

THE ADVENT REVIEW, AND SABBATH HERALD.

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

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TRUTH AND FALSEHOOD.

On the page that is immortal
We the brilliant promise see;
"Ye shall know the truth, my people,
And its might shall make you free."

For the Truth, then, let us battle,
Whatever fate betide!
Long the boast that we are freemen,
We have made and published wide.

He who has the truth and keeps it,
Keeps not what to him belongs,
But performs a selfish action,
That his fellow mortal wrongs.

He who seeks the truth and trembles
At the dangers he must brave,
Is not fit to be a freeman;
He, at best, is but a slave.

He who boasts the truth, and places
Its high promptings under ban,
Loud may boast of all that's manly,
But can never be a man.

Friend, this simple lay who reads,
Be not thou like either them—
But to truth give utmost freedom,
And the tide it raises stem.

Bold in speech, and bold in action,
Be forever!—Time will test.
Of the free-souled and the slavish,
Which fulfills life's mission best.

Be thou like the noble Ancient—
Scorn the threat that bids thee fear;
Speak! no matter what betide thee;
Let them strike, but make thee hear!

Be thou like the first Apostles;
Be thou like heroic Paul;
If a free thought seeks expression,
Speak it boldly! Speak it all!

Face thine enemies, accusers;
Scorn the prison, rack or rod!
And if thou hast Truth to utter,
Speak! and leave the rest to God!
[John Pierpont.]

THE ATONEMENT.

BY J. M. STEPHENSON.

(Continued.)

BUT upon what principle can God forgive sins and maintain the honor of his government, and the authority of his law? This brings me to notice,

V. The great principle involved in the removal of these difficulties, i. e., the justice of God, and the honor of his moral government.

Will the Supreme Ruler of the Universe virtually abrogate his own law, and dishonor his Eternal Throne, by remitting, or even relaxing its claims, without full and perfect satisfaction, to save a rebell-

ious and disobedient race? Such an act would destroy all confidence in the justice of the only true God, and prove to an intelligent Universe that he disregards the rectitude of his own Throne and the honor of his own government. This cannot be. The moral government of God, being founded upon his own moral character, must be as immutable and unchangeable as its own Eternal Author. For God, therefore, to dishonor his law, would be to dishonor himself; to deny its claims, a denial of himself. It must then be a plan which will be in harmony with all the attributes of God; and which will maintain all the interests of his moral government. To be such, it must be a plan that God himself shall devise; because no other being would be adequate to the task. And if it be a plan which God shall devise, it must maintain the authority of his own law, and the honor of his own government; and if he maintain the authority of his law, he must strictly enforce its penalty, either upon the guilty, or upon a substitute; and if he accept a substitute, it must be an equivalent in value to the demands of his law, and equal in dignity to the honor of his government; otherwise his moral government would suffer loss; and the rectitude of his character, as the Supreme Ruler, remain impeached to all eternity. Sooner far than this, would he spread the dark pall of eternal oblivion over this revolted world, and create a new race of obedient subjects. But, if a substitute be provided which shall meet the demands of his law, and vindicate the honor of his government, it must be one which he himself shall appoint, and, when appointed, accept; because he alone can estimate the dignity of this, or the value of that.

With these prefatory remarks, I pass to notice the Bible evidence, touching the great principle involved in removing the difficulties out of the way, so that God can be just, and yet the justifier of all those who will comply with the conditions of salvation prescribed in his word. They are removed by strictly enforcing the penalties of his law.

1. The penalty of God's law for Adamic transgression is death. Gen. ii, 17; iii, 19. This penalty Adam suffered in his own person. See Chap. v, 5. "And all the days that Adam lived were nine hundred and thirty years: and he died." And here the matter would doubtless have ended, had not the plan of redemption been devised, and his posterity would have suffered the penalty by their representation. But a plan for man's recovery having been devised, God gave him length of days and probation, in which, not only to prepare himself for a future life, but to generate his species, and place them in a condition whereby they might enjoy the same privileges. But his posterity must as a necessary consequence inherit the nature and condition of their father. Adam, as a matter of course, could give his offspring no better nature and condition than he himself possessed. Having incurred a mortal, dying, nature, he entailed the same nature upon his posterity. Hence according to the testimony of Paul, all die by, or as the result of, Adam's transgression. "Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. v, 12. Not that all have "sinned after the similitude of Adam's transgression," as this Apostle argues in verse 14; that is, by personal transgression; but by, or through, Adam, as their representative, all have sinned; and the penalty of the law for sin being death, as a necessary consequence, all must die.

Again the same Apostle says: "And not as it was by one that sinned, so is the gift; for the judgment was by one to condemnation. . . . For if by one man's offence death reigned by one. . . .

Therefore as by the offence of one judgment came upon all men to condemnation—For as by one man's disobedience many were made sinners—That as sin hath reigned unto death," &c. Rom. v, 16-21. And again, "But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Gal. iii, 22.

These quotations prove conclusively that God has imputed Adam's sin to all his posterity; and that they, as a necessary consequence, suffer the same penalty threatened their primogenitor in the garden of Eden. "Dust thou art and unto dust shalt thou return." "All are of the dust, and all return to dust again." "For now shall I sleep in the dust." "His breath goeth forth, he returneth to his earth." "Death passed upon all men." "Death reigned from Adam to Moses." "As in Adam all die." Numerous texts which might be quoted, bear united testimony to the fact, that the penalty of God's law, for original sin, is strictly enforced upon the condemned, and the guilty. They have, and will, suffer the last iota of punishment threatened in that law. Thus the first difficulty will be removed in harmony with the justice of God, the rectitude of his law, and the honor of his government.

The following objections may be urged:

a. The penalty of the law of God being eternal death, would not a resurrection from the dead, be an infringement upon the claims of that law? This objection grows out of mistaken views of the nature of the penalty under consideration. It is simply death, without any reference to the time the criminal will be in dying, or the time he may remain under the dominion of death. To illustrate: The penalty, in most of the states for murder, is death. Suppose an individual to be adjudged guilty of murder, and sentenced to be hung between two hours specified by the judge, until he is dead, dead—Then suppose that man to remain dead to all eternity, would that prove that the civil law of the land for murder, is eternal death? Certainly not. It is simply death; and when the criminal is dead, the penalty is satisfied, the law has no further claims upon him. If therefore any power could raise such an individual to life, the law would not be infringed: it would have no claims whatever to be satisfied: the man would be as free as though he had never transgressed that law. Just so, in reference to the law of God. Its penalty is simply death. When, therefore, Adam and his posterity shall have died the first death, they will have satisfied the penalty for Adamic transgression. That law having no further claims upon them, God may, if he chooses so to do, raise them all to life again, and reward, or punish, them according to their merit, or demerit; and his law at the same time remain unimpeached, and the rectitude of his character untarnished.

b. Would justice inflict the penalty due the guilty pair upon all the millions of their innocent, and helpless offspring? It was with them a simple question of existence or non-existence. To exist at all, they must inherit the nature of their parents: to inherit their nature, they must heir, with it, all the liabilities, and conditions, to which that nature was subjected by the fall. Is not the present life with all its disappointments, and sorrows, preferable to no life at all? Add to these, all the bliss of faith, hope, and love, in this world; and glory, honor, immortality, and eternal life, in the world to come, which all may obtain, without money and without price. Is this injustice? Rather is it not justice and mercy meeting together and embracing each other?

c. Did not Christ suffer the penalty of the Adamic law? Ans. No: the guilty suffer that penal-

ty. God would not inflict the penalty upon the criminal and the substitute both.

2. The second difficulty, or the penalty for personal sins, is removed upon the principle of inflicting it upon a substitute instead of the guilty. The same principle is involved by executing the penalty upon an accepted substitute as upon the criminal, provided the substitute be, in all respects, an equivalent. The penalty is actually inflicted in the one case just as much as in the other; and the authority of law, and the claims of justice equally maintained in either. That Jesus Christ *died in man's stead, as an actual substitute for all those who will comply with the conditions of pardon*, may be abundantly proved by numerous plain and explicit texts of Scripture.

In presenting this important feature of the atonement, I will not meddle in the controversy between Calvinists, Socinians, and Arians, but will content myself with a careful elucidation of this fundamental doctrine of our holy religion. In carrying out this design, I propose dividing the Bible evidences upon this point, into two classes:

1st. That class which represents the Jewish sacrifices, under the Mosaic economy, to be both typical and expiatory.

A few general observations in reference to the origin and nature of sacrifices may not be out of place. The history of sacrifices immediately after the fall, is one of the strongest arguments in favor of the Divine origin of the atonement. The fact of their being of divine appointment is clearly demonstrated by the manner in which the Lord manifested his acceptance of Abel's offering, in contradistinction to that of Cain's. "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel and to his offering; but unto Cain, and to his offering, he had not respect." Gen. iv, 3-5. Can any good reason be given why the Lord respected Abel's offering more than Cain's, save that "the firstlings of his flock," and their sacrifice, were typical of the sacrificial offering of the "Lamb of God, without spot," for the sins of the world? The one was a sin-offering, the other a thanksgiving offering. For the same reason the Lord expressed such peculiar satisfaction in reference to Noah's sacrifice. "And Noah builded an altar unto the Lord, and took of every clean beast, and every clean fowl, and offered burnt-offerings on the altar. And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake." Gen. viii, 20, 21. Why should Noah be so particular to select of every clean beast, unless it had reference to the immaculate purity of the antitypical victim it represented. The same distinction, between clean and unclean beasts, is made in the subsequent history of Jewish sacrifices. The ram the Lord provided Abraham as a substitute for his beloved son Isaac, is a beautiful type of the Lamb of God who was prepared as a sin-offering for all who have the faith of Abraham. "And Abraham lifted up his eyes, and looked, and behold, behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son." Gen. xxii, 13. This I understand to be the true object in offering beasts in sacrifice, both by the Patriarch and the Jews: they were "offered up for a burnt or sin-offering in the stead of" the sinner.

The law demanded death: the transgressor confessed his sins upon the head of the innocent victim: the victim was then slain as a substitute for the condemned criminal, and offered upon the altar to make an atonement, or to appease the anger of God, as a type of the death of Christ as our substitute, and the offering of himself "as a sweet smelling savour," to appease the wrath of a sin-avenging God, to render him propitious, or make an atonement for the sins of the world. With these preparatory remarks, I pass to notice, first, the typical character of the Jewish sacrifices. Types, according to theological writers, signify signs or examples, designed by God to prefigure future things: and they must always cease when they reach their antitypes. It cannot be expected that any type will agree with its antitype in every particular, but only in its main fea-

tures, so that the one may keep in mind the other.

The writers of the New Testament represent many of the ordinances of the Levitical dispensation as being typical. The apostle Paul calls the holy days, new moons, and sabbaths, including with them the services performed in the celebration of these festivals "a shadow of things to come;" "but the body" which casts the shadow, "is of Christ." Col. ii, 16, 17. Compare this with Lev. xxiii, in which the *four yearly feasts* are brought to view; especially verse 19. "Then ye shall sacrifice one kid of the goats for a sin-offering." The paschal lamb I believe is admitted by all Bible writers to be a type of Christ, and it, together with the sin offering, is found in connection with the same ordinances, which the Apostle declares to be "a shadow;" whose substance "is of Christ."

Again the same Apostle when discoursing expressly on the "sacrifices" of the tabernacle calls them "the shadow of good things to come," and places them in contrast with "the very image of the things;" that is, "the good things" just before mentioned. Heb. x, 1. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect." In chapters viii, and ix, he tells us that the services performed in the earthly tabernacle prefigured what was afterward to be transacted in the heavenly Sanctuary.

The Apostle, having devoted seven chapters to the priesthood, gives us the result of the whole matter: "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. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow (or type) of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for see (saith he) that thou make all things according to the pattern showed to thee in the mount." Heb. viii, 1-5.

Here the earthly tabernacle, with all its services, is declared to be an "example and shadow of heavenly things;" we are then told that those heavenly things are the great *original* by which the earthly tabernacle, with all its furniture, was made; and, in the second verse, it is denominated the Sanctuary and the true tabernacle, which the Lord pitched and not man: and that Christ, as our high priest, is minister there. From the first to the eighth verses of chap. ix, he draws the analogy between the two tabernacles, and their distinctive ministrations; and at the ninth verse, he informs us that the earthly tabernacle "was a figure (a type) for the time then present, in which were offered both gifts and sacrifices." These instances are sufficient to establish the typical nature of the Jewish sacrifices. I propose showing,

Second, that these sacrifices were *vicarious* and *expiatory*. Vicarious signifies acting for another: vicarious suffering is suffering for another: vicarious death, dying for another: expiation, to appease anger, to atone for; or to bring about reconciliation as the result of the atonement.

To prove that this was the intention and effect of the annual sacrifices of the Jews, we need only to refer to them. The penalty of the law, as has been shown, for personal sin is death. The true question, then, to be considered, is whether such sacrifices were appointed by God, and accepted instead of the personal punishment or life of the offender, which otherwise would have been forfeited; if in such case, the life of the victim be accepted instead of the life of man, then the *vicarious* nature of most of the Levitical oblations may be clearly and easily established.

The high priest, himself being a sinner, must die for his own sins, unless a substitute be accepted; hence Aaron was commanded "to offer his bullock of the sin-offering, which is for himself, and make an atonement for himself, and for his house." Lev.

xvi, 6. Then two goats were to be brought before the door of the tabernacle of the congregation, and lots cast upon them; the one upon which the Lord's lot fell was to be offered for a sin-offering, to make an atonement for the sins of the people. Verses 7-9. "And Aaron shall bring the bullock of the sin-offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering, which is for himself; and he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil: and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not." Verses 11-13. The mercy-seat was upon the law of God which the high priest had broken, and had he approached it without an atonement for himself, he must have died; but what did he offer as an atonement for himself and his house? Ans. A bullock: the bullock, therefore, *died in his stead*, and God accepted his death as a substitute for the life of the high priest. It was the blood of the bullock which was accepted. Verse 14. Having made an atonement for himself and his house, he was then required to kill the Lord's goat, to make an atonement for the people. "Then shall he kill the goat of the sin-offering that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat. And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins. . . . And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. And the bullock for the sin-offering, and the goat for the sin-offering, whose blood was brought in to make an atonement in the holy place, shall one carry forth without the camp. . . . And this shall be a statute forever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls. . . . For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. Verses 15, 16, 18, 19, 27, 29, 30, 34.

According to the law of sacrifices here given, the following peculiarities must be observed:

1st. The high priest is to sacrifice a bullock for a sin-offering to make an atonement for himself and his house; then a goat, for a sin-offering, to make an atonement for the children of Israel. Here God has appointed the sacrifice of beasts for the sins, both of the priest and the people; but of what avail would these sacrifices be unless they were the appointed means of putting away their sins? That they were the means of remission of sins is evident from the fact that their blood cleansed the sanctuary from "the uncleanness," and "all the sins" "of the children of Israel." But to be the appointed means of the forgiveness of sins, they must be accepted as substitutes for the guilty; for if God, in harmony with the great principles of his moral government, and the claims of justice, could pardon transgression without satisfaction, in the Jewish dispensation, he might also in the Christian; and so any sacrifice for sin in either, would be useless, and unnecessary. But that he could not is evident,

2d. From the fact that he required the life of the innocent victim as a necessary atonement for sin. First. The worshiper must confess his sin, laying his hand upon the head of the sacrifice, by which the sins of the truly penitent were figuratively transferred to the substitute. See Lev. i, 4, 5. "And he shall put his hand upon the head of the burnt-offering; and it shall be accepted for him, (i. e., in his stead,) to make an atonement for him. And he shall kill the bullock before the Lord; and the priests, Aaron's sons, shall bring the blood, and

sprinkle the blood round about upon the altar," &c. Second. After transferring their sins to the substitute, the animal is then killed, and treated as if it had been the actual transgressor, to show that "the wages of sin is death."

3d. The blood of the victim being shed must be sprinkled round about the altar, and upon all the furniture of the holy place, during the daily ministrations, to cleanse them from the uncleanness, and from the sins of the people; but on the tenth day of the seventh month, the day of atonement, the high priest kills one animal for himself, and one for the people, and carries their blood into the most holy place, and sprinkles it upon the mercy-seat, which covers a broken law, to cleanse it from the sins of the people; for "without shedding of blood there is no remission." Why is the shedding of blood so necessary that there can be no remission without it?

Ans. Because the life is in the blood, and the penalty of the law demands the life of the transgressor; if therefore a substitute be accepted, it must be one that has blood to shed; hence all the sin-offerings were bleeding victims. This is the reason why the blood, in all cases, was required to make an atonement for the sins of the people. Hear the testimony of God himself: "For the life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your souls; for it is the blood that maketh an atonement for the soul." Lev. xvii, 11. If the penalty of sin be death, and the life of the victim be accepted as an atonement for sin, it follows, as a necessary consequence, that the sacrifice of the beast is vicarious. Also verse 14. "For it is the life of all flesh, the blood of it is for the life thereof." Again in Deut. xii, 23. "Only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh."

In all these instances the life of the animal is not only required, but actually accepted instead of the life of the believing, repenting sinner. But it may be objected, that the principal sacrifices of the Jewish dispensation were only typical, looking forward to Christ for their efficacy; that they could not, in themselves, take away sin. This may be admitted without impairing the argument in the least; for if the typical sacrifices took away sin by figure, then their antitype must take them away in fact: and if those were vicarious by figure, then this must be vicarious in fact.

It may further be objected, that many of those sacrifices had reference to fines, and temporal punishments. While this is freely granted, it must be confessed by all, that the principal sacrifices of the Jews, especially those connected with the day of atonement, had exclusive reference to the penalty of God's law for personal sin, which, as has been abundantly proved, is that death which the incorrigible sinner dies after his resurrection to future life. No one believes that the sins of any were ever borne into the most holy place, except those whose characters were accepted by the judge; and whose sins were (at least figuratively) expiated by the ministrations of the high priest; and "by the blood of sprinkling." That was what God required of a Jew in order to the pardon of his sins; and to deny pardon to him, through the medium of these religious ceremonies, is to exclude him from all part or lot in God's plan of saving men; for these were the only means of forgiveness God had revealed, or of which he had any knowledge. Many an honest Jew doubtless lived and died in ignorance of the relation those typical sacrifices sustained to the sacrifice of Christ.

4th. To denote God's acceptance of the sacrifice, it was consumed by the hallowed fire, which was kept continually burning upon the altar; and sometimes to show the divine favor, fire from heaven would immediately descend upon the sacrifice. "And there came fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat: which when all the people saw, they shouted, and fell on their faces." Lev. ix, 24. Both were designed to denote God's acceptance of the offering, as a substitution for the penitent. God would not accept the offering of any except the believing and truly penitent.

5th. Salt was sprinkled upon the sacrifice, and aoly incense ascended as a sweet smelling savour to God, that b might be propitious, turn away his

wrath, and accept the sacrifice in the sinner's stead. Thus we have seen that most of the Levitical sacrifices were typical, vicarious and expiatory. Add to the already accumulated evidence upon this point, the fact that all the allusions to those sacrifices, in connection with the sacrifice of Christ, in the New Testament represent them as being vicarious and expiatory. With this view, we can be at no loss to understand what John the Baptist means, when, pointing to Christ, he exclaims, "Behold the Lamb of God which taketh away the sin of the world." John i, 29. Here direct reference is had to the animal offerings for the remission of sins. To avail myself of the concise manner in which another has arranged the scriptures upon this point: "As the offering of the animal sacrifice took away sin, so Christ as the sacrificial Lamb 'taketh away the sin of the world.'" As there was a transfer of suffering and death, from the offender to the legally clean and sound victim, so Christ died, "the just for the unjust;" as the animal sacrifice was expiating, so Christ is our "propitiation," or expiation; as by the Levitical oblations men were reconciled to God, so "we when enemies, were reconciled to God by the death of his Son;" as in the Jewish dispensation, "without shedding of blood there was no remission of sins," so, as to Christ, we are "justified by his blood," and have "redemption through his blood, the remission of sins;" as by the blood of the appointed sacrifices the holy places made with hands were made accessible to the Jewish worshippers, that blood being carried into them, and sprinkled by the high priest, so "Christ entered once with his own blood into the holy places," (Campbell & McNight,) having obtained eternal redemption for us," and has thus opened a "new and living way" for us into the celestial Sanctuary; as the blood of the Mosaic oblations was the blood of the Old Testament, so he himself says, "This is my blood of the New Testament, shed for the remission of sins;" as it was a part of the sacrificial solemnity, in some instances, to feast upon the victim, so, with direct reference to this, our Lord also declares that he would give his own "flesh for the life of the world;" and that "whoso eateth my flesh and drinketh my blood, hath eternal life; for my flesh is meat indeed, and my blood is drink indeed;" that is, it is in truth and reality what the flesh and blood of the Jewish victims were in type."

The instances of the use of sacrificial terms, in the New Testament, are almost innumerable; but enough has been said to fully establish the points under consideration.

(To be Continued.)

MORAL OBLIGATION---EXPEDIENCY.

Much has been said among theologians about the standard of moral obligation. Some of them make it to consist in conformity to reason and nature; others, in the fitness of things; and others still, in utility and expediency. But the advocates of each of these opinions, when they come to apply their theories to practice, have met with insurmountable difficulties. They have found reason and nature too much obscured and depraved to be an exclusive guide. They have found that their abstruse speculations about the fitness of things, though they may be very interesting to the refined, are altogether above the capacities of the mass of mankind, and totally powerless to regulate their lives. And they are compelled to acknowledge, that to judge of a course of action by its utility and expediency requires more comprehensive views than most men possess. In the light of such considerations, we believe the only trustworthy conclusion in this matter is that which refers moral obligation to the simple will of God, as that will is revealed to us in our relations and his written Word. This brings before the mind at once the lawgiver and the subject—the duty enjoined and the best reason why it should be done. It is a standard which may be ever present, easily applied, and can never mislead. It is, therefore, the standard which we need, and to which we ought to bow.

But while it is allowed that the will of God is the standard of moral obligation, there is in this age, if we mistake not, a strong disposition to modify and interpret this will by what are supposed to be the demands of expediency. The old-fashioned doctrine, that obedience to God is always expedient, is secretly doubted or openly opposed; the human understanding and man's judgment of propriety are often substituted for plain commandments, and the Scriptures, instead of being received as a sufficient rule of

faith, are criticised and explained according to some system which has been previously adopted. All this is done on the plea of expediency, and not unfrequently with the utmost self-complacency. With such expediency we have no fellowship. It is of the earth, and not from above. Yet there are undoubtedly some circumstances in life with reference to which the Scriptures do not contain any specific rules, and in which, therefore, the judgment that God has given us must be exercised, or, in other words, expediency must be to some extent consulted. We believe it will be found, however, in all such cases, that the general principles of the divine law are a sufficient guide for those who are disposed to apply them and walk in their light. To exercise the judgment in regard to the application of these principles, is not only justifiable, but praiseworthy; and to do it is a very different thing from sitting in judgment upon the principles of the law to decide whether it is expedient or inexpedient to carry them out at all. It is merely deciding how the law shall be carried out in those points—not whether it shall be.

Many are the illustrations of that expediency, falsely so called, which sets itself up in opposition to the law of God, and practically denies all moral obligation. It is seen in the pious apologies for slavery, notwithstanding the divine command to "break every yoke and let the oppressed go free." It is seen in the countenance which religious men often give to intemperance, in defiance of the declaration, "woe unto him that giveth his neighbor drink." It is seen in the image-worship which prevails, in spite of the command, "Thou shalt not make unto thee any graven image." It is seen in those popular church arrangements, where the plain and personal application of the truth is restrained from fear of offending the fashionable and wealthy. But a more palpable illustration than either of the foregoing is seen in the course which is pursued with reference to the fourth commandment. The word of God says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Yet leading doctors and religious teachers combine to encourage and practice working upon the seventh day, of which God has said, "in it thou shalt not do any work." When the subject is directly pressed upon them, they often give up all attempt to vindicate their course from Scripture, and rely alone for an apology upon the difficulty and inexpediency of changing the day commonly observed. They deliberately decide, that it would not be expedient to do what God enjoins, and then labor to vindicate their course in the face of the divine commandment.

Such are some of the forms in which moral obligation is resisted on the plea of expediency—the law of God made void through the traditions of men. These cases of making the truth subservient to expediency are daily occurring, and we cannot escape the conviction that they are the crying sins of the present day. They weaken the restraining influence which a deep reverence for divine authority was designed to exert; they open a door to almost universal license; and worst of all, they destroy the very foundations of moral obligation. "If the foundations be destroyed, what can the righteous do?"

Extract from Memoirs of Wm. Miller.

From the 6th to the 9th of March, Mr. Miller lectured in Medford, Mass. While here a friend took him to a phrenologist in Boston, with whom he was himself acquainted, but who had no suspicion whose head he was about to examine. The phrenologist commenced by saying that the person under examination had a large, well-developed, and well-balanced head. While examining the moral and intellectual organs, he said to Mr. Miller's friend:

"I tell you what it is, Mr. Miller could not easily make a convert of *this man* to his hair-brained theory. He has too much good sense."

Thus he proceeded, making comparisons between the head he was examining and the head of Mr. Miller, as he fancied it would be.

"O, how I should like to examine Mr. Miller's head!" said he; "I would give it one squeezing."

The phrenologist knowing that the gentleman was a particular friend of Mr. Miller, spared no pains in going out of the way to make remarks upon him. Putting his hand on the organ of marvelousness, he said: "There! I'll bet you anything that old Miller has got a bump on his head there as big as my fist;" at the same time doubling up his fist as an illustration.

The others present laughed at the perfection of the joke, and he heartily joined them, supposing they were laughing at his witticisms on Mr. Miller.

"He laughed; 't was well. The tale applied Soon made him laugh on 't other side."

He pronounced the head of the gentleman under examination the reverse, in every particular, of what

he declared Mr. Miller's must be. When through, he made out his chart, and politely asked Mr. Miller his name.

Mr. Miller said it was of no consequence about putting his name upon the chart; but the phreologist insisted.

"Very well," said Mr. M., "you may call it Miller, if you choose."

"Miller, Miller," said he; "what is your first name?" "They call me William Miller."

"What! the gentleman who is lecturing on the prophecies?"

"Yes, sir, the same."

At this the phreologist settled back in his chair, the personation of astonishment and dismay, and spoke not a word while the company remained. His feelings may be more easily imagined than described.

THE REVIEW AND HERALD

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

ROCHESTER THIRD-DAY, OCT. 31, 1854

THOUGHTS ON THE SABBATH.

Those who observe the Sabbath of the Bible, are able to present as its foundation, a *divine* institution. "God blessed the seventh day, and sanctified it." Gen. ii, 3. To sanctify is "to separate, set apart, or appoint to a holy, sacred, or religious use." *Webster*. It was by this act of the great Creator, that the Sabbath was made for man. Ex. xx, 11; Mark ii, 27. As God has never taken this blessing from the seventh day, and has never given to secular purposes the day which he here "set apart to a holy use," the original institution still exists. As he has never sanctified another day as a weekly Sabbath, the Sabbath of the Lord is the *only* Sabbatic institution. Ex. xx, 10.

As God made the Sabbath in paradise, when the morning stars sang together and all the sons of God shouted for joy, it follows that it is not Jewish, not a carnal ordinance, not a yoke of bondage, but a sacred institution made for the well-being of the human family, while yet upright. The great Creator rested first on the seventh day and was refreshed. Ex. xxxi, 17. The Son of God who kept his Father's commandments, followed this example, [John xv, 10; Ex. xx, 8-11.] and thus, also, did the entire church so far as inspiration gives us the facts.

After giving the institution of the Sabbath, the book of Genesis, in its brief record of 2370 years, does not again mention it. This has been urged as ample proof that those holy men, who during this period were perfect and walked with God in the observance of his commandments, statutes and laws, [Gen. v, 24; vi, 9; xxvi, 5,] all lived in open profanation of that day which God had blessed and set apart to a holy use. But the book of Genesis also omits any distinct reference to the doctrine of future punishment, the resurrection of the body, the revelation of the Lord in flaming fire, and the judgment of the great day. Does this silence prove that the patriarchs did not believe these great doctrines? Does it make them any the less sacred?

But the Sabbath is not mentioned from Moses to David, a period of five hundred years during which it was enforced by the penalty of death. Does this prove that it was not observed during this period? The jubilee occupied a very prominent place in the typical system, yet in the whole Bible a single instance of its observance is not recorded. What is still more remarkable, there is not on record a single instance of the observance of the great day of atonement, notwithstanding the work in the holiest on that day was the most important service connected with the worldly Sanctuary. And yet the observance of the other and less important festivals of the seventh month, which are so intimately connected with the day of atonement, the one preceding it by ten days, the other following it in five, is repeatedly and particularly recorded. Ezra iii, 1-6; Neh. viii, 2, 9-12, 14-18; 1 Kings viii, 2, 65; 2 Chron. v, 3; vii, 8, 9; John vii, 2-14, 37. It would be sophistry to say that this silence respecting the day of atonement, when there were so many instances for it to be mentioned, proves that that day was never observ-

ed; and yet it is actually a better argument than the similar one urged against the Sabbath from the book of Genesis.

The reckoning of time by weeks was established in Gen. i; ii. This period of time is marked only by the recurrence of the sanctified Rest-day of the Creator. That the patriarchs reckoned time by weeks and by sevens of days, is evident from several texts. Gen. xxix, 27, 28; viii, 10, 12; vii, 4, 10; i, 10; Job ii, 13. That the reckoning of the week was rightly kept appears evident from the fact that in Ex. xvi, Moses on the *sixth* day declares that "tomorrow is the rest of the holy Sabbath unto the Lord." Verses 22, 23.

But if the opponents of the Sabbath, claim that a knowledge of the true seventh day was lost in the patriarchal age, we will now show that before God gave the ten commandments he pointed out the true seventh day in a manner which could not be mistaken. First. By a direct miracle, God caused the fall of a certain quantity of manna each day of the week to the sixth day when there was a double quantity. Ex. xvi, 4, 5, 29. Second. On the seventh day, which Moses calls the Sabbath, there was none. Verses 25-27. Third. That which was gathered on the sixth day kept good over the seventh, whereas it would corrupt in the same length of time on other days. Compare verses 23, 24, with verses 19, 20. This three-fold weekly miracle continued the space of forty years. Verse 35; Joshua v, 12. The fact is settled, then, beyond all controversy that the Sabbath of the Lord which was made in Paradise, was here directly pointed out by God himself. And to this important testimony we add the declaration of Nehemiah, ix, 13, 14, that God made known to Israel his holy Sabbath.

No one pretends that the true seventh day was lost by the Jewish church after this. And it is, certain that as late as our Lord's crucifixion they observed the true seventh day. They rested upon the day enjoined in the fourth commandment; namely, the day which the Lord rested upon and hallowed at creation. Luke xxii, 55, 56; Ex. xx, 8-11; Gen. ii, 3.

Since the record of inspiration closed, the Jews and the Christians, each scattered in every land under heaven, have carefully kept the reckoning of the week. If a mistake in this reckoning had been made a discrepancy would at once manifest this. For it is certain that every Jew and every Christian under heaven could not at the same time make the same mistake. The fact that there is no such discrepancy is decisive testimony that such mistake has not been made. Consequently we have the true seventh day from creation.

When God gave his law in person, in the hearing of the people, by the fourth precept of that law he solemnly enforced the observance of the holy Sabbath. Ex. xx, 8-11. In explicit language the great Law-giver states the reason why he made the Sabbath and the time when this act was performed. "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore [i. e., for this reason] the Lord blessed the Sabbath day and hallowed it." This is the reason why God made the Sabbath. It is the same reason that is stated in Gen. ii, 3.

The act by which God made the Sabbath is here stated with distinctness. It was his act of blessing and hallowing his Rest-day. The time when this act was performed is here given as in Gen. ii, 2, 3; namely, the close of the creation week. And it is worthy of note that in thus giving the fourth commandment, God calls the seventh day the Sabbath at the time when he thus placed his blessing upon it. This most effectually shuts the mouths of those who deny the institution of the Sabbath at creation.

The great design of the Sabbath was that there might be a standing memorial of God's act of creation. Its observance would have saved the world from atheism and idolatry; for it has ever pointed back to God, the great first cause; and it has ever pointed out the true God, the great Creator in distinction from "the gods that have not made the heavens and the earth."

We have now considered three important facts in the history of the Sabbath. First, its institution at creation; second, the fact that the true seventh day was pointed out to Israel; and third, the grand law of the Sabbath, the fourth commandment. As we proceed in this investigation we notice three different Sabbaths. First, the *weekly* Sabbath of the Lord, the seventh day. Ex. xx, 10. Second, the *annual* sabbaths of the Jews, the first, tenth, fifteenth and twenty-third days of the seventh month. Lev. xxiii, 24, 27-32, 39. And third, the septennial sabbath of the land, the seventh year. Lev. xxv, 1-7.

The Sabbath of the Lord was instituted at creation, and at Sinai was embodied in the royal law, every precept of which according to James ii, 8-12, is still binding upon us. But the sabbaths of the Jews and the sabbath of the land were instituted in the wilderness, and embodied in the hand-writing of ordinances with the feasts, new-moons and ceremonies of the Jewish church. That hand-writing of ordinances, which was a shadow of good things to come, was nailed to the cross by our Lord, thus taking all these festivals out of the way.

The most precious blessings are promised to those who observe the Sabbath of the Lord. Isa. lvi; lviii, 13, 14. And it is worthy of notice that this prophecy pertains to a period of time when the salvation of the Lord is near to be revealed. Heb. ix, 28; Isa. xlv, 17. The blessing is promised to the sons of the stranger, the Gentiles, [Ex. xii, 48, 49; Isa. xiv, 1; Eph. ii, 12,] as well as to the people of Israel. If they will keep the Sabbath holy unto the Lord while dispersed in the four quarters of the earth, God will bring them again to his holy mountain. The promises here made by the prophet shall be verified when the outcasts of Israel and the sons of the stranger shall come from the east and from the west and shall sit down with Abraham, Isaac and Jacob in the kingdom of God. Matt. viii, 11.

Notice the distinction between the Sabbath of the Lord and the sabbaths of the Jews as presented in the prophets. Of the perpetuity of the former let us judge after reading Isa. lxxvi, 22, 23, where we are informed of its observance in the New Earth. But the Lord assures us by the prophet that the latter shall cease. Hos. ii, 11. The fulfillment of this prophecy may be read in Col. ii, 14-17. The weekly Sabbath is styled "the Sabbath of the Lord," "my Sabbath," &c. Ex. xx, 10; Isa. lvi, 4; Eze. xx, 12-24; xxii, 8, 26. The annual and septennial sabbaths are styled "her sabbaths" and "your sabbaths." Hos. ii, 11; Lev. xxiii, 32; xxvi, 34, 35, 43; 2 Chron. xxxvi, 21; Lam. i, 7.

Though the Scriptures nowhere teach or authorize the change of the Sabbath, yet they plainly point out the power that should do this. Let the reader compare Dan. vii, 25, with the history of the Papal power, and carefully mark its acts of changing and mutilating the divine constitution, the ten commandments.

We have seen the grand law of the Sabbath embodied in the decalogue. We come now to the New Testament. That our Lord did not destroy that law, or lessen our obligation to obey it, he clearly teaches in Matt. v, 17-19. And we may with the utmost safety affirm "that the apostles did not disturb what their Lord left untouched." Rom. iii, 31; James ii, 8-12. We say therefore that the New Testament teaches the perpetuity of God's law, and for that reason does not re-enact it.

Our Lord came to "magnify the law and make it honorable." Isa. xlii, 21. He kept his Father's commandments, and solemnly enjoined obedience to them, pointedly rebuking those who made them void that they might keep the traditions of the elders. John xv, 10; Matt. xix, 16-19; xv, 3-9. "The Sabbath was made for man," says the Saviour, "and not man for the Sabbath." Mark ii, 27. If the Sabbath was made for man, then it belongs alike to Jews and Christians, and to all our race. The statement carries the mind back to the creation of our race and evinces that the Sabbath was made in immediate connection with that event. On the one hand our Lord rebukes the Pharisaic observance of the Sabbath; on

the other, he rebukes with equal force that class of modern teachers who affirm that the Sabbath of the Lord which Infinite Wisdom made for man before the fall, was one of those sabbaths which were against him, contrary to him and taken out of the way at the death of Christ. Col. ii.

The fact that those, who had been with Jesus during his ministry, "rested the Sabbath-day according to the commandment," after his crucifixion, and resumed labor on the first day of the week [Luke xxiii. 55, 56; xxiv, 1] shows clearly that they knew nothing of the supposed change of the Sabbath. Yet Jesus testifies that all things which he had heard of his Father he had made known unto them. John xv, 15. The fact that God has never sanctified the first day of the week shows plainly that it is not sacred time, and not a divinely instituted Sabbath. The fact that God has never required us to rest on that day shows that its observance in the place of the Sabbath of the Lord, is a clear instance of making void the commandments of God to keep the traditions of men. Mark vii, 6-13; Prov. xxx, 6.

That sanctified time exists in the gospel dispensation, or in other words, that there is a day which belongs to God, is clear from Rev. i, 10. That "the Lord's day," is the Sabbath-day is plain from Isa. lvi, 13. As the Sabbath was made for man, we find it under all dispensations, and in every part of the Bible. Those therefore who profane the Sabbath sin against God and wound their own souls.

J. N. A.

**EXPOSITION OF DANIEL II, 31-44:
Or Nebuchadnezzar's Dream.**

We most solemnly believe that God designed that his word should be understood; but not without searching the Scriptures, comparing one portion with another, and earnest prayer for that Spirit to guide into truth, which at first inspired holy men to write. In order to come to the knowledge of the truth, we must possess a child-like, teachable spirit, then pray much for divine aid. The blessed Jesus said, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight." Matt. xi, 25, 26.

We do not agree with some who say that the prophecies cannot be understood. Revelation is something made known, and, of course, to be understood. A man may say in truth that he does not understand the prophecies; but to assert that they cannot be understood, is quite another thing; and he who says it, must be infidel in his principles. Not that he rejects the whole of revelation; but he virtually denies that a part of the Bible is a revelation. Some men who denounce infidelity with an unsparing hand, tell us that we cannot understand the prophecies. What is this but infidelity?

We should humbly, and in faith, seek for the aid of the Holy Spirit to give us understanding, and in that light search the Scriptures to know what was the mind of the Spirit that inspired them, and we shall not search in vain. We will now examine the second chapter of Daniel, and for the sake of brevity begin with verse 31.

Verses 31-36. "Thou O king, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out, without hands, which smote the image upon his feet that were of iron, and clay, and brake them to pieces: then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them: and the stone that smote the image, became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king."

We wish here to inquire, Where did the stone strike the image? Answer, "upon his feet." We shall have occasion to refer to this fact again.

"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And whosoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."

"And after thee shall arise another kingdom inferior to thee."

"And another third kingdom of brass, which shall bear rule over all the earth."

"And the fourth kingdom shall be strong as iron: "And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided."

"And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed."

Verses 37, 38. "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And whosoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. Thou art [or, thy kingdom is] this head of gold."

Babylon was the first kingdom of universal empire. It was founded by Nimrod, the great grandson of Noah. See Gen. x, 8-10. It lasted near seventeen hundred years, though under different names; sometimes called Babylon, sometimes Assyria, and sometimes Chaldea. It extended from Nimrod to Belshazzar, who was its last king.

Verse 39. [First part.] "And after thee shall rise another kingdom, inferior to thee."

What kingdom succeeded Babylon? See Chap. v, 28. "Thy kingdom [Babylon] is divided, and given to the Medes and Persians." Then the Medo-Persian kingdom was the second universal kingdom, and is represented by the breast and arms of silver.

Verse 39. [Last part.] "And another third kingdom of brass shall arise, which shall bear rule over all the earth."

What kingdom was this? See Chap. viii, 5-7, 21. Here we learn that Grecia conquered the Medo-Persian kingdom and became a kingdom of universal empire. This took place under Alexander. Here, then, we have the third kingdom, which is represented by the brass of the image.

Verse 40. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise."

What kingdom is this? It is generally admitted to be the Roman kingdom. It is a universal kingdom, that is to break in pieces all that went before it. Rome alone answers the description. That did have universal empire. See Luke ii, 1. "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed." Who was Caesar Augustus? A Roman Emperor. Here, then, we have the fourth kingdom, represented by the legs of iron.

Verse 41. [First part.] "And whereas thou sawest the feet and toes, part of potters' clay and part of iron, the kingdom shall be divided."

What kingdom shall be divided? Answer. The fourth kingdom. The Western empire of Rome, between the years A. D. 356 and 483, was divided into ten divisions, or kingdoms. 1. The Huns, in



Hungary, A. D. 356. 2. The Ostrogoths, in Mysia, 377. 3. The Visigoths, in Pannonia, 378. 4. The Franks, in France, 407. 5. The Vandals, in Africa, 407. 6. The Sueves and Alans, in Gascoigne and Spain, 407. 7. The Burgundians, in Burgundy, 407. 8. The Heruli and Rugii, in Italy, 476. 9. The Saxons and Angles, in Britain, 476. 10. The Lombards, in Germany, 483. Thus the kingdom was divided as designated by the ten toes.

Verse 41. [Last part.] "But there shall be in it the strength of iron, forasmuch as thou sawest the iron mixed with the miry clay."

The Roman or iron power, through the influence and authority of Papacy, or Papal Rome, stretched itself among the clay so as to be mixed with it, and thereby kept up the strength of iron.

Verses 42, 43. "And as the toes of the feet were part of iron and part of clay; so the kingdom [Roman kingdom] shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they [Romanists] shall mingle themselves [Rome Papal] with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay."

How exactly has all this been fulfilled. Romanism, or the Roman Church, while it has mingled with all nations, has not mixed with them, but has kept up its authority over its subjects, under whatever government they may have been located; so that the authority of Rome has been felt by all the nations where her subjects have been "mingled with the seed of men." The fourth, or Roman kingdom is thus perpetuated, though divided.

Verse 44. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

We shall do well to notice with care (1) what kings, or kingdoms are here referred to. Most certainly they are the ten kings of the divided fourth kingdom; for they are the subject of discourse. And (2) the kingdom set up. It is the fifth universal kingdom, and is never to be destroyed and left to other people. It is, therefore, the immortal kingdom. The subjects will not pass from one set of rulers to another, as has been the case with the four previous kingdoms.

In regard to the fifth kingdom, set up by the God of heaven, there are at least two general views.

One is, that it is the kingdom of grace, which was to increase till it filled the whole earth; "for" say they who hold this view, the stone was to roll and grow till it became a great mountain, and filled the whole earth. Unfortunately for this view, however, there is not a word of Bible testimony to sustain it.

The other is the Bible view as follows: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Chap. ii, 34, 35. Mark well the events here stated. The stone breaks the image, and it becomes like the chaff of the summer threshing-floors, and the wind carries it away so that no place is found for it—all earthly kingdoms are broken and cease to exist—then the stone becomes a great mountain and fills the whole earth. This view of the subject is in perfect harmony with the testimony of the Old and New Testaments.

But we would inquire of those who teach that the kingdom of grace was set up by our Lord Jesus Christ 1800 years since, Had God no "kingdom of grace" before the first advent of Christ? If not, then Enoch, Noah, Lot, Abraham, Isaac, Jacob, Moses and the Prophets have perished without hope. For certainly no man can be saved without grace.

But let us look at this subject a little further. Where did the stone strike the image when it smote it? Not on the head—Babylon; nor on the breast and arms—Media and Persia; nor on the belly and

thighs—Grecia; nor yet on the legs—Rome Pagan, as it should have done, if the kingdom was set up at Christ's first advent. Where, then, did the stone smite the image? Answer. "Upon his feet." Now it could not smite the feet before they were in being; and they did not exist till several hundred years after Christ's crucifixion, till the fourth, or Roman kingdom was divided; which we have seen did not take place till between the years A. D. 356 and 483.

But that the kingdom was not set up at certain periods spoken of in the New Testament, will appear from the examination of a few passages. It was not set up when our Lord taught his followers to pray, "Thy kingdom come;" it must have been future then. Again. The mother of Zebedee's children understood it to be future when she desired our Lord to grant that her two sons might sit, "the one on the right hand, and the other on the left, in thy kingdom." It was still future when our Lord ate the last passover. See Luke xxii, 18: "I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." So, it had not then come. Let us see if it had come when Christ hung on the cross. See Luke xxiii, 42. "Lord, remember me when thou comest into thy kingdom." Thus, to his death, it seems, his kingdom had not been set up.

But did he not set it up before his ascension to heaven? See Acts i, 6. "Lord, wilt thou at this time restore again the kingdom to Israel." Not done yet. Now see 1 Cor. xv, 50. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." This settles the question that the kingdom of God is not set up till the saints put on immortality, or not till they enter the immortal state, which Paul tells us, [verse 52,] is "at the last trump," and the Apostle tells us, [2 Tim. iv, 1,] that "the Lord Jesus Christ shall judge the quick and the dead at his appearing and kingdom." And again he tells us, [Acts xiv, 22,] that "we must through much tribulation enter into the kingdom of God;" and this address was made to those who were already Christians, and shows that the kingdom of God was still future, in the Apostle's estimation.

The kingdom is a matter of promise. "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James ii, 5. It is yet to come. "Fear not little flock, for it is your Father's good pleasure to give you the kingdom."

But when will the kingdom of God be set up? See Matt. xxv, 31-34. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then, and not till then, will the kingdom of God be set up, "for flesh and blood cannot inherit the kingdom of God."

The miniature exhibition of the kingdom of God at the transfiguration [Matt. xvi, 27, 28; xvii, 1-5] is designed to show the nature of the kingdom, and when it will be set up. "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." ["Till they see the kingdom of God." Luke ix, 27.]

This promise was shortly fulfilled on the mount. "And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased: hear ye him."

1. Jesus Christ appeared there in his own personal glory. His countenance shone like the sun, and his raiment was white as the light.

2. The glory of the Father was there. It was a "bright cloud" of the divine glory, out of which came the Father's voice.

3. Moses and Elias appeared; the one, the representative of those saints who shall be raised at Christ's coming, and clothed with glory; the other, Elias, the representative of those who will be alive and be changed at the appearing of Christ.

4. The use the apostles made of the scene. The apostle Peter was one of the witnesses; and in view of the importance of the kingdom of Christ, he, in his second epistle, has given the church of all coming ages instruction how they may ensure an abundant entrance "into the everlasting kingdom of our Lord Jesus Christ." "For we have not followed cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty." This he says was "when we were with him in the holy mount." 2 Pet. i, 16-18. This scene was a demonstration of Christ's second, personal and glorious coming, and shows that the kingdom will be immortal when set up, and that it will be set up at the period of the second advent and resurrection of the just.

But it is urged as an objection to the view here presented, that our Lord said, "the kingdom of God is within you." But notice the party addressed. "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation. [Margin, outward show.] Neither shall they say, Lo here! or, Lo there! for behold the kingdom of God is within you." [Margin, among you.] Luke xvii, 20, 21. Did our Lord mean to say that the kingdom of God was within the Pharisees? Certainly not. He says of them, [Matt. xxiii, 13,] "Ye shut up the kingdom of heaven against men: for ye neither go in, neither suffer ye them that are entering to go in."

But did our Lord intend to teach that the kingdom was then among them? If so, why did he speak a parable in Chap. xix, 11, and onward, to disabuse the minds of the people—"because they thought that the kingdom of God should immediately appear?" He clearly teaches in that parable, that they were not to expect the kingdom of God till he should return from heaven, at which time he would reward his faithful servants, but would say, at the same time, "Those mine enemies, which would not that I should reign over them, bring hither and slay them before me." We understand our Saviour to teach [Luke xvii] that his coming and kingdom will not be with outward show to the unbelieving world, and that while those who hold the spiritual views of this subject shall be saying, "See here, or see there," the first they know it is upon them. The whole heavens blaze with his glory, and the earth trembles at his presence. "And they shall say to you, See here! or, See there! go not after them, nor follow them. For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day." Verses 23, 24.

We admit that the phrase "kingdom of heaven" does not always refer to the future, immortal kingdom; but in such cases it should be understood so as to harmonize with the plain declarations of Christ, Daniel, Paul and Peter already presented. "Then shall the kingdom of heaven be likened unto ten virgins," &c. Matt. xxv, 1. This parable applies to the history of those who hear the gospel of the kingdom, and who may become the subjects of the kingdom, and who may become the subjects of the kingdom. "For the kingdom of heaven is as a man traveling into a far country." Chap. xxv, 14. This refers to Christ who is to be king of the future kingdom. The parable of the "mustard seed" and "leaven" represents the grace of God in men, which makes the preparation necessary to constitute them subjects of the kingdom, so it is called the "kingdom of heaven" in regard to the result. We would say the same of Rom. xiv, 17.

Christ preached the kingdom of heaven at hand. Matt. iv, 17; Mark i, 15. But "at hand" in these passages is from the Greek word *egktee*, which sig-

nifies, "has approached; drawn near." It was then at hand in the sense of being next to come. What kingdom was at hand when Babylon was in power? Answer. The Medo-Persian. Why? Because it was next to come. What kingdom was at hand when the Medo-Persian was in power? Answer. The Grecian, because it was next to succeed it. What kingdom was at hand when Grecia was in power? Rome, because next to come, as a kingdom of universal empire. What kingdom is at hand when Rome is in power? God's everlasting kingdom. Why? Because that is the next kingdom of universal empire.

Paul taught his brethren [2 Thess. ii, 2] that the day of Christ was not at hand; but the Greek word translated "at hand" in this case is *enesteeken*, "to place in, or upon; to stand near; impend." In this case Paul would not have his brethren believe that the day of Christ was impending, or immediately to come in their day; while in the other case the kingdom of heaven had drawn near, as the next universal empire.

The distinct offices of our Lord Jesus Christ are Prophet, Priest and King. No two are filled at the same time, but they succeed each other. Those who have all three fulfilled at the same time make perfect confusion of plain Scripture testimony. In Christ's life and ministry on earth he was a Prophet, or teacher. Said Moses, "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." Deut. xviii, 15. And Peter, speaking of Christ, testifies that "Moses truly said." Christ ascended up to heaven to be a priest. "We have such an high priest," says Paul, "who is set on the right hand of the throne of the Majesty in the heavens, a minister of the Sanctuary," &c. Heb. viii, 1, 2. That he was not a Priest while on earth, is positively declared in verse 4. "For if he were on earth, he would not be a Priest." The book of Hebrews places Christ's priesthood in the heavenly Sanctuary. And when his priestly office shall be fulfilled, he will lay off his meek, priestly attire, and put on his kingly robes and crown, to ride forth to the destruction of his enemies, and the salvation of his people. Then there will be "on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS."

Christ is the rightful heir to David's throne. Read the angel's testimony to Mary. Luke i, 32, 33. "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 for ever; and of his kingdom there shall be no end." When speaking of the throne of Israel, the Prophet says:—"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." Eze. xxi, 27. When Pilate asked Jesus if he was king, he replied, "To this end was I born."

The earth restored will be the territory of his kingdom. Paul, in speaking of the promise of the land made to Abraham, says, "Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed which is Christ." Gal. iii, 16. Abraham had no inheritance in the land, and Christ had not where to lay his head. But the promise will be fulfilled gloriously in the immortal kingdom. Christ will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." This world was originally made for man; but the first Adam having lost it, together with his life, the Second Adam came to purchase both the one and the other. At his second coming, he will redeem the purchased possession. He will raise the sleeping saints, and change the living righteous. He will remove the curse and its effects from the earth, and restore it to its Eden glory. This will be the territory of his kingdom. Then Abraham and Christ will share the promise and all who are of faith will be "blessed with faithful Abraham." Then "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom. The "saints of the Most High shall take the kingdom, and possess the kingdom for ever, even

for ever and ever." Dan. vii, 18, 26. The immortal saints will be the subjects of God's everlasting kingdom. The New Jerusalem "that is above, and is free," will come down from God out of heaven and be the metropolis of the immortal kingdom. Abraham looked for this same City which hath twelve foundations. And the holy law of God which is to be kept here, as the moral condition of entering the City, to enjoy a right to the tree of life, will doubtless be the eternal law of the kingdom. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the City."

Now comes the inquiry, "Watchman, what of the night?" In what period of prophecy are we now? Are we in the kingdom of Babylon, under the "head of gold?" No. That has passed long ago. Are we in the Medo-Persian empire? Long since that kingdom was numbered with things passed. Are we in Grecia? That, too, was numbered and finished more than two thousand years since. Are we in Rome in its undivided state, or in the "legs of iron?" No. Long since that empire fell. Where are we, then? Answer. Down among the feet and toes. How long since those divisions came up, which constitute the feet and toes? Nearly fourteen hundred years. Almost fourteen hundred years we have traveled down in the divided state of the Roman empire. Where does the stone strike the image? "Upon his feet." Where are we now? In the feet. What takes place when the stone smites the image? It is all broken to pieces, and becomes like the chaff of the summer threshing-floors, and the wind carries it away that no place shall be found for it. Then will the everlasting kingdom of God be set up which shall never be destroyed.

DESTRUCTION OF THE WICKED.

II. HELL OF THE BIBLE.

The Bible does indeed reveal a hell, but not by any means such a one as will correspond with any of the preceding. We shall closely examine all those terms that have been supposed to mean hell, as a place of protracted suffering. The terms are:—Hell—Pit—Bottomless Pit—Prison—Grave—Nether or lower parts of the earth—Shevah—Kever—Sheol—Hades—Gehenna—Tophet—Tartarus—Lake of fire and brimstone—Unquenchable fire.

I. MEANING OF THE WORD HELL.

This word is now generally understood to mean a place in which the damned are perpetually tormented; the orthodox hell corresponds with the *Tartarus* of the ancient heathen. But originally *hell* had a mild and harmless signification. It is of Saxon origin, and is derived from the word *helan*, and was spelled, *hele*, *helle*, *hell*, *heile*, and *helua*. It meant to hele, or to hell, heal, hill, shell, hulk, shovel, shiel, shield, shawl, i. e., to cover up, to hide. The word in its primitive form is still retained in the *eastern*, and especially the *western*, counties of England; and means something hidden, or covered, the grave. To *hele* over a thing is to *cover* it. The word *hell* is still retained in the English liturgy, according to the old English translation of *sheol*, in Ps. xlix, 14; lv, 16; lxxxviii, 2; lxxxix, 47. It is now altered in these places to *grave*. Those who wish to trace this word *hell* to its origin may consult Lord King's History of the Creed, ch. 4; *Doddridge* on Rev. i, 18; *Leigh's* Crit. Sacr. in *hades*; *Junius'* Etymolog. Anglican in *heile* and *hele*; and Dr. Clarke, Matt. xi, 23. The Dr. says, *hell* comes from the Saxon *helan*, to *cover*, or *hide*; hence the tiling or slating of a house is called in Cornwall, *heling*, to this day; and in Lancashire the *covers* of books are so called. The first translators of the Bible undoubtedly meant by *hell*, a covered or unseen place, the grave, and perhaps sometimes the state of death; making the word synonymous with the Hebrew *sheol*, and the Greek *hades*; and never designed it to represent a place of conscious suffering; that is a refinement of modern days. The word occurs fifty-two times in the common translation. It is translated from the words, *sheol*, *hades*, *gehenna*, and *tartarus*. But as we design to investigate the meaning of ev-

ery original word bearing upon our subject, this account of the English word *hell* will suffice.

2. ON THE WORD PIT.

The word *Pit* as a place of deposit for the dead, only means the grave. The word occurs more than seventy times in the O. T., and is translated from ten different Hebrew words. It will only be necessary to examine three, as having any allusion to death, *sheol*, the grave, as a general term, or the state of death; *shokhath*, destruction; and *bour*, *pit*.

Eze. xxxii, 23, "Whose (*kever*) graves are set in the sides of the (*bour*) pit?" Ps. xxx, 9, "O Lord, . . . what profit is there in my blood, when I go down to (*shokhath*) destruction? Shall the dust praise thee? Shall I declare thy truth?" *Shokhath* is here translated *pit*. Ps. ix, 15, "The heathen are sunk into the (*shokhath*) [destruction] that they made: in the net which they hid is their own foot taken." Ps. xxxv, 7, "For without cause have they hid for me their net (*shokhath*) [destruction]; without cause have digged for my soul." Ps. xciv, 13, "That thou mayest give him rest from the days of adversity, until (*shokhath*) destruction be cut out for the wicked." Isa. xxxviii, 17, "Thou hast in love to my soul, delivered it from (*shokhath*) destruction." Well might the translators translate *shokhath*, *pit*, in this place to conceal the fact that if the pious Hezekiah had died at that time, his soul would have been destroyed until the resurrection. Isa. li, 14, "The captive exile hasteneth that he may be loosed, and that he should not die in (*shokhath*) destruction, (or should not be destroyed,) nor that his bread should fail." Lam. iv, 20, "The breath of our nostrils, the anointed of the Lord, was taken in their (*shokhath*) destruction, of whom we said, Under this shadow we shall live among the heathen." This appears to be a prophecy relating to the destruction of the being of Christ, till God raised him from the dead.

Eze. xxviii, 8, "They shall bring thee down to (*shokhath*) destruction, and thou shalt die the deaths of those that are slain in the midst of the seas."

- Job xxxiii, 18, "He withdraweth his soul from (*shokhath*) destruction, and his life from perishing with a sword.
- 24, Then will he entreat his favor, and say, Deliver him from going down to (*shokhath*) destruction. I have found a ransom.
- 28, He hath redeemed my soul from (*shokhath*) destruction and my life has appeared in the light.
- 29, Lo, all these things performeth God, time after time with man.
- 30, To bring back his soul from destruction, (*shokhath*); to enlighten him with the light of the living.

Here are twelve places, where a word that means *destruction*, has been improperly translated *pit*, and so far is it from implying a state of conscious torment, that it five times expressly points out the destruction of the soul, and in all places implies the destruction of being. See also Prov. xxviii, 10.

Three times is the word *sheol*, which means *grave*, and a *state of death*, translated *pit*.

- Job xvii, 13, "When I would hope, (*sheol*,) the mansion of the dead is my home: in darkness I spread my bed.
- 14, I say to corruption, Thou art my father! My mother! and my sister! to the worm.
- 15, Ah! where is that which I long for? Ay, that which I long for—Who can see it?
- 16, Into the depth of *sheol* shall I descend, when we are together in the dust."

Common Version.—"They shall go down to the bars of (*sheol*) the *pit*, when our rest together (i. e., with corruption and worms) is in the dust.

Num. xvi, 30, 33, "But if the Lord make a new thing, and the earth open her mouth and swallow them up, with all that appertain unto them, and they go down quickly into *sheol*; then shall ye understand that these men have provoked the Lord. . . . And they and all that appertained them, went down alive into *sheol*, and the earth closed upon them; and they perished from among the congregation." In these three places where *sheol* is translated *pit*, we perceive that death, corruption and entire destruction are meant. The word *sheol* will receive further attention. Ps. xxx, 3, reads, "O Lord, thou hast brought up *my soul* from

(*sheol*) the *grave*; thou hast kept me alive, that I should not go down to the (*bour*) *pit*."

Ps. lv, 23, "But thou, O God, shall bring them down into the (*beair*) deep place of (*shokhath*) destruction; bloody and deceitful men shall not live out half their days." Zech. ix, 11, "As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the (*bour*) *pit* wherein is no water." In the word *pit* then, we find no indications of a place of conscious torment.

THE BOTTOMLESS PIT.

The phrase, "bottomless pit," is used in our version as a synonym for the Greek word *abussos*, which is from *a*, intensive, and *bussos* or *buthos*, deep; very deep; abyss; gulf; ocean; sea; and metaphorically, immense; profound; a wilderness. The corresponding word in Hebrew is *tehoom*, which occurs, Gen. i, 2; vii, 11; viii, 2; xlix, 25; Deut. xxxiii, 13; Job xxxviii, 30; xli, 32; Ps. xxxvi, 6; xlii, 7; civ, 6; Prov. viii, 28; Isa. li, 10; lxiii, 13; Eze. xxvi, 19; xxxi, 4, 15; Amos vii, 4; Hab. iii, 10. We quote Gen. xlix, 25:—

"And by the Almighty, who shall bless thee With blessings of heaven above, Blessings of the [*tehoom*—*abussos*]; shall we Call it "bottomless pit;" or the sea? Or] deep that lieth under, Blessings of the breast and the womb: The blessings of thy father have prevailed Above the blessings of the perpetual mountains; And the desirable things of the everlasting hills."

A prophecy relating to the descendants of Joseph, probably the Anglo-Saxon race, who should ultimately become masters of the sea. In none of the above places is there any idea presented that *tehoom* is a place of suffering; it was not the *blessings* of the "bottomless pit," that the dying patriarch prophetically conferred upon his son Joseph; neither is the term ever used as being the receptacle of any one class of the dead.

Ps. cxlviii, 7, "Praise the Lord from the earth, ye dragons, and all deeps." Here the word *tehoom* occurs in the plural form, and is translated *deeps*. There must then be more than one such place, and as they or their inhabitants are all called upon to praise God, so the word cannot mean a place of punishment. In Job xxxviii, 29, the word evidently means sea or ocean. "Out of whose womb came the ice? And the hoar frost of heaven, who gendered it? 30, That the waters should conceal themselves as a stone, and the face of the *deep* should become fixed?" Job xli, 31, Leviathan "maketh (*metsoolah*) the *deep waters* to boil like a pot . . . one would think the *tehoom* to be hoary." It is here used as a synonym to deep waters.

In the N. T. the word occurs without its intensive form, about fourteen times; it is usually translated *deep*: and with the intensive form it means *very deep*. We give a few examples. Luke v, 4, "Launch out into the *deep*." Rom. xi, 33, "O the *depth* of the riches both of the wisdom and knowledge of God!" John iv, 11, "The well is *deep*." 2 Cor. xi, 25, "A night and a day I have been in the *deep*." We give all the places where the emphatic form *abussos* occurs. Luke viii, 31, "They besought him that he would not command them to go out into the *abussos*." Rom. x, 7, "Who shall descend into the *abussos*." Here it seems used for the grave. To make *abussos* mean *hades* here, would be equal to, Who shall ascend to heaven? and who shall enter into a state of death? which would destroy the double antithesis. We need not descend to the grave, but only believe "that God hath raised him from the dead," or from the grave. No sensible person supposes that Paul meant, we need not go down to "the bottomless pit," or to hell, to find Christ!! Rev. ix, 1, "To him was given the key, *tu phreatos tes abussou*, of the very deep cavern. And he opened the very deep cavern; and there arose a smoke out of the cavern, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the cavern." ix, 7, "And they had a king over them, *ton aggelon tes abussou*, the messenger of death, whose name in the Hebrew tongue is Destruction; but in the Greek his name is the Destroyer." We translate *abussos* here by death or hades. The prophecy seems to refer to the Buonapartean dynasty. Napoleon is said to

have sent fifteen millions to the grave. This is the only passage where *abussos* is joined with a word signifying pit or cavern.

Rev. xi, 7, "And when they shall have finished their testimony, the wild beast that ascendeth out of the (*abussos*) abyss shall make war against them, and shall overcome them, and kill them." Rev. xvii, 8, "The wild beast that thou sawest, which was, but is not, will yet ascend out of the *abussos* (abussos) and go into destruction; and they that dwell upon the earth, (whose names have not been written in the book of life from the foundation of the world,) will view with wonder and admiration, when they see, that the wild beast that was, but is not, will yet be present."

Rev. xx, 1, "And I saw an angel come down from heaven, having the key of the *abussos*, . . . and he cast the dragon into the *abussos* . . . that he should deceive the nations no more." We have now quoted all the places where *abussos* appears. In no place can it be found that wicked men are cast into the *abussos*, in any other sense than into the grave; neither does a pit without a bottom seem a suitable place for confinement, nor for tormenting the living souls of dead men; or as dead men and dead souls are synonymous expressions, we are justified in writing it so as to confute itself. *Abussos* is not a suitable place to torment the living souls of dead souls, or the dead living souls!! Revelation speaks of the rise of two great powers: the *Dragon* deceives the habitable earth, the Roman Empire; but the *False Prophet*, the propounder of false doctrines, [Rev. xix, 20,] "deceiveth my people," *tous emous: Vatican and Moscow*. So the power that deceives the Roman Empire is different from those professed teachers of these latter days who "deceive mine, or my people;" by preaching peradventure the very fables we are opposing. Will the reader ponder and mark these popular preachers of false doctrines, and look for them around him.

(To be Continued)

Tent Meetings.

We this morning sit down to bestow a moment's thought on what has been the success of the Tent-meetings this season, in New England. We can say that, manifestly, the Lord has approved the pitching of the tent in every place. We are satisfied that one fourth of the congregation could in no ordinary way have been called out to listen to our faith; and we have aimed to move in the counsel of kindness and love: feeling that we could not drive any into heaven, or to embrace the truth; but "He that winneth souls is wise." In so doing we are confident that a great amount of prejudice is removed, and that in every place the way is open to be followed up by laborers to strew the broken-up fields with the third angel's message.

The tent-meeting at Ashfield, Mass., commenced Oct. 12th. The weather was the most inclement of any that we have had, yet we had quite a good attendance: the influence was good; the saints were much refreshed, and have a determination to press nearer to a gospel union. Some were left in tears, feeling the deep conviction of truth presented.

Oct. 20th, we pitched our tent in the village of Topsham, Me., near our dear brother Howland's. The weather was fair and most beautiful. The congregation numbered from 500 to 600, who appeared candid and interested; and some we have reason to believe, from what they expressed, will embrace the whole moral law of God.

We would say, that it is painful to see, that the liberalities of the saints are cast in like the one in our Saviour's day. The widow's mite is free, while others out of their abundance deal out with a painful scantiness, that illy becomes the humble saint who is professing to be looking for the coming kingdom of Jesus. The voluntary assistance rendered by the influential to keep order where the peace and quiet of our meetings was threatened, demands our gratitude.

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

Topsham, Me., Oct. 23d, 1854.

Note from Bro. Hart.

I would say that the liberality of the brethren and sisters demands my sincere thanks, and that our expenses have been more than met, so that a surplus will be applied that will nearly cover the expense of the tent.

Credit to the Brn. at Topsham tent-meeting, \$23.35. donation for the paper.

COMMUNICATIONS.

From Bro. Barden.

DEAR BRO. WHITE:—I rejoice that the Lord has opened my eyes that I can see the truth. The day of trouble is drawing near. The saints must have on the whole armor of God. Never was there a time when the people of the Most High needed the Spirit of the meek and lowly Jesus, as they do now.

There is an image to the beast to be worshiped; and the word of God teaches that the beast would cause that as many as would not worship the image should be killed. I know that the God of Daniel is the God of heaven, and I will trust in him. If any man will worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture.

Brethren, let us all be united as one. Let us move on in gospel order, and have no fellowship with the works of darkness. Let us be holy men and women in Christ Jesus. Time is short. Let brotherly love continue.

J. BARDEN.
Heron, Me., Oct. 22d, 1854.

BRO. U. COLBY writes from Warner N. H., Oct. 25th, 1854:—We are trying to keep all the commandments of God, so that we may be prepared to meet our blessed Saviour without spot and blameless. Although we are yet alone, in one sense, we believe the Lord will be with his scattered flock in these last days. As the time grows shorter may our faith and hope grow stronger, that we may overcome every evil with good, while here on the earth, that we may be overcomers with all the redeemed in the kingdom of our Lord, is the prayer of your unworthy brother"

BRO. BINGHAM writes from Morristown Vt., Oct. 22d, 1854:—"We feel to praise God for his mercy to us, unworthy as we are. His sanctifying truths are being yielded to by some now almost weekly. Two confessed the truth at Johnson, a few Sabbaths since, and two more at Stowe, last Sabbath. Three are waiting for baptism. I feel to praise God and take courage."

FOREIGN NEWS.

SPAIN.—In Spain disturbances have taken place not only in Malaga, where the Republican party is very strong, but even in Logrono, where Espartero resided for many years; and in Jaen, the telegraph adds, that a Republican conspiracy has been discovered, and that the Infanta Don Enrique, the brother of the idiotic husband of the Queen, has been exiled to the Balearic Islands. Still the excitement about Sevastopol is so great that nobody pays attention to Spain.

AUSTRIA.—Austria is reported to have sent a note to St. Petersburg, offering once more the four conditions as the basis of peace, and declaring that the refusal of the Czar to except them will be taken for a casus belli by Francis Joseph. This is one of the results of the victories in the Crimea.

LATER.—The Niagara arrived at Halifax on Wednesday morning. The dispatches by her inform us of no additional fighting in the Crimea. Sevastopol is besieged by the allies on the south and cast sides only, leaving the north and west open to the approach of a relieving army. The most powerful fortifications are, however, on the besieged sides of the harbor, though, as they are intended for sea defenses, they must prove comparatively useless against a land attack. The Russians have blocked the entrance of the harbor by sinking several large ships, with all their guns and rigging, but it is proposed by the allies to employ the Simoon, a powerful iron steamer, to act as a battering-ram, and force a passage through this sunken barrier. The remainder of the Russian fleet are also ready to be sunk in the inner harbor if there is danger of their being taken by the allies. Ten thousand men have been landed from these ships to assist in the defense of the place. Admiral Dundas has sent a similar reinforcement to the allies from the British ships which have no longer anything to do. Menchikoff is expecting re-inforcements from Anapa, Perekop and Odessa; the force from the latter place under Osten Saeken, it was thought, would reach him before the 15th; from Anapa also 15,000 men were on the march to join him, having destroyed that fortress. On the other hand allied reserve had sailed from Varna must have reached the camp before Sevastopol before the 10th, giving the allies at least five days to assail the place before the Russians could make any great movement against them. In those five days there must have been a great deal of tremendous fighting. In Asia Shamyl has been defeated by Prince Andronikoff, who is again crowding the Turks and threatening Kars. Of Omer Pasha's movements against Besserabia we have no news. The allied fleet in the Baltic is off Revel, but will probably do nothing this fall. The Austrian Government is supposed to be acting with the allies, and all of them together are trying to force Prussia into a more decided position, either for or against the Czar. In consequence of this the Prussian Prime Minister, Manteuffel, has resigned, but was persuaded to remain in office; it is expected in England that Prussia will give in and join the alliance. The remains of Marshal St. Arnaud have arrived in France and are to be interred in the Invalides. The great hoax of the fall of Sevastopol appears to have been a French invention, having originated at the Paris Bourse. From China we hear that Canton is still besieged, but that the rebels are advancing elsewhere. The cotton market has declined at Liverpool; wheat and flour have slightly improved

Appointments.

PROVIDENCE permitting I will meet with the Brethren in Oleott, Sabbath, Nov. 4th, Barre the 11th, and at Barre Center the 12th, at 10 o'clock, A. M.; Clarkson the 18th, and hold meetings where the Brethren may appoint, commencing the evening following the Sabbath. J. N. LOUGHBOROUGH.

BRO. LOUGHBOROUGH designs visiting the churches in this State. After filling the above appointments he intends to take a tour in central N. Y. Those wishing his labors should address him at Rochester. Ed.

PROVIDENCE permitting, we will hold meetings as follows:—

Reading, Vt., Nov. 6th—evening,
Royalton, " 7th—
District of Niel Russ, Vt., Nov 8th—
Braintree, " 9th—

J. Hart,
P. Wheeler,
E. Everts.

Publications.

Sabbath Tracts, Nos. 1, 2, 3 & 4—152 pp. 12½ cts.—postage 1 ct.
The Law of God: Testimony of Both Testaments:—132 pp. 10 cts.—postage 1 ct.
Why Don't you Keep the Sabbath-day? Extracts from Catholic works—36 pp.—4 cts.
The Sanctuary and Twenty-three Hundred Days—76 pp.—8 cts.—postage 1 cent.
Review of O. K. L. Crozier—the Sabbath—48 pp.—5 cts.
The Signs of the Times; Spirit Manifestations a sign that the day of wrath hasteth greatly—124 pp.—10 cts.—postage 1 ct.
The Two-horned beast, the United States—52 pp.—5 cts.
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