable and commanding qualities. Their whole walk is fragrant of Paradise. “All their garments smell of myrrh, and aloes, and cassia.”

“When one that holds communion with the skies, Has filled his urn where these pure waters rise, And once more mingles with us meaner things, ’Tis ’en as if an angel shook his wings. Immortal fragrance fills the circuit wide That tells us whence his treasures are supplied. So when a ship, well freighted with the stores The sun matures on India’s spicy shores, Has dropped her anchor and her canvas furled In some fair haven of our western world, ’Twere vain inquiry to what port she went, The gale informs us, laden with the scent.”

How does love glow towards their fellow-travellers, their future fellow-citizens in the Better Land! Is it the heavenly minded who slight or slander those with whom we are to dwell under the same roof, with whom they are to serve and to sing forever? What foretastes do they often have, as they approach the confines of Canaan! Land-birds, of beautiful plumage, greeted Columbus days before his eye caught a glimpse of the New World. A more southern voyager found himself in the fresh waters of the Amazon before discovering the continent whence they came. So, at the close of life’s voyage, do birds of Paradise come hitherward, careering on bright wings, and the river of life sends its refreshing current far out into the briny sea of this world. “The celestial city,” said Payson, “is now full in my view. Its glories beam upon me,—its sounds strike upon my ears, and its spirit is breathed into my heart.”

In observing the transit of Venus across the sun’s disc, Rittenhouse was so filled with rapture that he fainted. And as the glories of the upper world, the unutterable splendor of the Sun of Righteousness, attract the eye of the beholder, is it strange he should be wrapt and overwhelmed? Such holy anticipations turn earth into Paradise.

“Thoughts of heaven! they come when low The Summer evening breeze doth faintly blow: When the mighty sea shines clear, unstirred By the wavering tide or the dipping bird: They come in the rush of the raging storm, When the blackening waves rear their giant form, When o’er the dark rocks curl the breakers white, And the terrible lightnings rend the night; When the noble ship hath vainly striven With the tempest’s might—come thoughts of heaven

In the stillness of the grey rocks' height,
Where the lonely eagle takes its flight;
On peaks where lie the eternal snow;
In the heathly glen; by the dark, clear lake
When the fair swan sails from her silent brake;
Where nature reigns in her deepest rest,
Pure thoughts of heaven come unexpressed."

COMMUNICATIONS.

From Bro. Holt.

DEAR BRO. WHITE:—I am happy to inform you that my health at present is very good. My throat and lungs, which have troubled me for months, are much improved. Since my last in Sept., I have devoted much of my time to manual labor. I have spent the Sabbath, and usually First-day, in the vicinity where I reside, speaking to those who have ears to hear, in the following places: Lincklaen, Cazenovia, Peterboro', Verona, Van Buren and Manlius. In the above named places, except Lincklaen, the people had heard but very little concerning our faith, until the last year. Since then several have had the opportunity of hearing and of reading some on the subject, and about twenty in these places have embraced the truth the past year. I can safely say that the truth is gradually gaining ground in this vicinity.

About three weeks since I met in conference with the brethren in Oswego. Bro. Ingraham was present in the fullness of the gospel and spirit of the present message. The church in Oswego and vicinity were much blessed by his labors. I spent one week west of the city where some interest was manifest. Several confessed the truth, and one began to observe the fourth precept of God's perpetual law.

Last Sabbath I met Bro. Rhodes with the little company of believers in Verona. We had a sweet, heavenly, melting time. Strong heart felt testimonies were given in favor of the truth by different individuals. The way is now open in this place for preaching the word. Some friends have procured the Academy, and there is an interest on the part of some to hear. I shall stop several days.

Dear Brother, the cause in which we have been enlisted for several years is a righteous one, and is as dear to me, and lays as near to my heart as ever. My love for the truths we advocate, and for those who have borne the burden and heat of the day, is not abated. My sympathy and spirit is with those who have labored and toiled night and day with many tears and prayers, with untiring zeal amidst darkness, opposition and discouragements for several years, with no other object than to obey God in observing and teaching unpopular truths in this age of moral darkness.

I have no fellowship or union with the course of those who have gone out from us. The Bible, as ever, is my rule of faith and duty. I do not deny the gifts of the Holy Spirit, which I think are designed for the benefit of the church.

I have no disposition to separate myself from the society of those dear brethren of whom I have had personal acquaintance for years, and have personal knowledge of their faithfulness in the cause of God, and have the utmost confidence in their integrity and uprightness. My heart is knit with theirs, and my prayer is that the Spirit of the Lord may be upon them, to help them swell the loud cry of the last message of mercy, and give them success in all their efforts to do good, and an utter discomfiture of all their enemies who are "prating against us with malicious words."

We have nothing to fear if we keep humble and obey God. "For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly." "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "But rejoice inasmuch as ye are partakers of Christ's sufferings." "If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you; on their part he is evil spoken of, but on your part he is glorified. But let none of you suffer as a murderer, or as a thief, or as an evil-doer, or as a busy-body in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil." "And who is he that will harm you if ye be followers of that which is good."

I remain your unworthy brother in Christ.

G. W. HOLT.

Oneida Depot, N. Y., Nov. 15th, 1854.

From Bro. West.

DEAR BRO. WHITE:—I take the present method to write you a few lines of encouragement with re-

gard to the cause of our faith and the seventh-day Sabbath in the village of Peterboro. I rejoice through the help and providence of God that a way has been made by which we can have a seventh-day Sabbath meeting in Peterboro. The arrangement has been made to meet in the Free Church in the afternoon of the day at 1 o'clock, every Sabbath.

There are a few of us in the faith of Jesus, who are living in hopes of Christ's appearing the second time without sin unto salvation, to be admired in all his saints and to take his suffering children home.

Our dear Bro. Parmelee, who was with us at our first meeting, and with whom we have convened so often on the Sabbath, now sleeps in Jesus. He departed calmly in the triumphs of faith. Dear brethren and sisters, let us live the life of the righteous, and let our last end be like his. The time is not far distant when those who sleep in Jesus will God bring with him. Then we with them shall put on that glorious immortality and be fashioned like our dear Redeemer, and shall keep God's Sabbath in the New Earth.

I am yours in the patient waiting.

J. W. WEST.

Nov. 18th, 1854.

From Bro. Lane.

DEAR BRO. WHITE:—I am still striving to keep all the commandments of God and faith of Jesus. I am still striving to overcome all things that are contrary to the will of the Lord. It is now about two years since I first embraced the message of the third angel. During this time I have passed through some trying scenes; but I can say at the present time that all things work together for good to them that love God.

I love God, and I love to keep his commandments. I believe that Jesus is soon coming to take his wearied children home, and I am led to make the inquiry, Shall I be among that number? I feel determined, the Lord being my helper, to meet the dear saints on mount Zion. Praise the Lord! the truth looks more precious than ever before.

I am situated about fifteen miles from any of like precious faith, but I oft times feel that the Lord is here and that to bless. I think that there are some here that would embrace the truth if they could attend a course of lectures. May the Lord direct some one of his chosen messengers this way.

The *Review* is meat in due season. It does me good to read the letters from the dear brethren and sisters of like precious faith.

Your unworthy brother striving for the kingdom.

WILLIAM S. LANE.

Trumansburg, N. Y., Nov. 16th, 1854.

From Sister Abbey.

DEAR BRO. WHITE:—It is a great comfort to me that I have the *Review* to read, and by that means hear from the dear scattered flock who are waiting the return of their Lord from the wedding. Now is the patient waiting time. "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." And what is the next word? "And I heard a voice from heaven saying unto me, Write, *Blessed are the dead which die in the Lord from henceforth: yea saith the Spirit, that they may rest from their labors, and their works do follow them.*"

Why from this time? Because of the sore trials, conflicts and temptations which the "Remnant" must pass through; some would not endure them: it is blessed for them to die. I am sure I have not seen a time in twenty-six years that I have been trying to seek and serve the Lord, that I needed so much patience as now.

The devil has come down in great wrath, knowing that he hath but a short time. He has been trying to get in his dividing foot here, but the Lord is stronger than the strong man armed. Thank his holy name. Love will conquer all, and "God is love."

O the long suffering and forbearance of our blessed Lord toward his erring children. How my heart melts when I realize his mercy towards one so unworthy as myself.

The doctrinal points contained in the *Review* are blessed to me now. When first presented to me by friends whom I loved, and who I believed loved the Lord, my heart rose in opposition; but thanks be to God for the blessed doctrine of the Bible which is being brought out and laid before the people, that all may see and choose for themselves. What beauty and glory we see in the justice and mercy of God in the doctrine brought out by Bro. Stephenson and Hall, "the sleep of the dead, and the final destruction of the wicked." How blessed will be their rest, who sleep in Jesus, who have lain down prepared to arise, at the voice of the Son of God, clothed with immortality like unto their blessed Lord.

I expect soon to be resting, but it will be blessed. I do thank the Lord that I have lived to hear the voice of the first, second and third angels. My prayer is that God will speed on this work until all his servants are sealed with the seal of the living God.

Yours, hoping to meet all the dear chosen ones upon the New Earth.

L. R. ABBEY.

Hubbard's Corners, N. Y., Nov. 6th, 1854.

FOREIGN NEWS.

From the Correspondence of the N. Y. Tribune.

Sevastopol is not yet taken, and the avowal of the English papers, that the place is stronger than it has been anticipated, shows clearly that it will not be easy to take it. The large extent of fortifications does not allow a regular siege; the place is not invested, and the armies and resources of the Crimea cannot be cut off from the fortress, which is threatened only on the south side, while communications are opened to the besieged by the north side.

The garrison is fully sufficient not only for the defense of the out works, but even for a regular street-fight, when the Anglo-French cannons will have battered down the walls. It is likewise of no use to hide the facts, that Russian reinforcements are arriving day by day in the Crimea, while the Constantinople correspondent of *The London Times* writes on the 12th, that the effective force of the allied army, before Sevastopol, does not amount to more than about 45,000 men, and that the probable loss in the English part of the invading force from cholera, fever and the sword of the enemy, is about 5,000 men, since the expedition sailed from Varna. It seems, indeed, that everything is mismanaged in the English army. The tents and baggage of the soldiers had not yet been landed on the 8th; 200 horses were lost on two ships, by bad accommodations and overcrowding; the medicines had been left in the storehouses at Varna, and were wanting in the Crimea and at Scutari; the medical department was far from being numerous enough; and even the provisions of the army encamped on the heights around Sevastopol, are so scanty that salt has become a luxury, and fresh meat is scarcely to be obtained. All these details are to be gathered from the correspondence of the London papers, and confirmed by so weighty testimony that they cannot be suspected of exaggeration. They are all the more striking, because the commissariat and medical department of the French are far superior, and entirely adequate to the emergency.

The bombardment of Sevastopol began on the 17th. It was principally directed against the ships in the harbor, and the Russians themselves report a loss of 500 men, and the death of Admiral Korniloff.

At Vienna the Emperor is beginning to become uneasy about the concentration of the Russian troops in Poland. The garrison of Vienna has received orders to be ready for marching to Galicia, and all the army has been put upon a war footing.

The Russian Imperial Guard has marched to Poland, and the Czar and Grand Duke Alexander are soon to follow them; a winter campaign is not altogether impossible.

Austria cannot escape her fate. She has, much against her will, committed herself to the western powers, and will soon be dragged into the whirlpool of war.

NEW WORKS.

THE FOUR UNIVERSAL MONARCHIES OF THE PROPHECY OF DANIEL, AND GOD'S EVERLASTING KINGDOM. This is the title of a Tract containing the articles on this subject, with the engravings, which have recently appeared in the *Review*, to which we add the small Tract on the 2300 days and the Sanctuary, by "V. S."—Price 8 cts.

THE ATONEMENT BY J. M. STEPHENSON. This work will doubtless be completed in a few days. It will contain but little less than 200 pp.—Price, probably \$10 per 100.—15 cts single copy.

Appointments.

PROVIDENCE permitting, I will hold meetings as follows:

Jamaica, Yt. Nov. 25th and 26th.

Vernon, " " 28th, evening.

Florida, Mass. Dec. 2d and 3d, as Bro. King shall arrange.

South Hawley, Mass., Dec. 5th, evening, where Bro. Hitchcock may appoint.

Ashfield, " " 7th, evening.

Springfield, " " 9th, and 10th.

FREDERIC WHEELER.

Cost of the Review One Year.

4000 copies \$4000.
3000 " \$3500.
2000 " \$3000.

Our present circulation costs \$60 per week, or \$3125, per year. Those wishing to ascertain the condition of the Office in regard to means, may compare the receipts with the above.

Letters.

H. O. Nichols, J. M. Stephenson, S. W. Rhodes, G. W. Holt, E. Everts, F. Wheeler.

Receipts.

T. Wild, D. Tucker, S. Benson, (for A. Johnson,) P. Chaffee, L. Pettis, D. Chase, S. Gurney, C. Bigelow, Williams, F. S. Smith, J. Weed, W. Johnson, each \$1.

To send the Review to the Lord's Poor.

J. Barrows \$4. L. Hastings \$1. F. S. Smith \$2.—\$82.47 behind on the Review.

For Books to be sent to Wisconsin.

E. Barrows, M. Harris, L. Harris, C. Harris, E. Harris, E. N. Harris, E. W. Phelps, each \$1. W. Harris \$2.

For The Tract Fund.

P. Lamson, L. E. W., each \$1.