

THE ADVENT REVIEW,

AND SABBATH HERALD.

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

VOL. VI.

ROCHESTER, N. Y., THIRD-DAY, DECEMBER 5, 1854.

No. 16.

THE REVIEW AND HERALD

IS PUBLISHED WEEKLY

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

TERMS.—One Dollar a Year, in Advance.

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

JAMES WHITE, Editor.

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

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Just, before the Millennium.

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

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

THE ATONEMENT.

BY J. M. STEPHENSON.

(Concluded.)

3d. The relation the atonement sustains to man as a transgressor of the law of God.

From the commencement I have endeavored to show that the plan of redemption is a perfectly rational system, and as such, commends itself to the highest dictates of reason; and at the same time a plan which will maintain all the principles of justice and rectitude, and yet leave the sinner without excuse: a plan in which justice and mercy may meet, and embrace each other, without any compromise of principle, or any sacrifice of dignity or honor. In pursuance of this plan, I will consider,

First. That this plan is in harmony with the free agency of man: it does not curtail a single right he possesses, but leaves the mind free to will, to choose, to act. This plan in every part of the Bible addresses itself to the consent of the human will. Mark the explicit language of Moses, in the ears of the assembled tribes of Israel, "I have set before you life and death, blessing and cursing;" therefore "choose life that ye may live."

The Father himself condescends to expostulate with the incorrigible sinner, in the following touching language: "Turn ye, turn ye; for why will ye die, O house of Israel?" And our blessed Redeemer in his last lamentation over Jerusalem: "O Jerusalem, Jerusalem! . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" "Come unto me and I will give you life." "Why will ye perish?" "This is the condemnation that light is come into the world, and men love darkness rather than light because their deeds are evil." All are left without excuse. "The Spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst, come. And whosoever will let him take the water of life freely." All the commandments, exhortations, and entreaties to faith, repentance and obedience; and all the judgments and denunciations for unbelief and disobedience, necessarily suppose the free agency and accountability of the sinner.

Second. It offers the highest motives, as inducements to obedience, which can be presented to an intelligent mind, and is consequently in harmony with the best and highest interests of man. Are riches desirable? it offers treasures ever-during, "where moth doth not corrupt, and thieves do not break through and steal." He who "was rich, or our sake became poor, that we through his pov-

erty might be made rich." The very streets of that City "are paved with gold," and the gates are set with pearls.

Are honors, dignity and glory, worthy man's highest ambition? it offers that "glory and honor," such as earth cannot confer upon its most favored sons. Would you envy the legal heir to the fleeting Empire of Russia? then remember that the poorest and most obscure Christian who has ever lived, shall be a joint-heir with Christ in the dominion of the world; not to reign a few brief years, and then descend from the throne to the silence of the grave, but to reign forever and ever; nay more, if faithful to the end, we shall all be kings and priests, and receive crowns of glory, palms of victory, and spotless robes: in one word, we shall receive an "eternal weight of glory." Are lands and estates more to be desired than all else besides? our heavenly Father offers as the reward of the few sacrifices we are called to make here, "an inheritance which is incorruptible, undefiled, and which shall never pass away." "He that overcometh shall inherit all things." Is health the greatest earthly good? the inhabitants of that land never say, "I am sick;" there shall be no pain nor death in that happy, happy land. "There sickness, sorrow, pain and death, are felt and feared no more." Is good society our chief desire? there are the virtuous and good, the wise and benevolent of all ages and generations, Jesus Christ our elder brother, and an innumerable company of angels our friends and associates. Are life, youth and beauty, the choicest gifts of heaven or earth? the inhabitants of that blessed country shall live forever, they shall bloom forever in the full vigor of immortal and never-fading youth. In the beautiful and touching language of the poet,

We have heard from the bright, the holy land,

We have heard, and our hearts are glad;

For we were a lonely pilgrim band,

And weary, and worn, and sad.

They tell us the pilgrims have a dwelling there—

No longer are homeless ones;

And we know that the goodly land is fair,

Where life's pure river runs.

But alas! the dark, chilling river of death rolls between the sinner and that goodly land: not the first death; for God has promised to remove that difficulty out of the way; but the second death, which remains still back of this, to overwhelm the defenseless sinner in its oblivious waves. But, glory to God! his well-beloved Son has made provisions whereby that impassable river may be avoided. This brings me to notice,

Third. The reasonableness of that penalty which all the ungodly must finally suffer. God having placed before them, as inducements to obedience, the highest motives that his infinite goodness could inspire, or wisdom devise; having left their wills free to choose; and such being the character of his moral government, and the rectitude of his law, that he cannot save them without *faith, repentance and obedience*; but two courses remain to be pursued: one, to immortalize sin and sinners, to set apart a province in his empire for these hapless and ruined beings; the other, to let them die, to let them "be as though they had not been," to cleanse his empire from all moral pollution, sin and misery.

To a mind unbiased by prejudice or education, I am persuaded the latter would be, beyond all comparison, the most reasonable. Why should God perpetuate to all eternity an existence which cannot be otherwise than miserable? Is it necessary to maintain the allegiance of his obedient subjects? Are these the chains of darkness which bind them to his throne? Do the pillars of heaven rest upon the tears, and sighs, and groans, and endless agonies of

the damned? No! No!! NO!!! The united testimony of all the Bible writers represents the penalty of God's law for personal sin, as being death, literal death. This view reconciles the future destiny of man with the omniscience of God.

To admit, which all who believe in the infinite wisdom of God must, that he knew before he created man, that the great majority of the beings whom he would create, would reject his plan, and be finally and forever lost; even then the highest dictates of reason would say, Create! Create! Look first at the apparently dark side of this picture: God has done all for the sinner he could do in harmony with his nature: he has offered him immortality and eternal life, on the most reasonable conditions: the sinner has voluntarily rejected them, and chosen their opposites; and now he reaps the fruit of his labors. Is he wronged? Has he any right to complain?

Look at this picture from another point: The present life is considered a blessing to most of men. Do not the wicked prize it above all earth besides? Ask the meanest and most debased wretch, what he would take in exchange for the present life; he would point you to the stars of heaven, and say, Let each star represent a diamond of invaluable worth, it were a gift by far too small to purchase this poor life, with all its woes and uncertainties. The present life then, is a blessing to wicked men; and when the final penalty shall have passed upon them, they will "be as though they had not been." Eternity will be to them as though they had never been created; they therefore are not wronged by having been created; nay, benevolence would dictate their creation, even though they should only live the present life.

On the other hand, all the millions who have embraced God's plan, and all that have died in infancy, will be saved and happy to all eternity; and this too, as the result of creation. Would not wisdom and benevolence dictate the creation of man upon such principles as these? This prepares the way for considering,

Fourth. The reasonableness of those conditions, by compliance with which, all those difficulties may be averted. I have shown in another part of this work, that God has made the removal of the penalty of his law for personal transgression, conditional; and that, consequently, none may expect to escape the penalty it threatens, without compliance with the Divinely appointed conditions. It is to the reasonableness of these conditions, I invite attention.

1st. In reference to the nature of these conditions, all the King asks of his rebellious subjects is, to accept him as their rightful King: in other words, to have implicit confidence in him, sincerely repent of their past disobedience, and reform, and render obedience for all time to come. Did any earthly potentate ever offer pardon, to his subjects who had been guilty of treason, on more reasonable terms? Never. To grant pardon without faith or confidence, would jeopardize the security of his throne, and dissolve the bond of union among his subjects; to grant pardon without repentance and reformation, would legalize rebellion, and encourage others to follow the example of the rebels; to grant pardon without a trial, or time for the rebels to prove their loyalty, would endanger the future welfare of his kingdom, and prove to his law-abiding subjects, that he esteems revolution in his kingdom as a very little thing. Hence it is in accordance with the simplest principles of reason, that God should conditionate pardon. To have conditions at all, they could not be more reasonable, in reference to their nature, than those he has prescribed.

2d. In reference to the terms of pardon, as far as an equivalent from the guilty and the condemned is concerned, it is offered *free*, without money, and without price. The gospel proclamation to all the starving poor is, "Ho, every one that thirsteth, come to the waters, and be that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Are not these terms reasonable enough? Professed Christians sometimes confer favors upon their poor brethren with so much reluctance, that it destroys the rising emotions of gratitude in the poor man's bosom. Not so with our heavenly Father: his gifts are free as the out-gushings of his own benevolence.

Not only are all the blessings of the gospel free, but all are invited, with the tenderest solicitude, to come and partake. Hear the entreaties of our dear Redeemer: "Come unto me all ye that labor, and are heavy laden; and I will give you rest." O how sweet is rest to the toil-worn pilgrim on life's troubled sea! Then come to Jesus "and ye shall find rest unto your souls." "And the Spirit and bride say, *Come*. And let him that heareth, say, *Come*. And let him that is athirst, come. And whosoever will, let him take the water of life freely." O were such blessings as these ever offered on terms so easy, and so free?

If we were required to make great earthly sacrifices, to pay large sums of money, or to travel in long and mournful pilgrimages to Mecca, as do the deluded disciples of Mahomet, we might then have some excuse for neglecting this great salvation; but when it is offered without money or price, and all are cordially invited to come and partake, what excuse can we urge for neglecting these conditions?

3d. It is not only free for all, but there is enough for all. On the plenitude of the atonement the Bible speaks in explicit terms. I will only notice, on this point, those passages which declare that Christ died "for all men," and speak of his death as an atonement for the sins "of the whole world."

I have already shown that the phrase to die "for us," must signify to die in our stead, as a sacrificial oblation, by which our sins become remissible, upon the terms of the gospel. Such passages as the following are too plain to need comment: "He (Christ) by the grace of God tasted death for every man." "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

Again, our Lord calls himself "the Saviour of the world." John the Baptist, pointing to Christ, says, "Behold the Lamb of God which taketh away the sin of the world." And our Saviour in his discourse with Nicodemus says, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The unlimited extent of the atonement is not only proved by the above quotations, but by those which declare that Christ, not only died for those who shall be saved, but also for those who shall, or may perish; so that none can urge from their actual condemnation, that they were excepted from any, or all the proffered benefits of the death of Christ. Paul says: "And through thy knowledge shall thy weak brother perish for whom Christ died." "Destroy not him with thy meat, for whom Christ died." "False teachers, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

The unlimited extent of the atonement is further proved by the numerous invitations for all to come and partake of its benefits. "Come unto me all ye that labor and are heavy laden; and I will give you rest." "Look unto me all ye ends of the earth," &c. "Whosoever will come may come." "If any man is athirst let him come unto me." Why invite all to come, if only a part could come? To hold out food to a starving man, or water to a man perishing of thirst, when you know that both are chained so that they cannot reach them, would be the acme of cruelty. But God will not mock his dependent creatures. The fact that all are invited, proves that "whosoever will come, may come."

The unlimited extent of the atonement is also proved from the fact that the same conditions are required of all, and the same judgments denounced upon all who neglect those conditions. "He that

believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." "But these things are written that ye might believe that Jesus is the Christ, the Son of God, and that believing, ye might have life in his name." "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." "How shall we escape, if we neglect so great salvation?" "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." So that with God, in reference to the offers of salvation, and in reference to all those who reject his plan, there is no "respect of persons."

The foregoing testimony proves conclusively that the atonement in reference to its extent, or provisions, includes all mankind; but in reference to its application, it includes none except those who comply with the conditions prescribed in the gospel.* This prepares the way for considering,

Fifth. The perfect adaptation of this system to the condition, wants, and necessities of man. Is he poor? it offers durable riches. Is he naked? it offers him raiment clean and white. Is he blind? it offers him eye-salve for his blindness. Is he wounded and bruised? it has a balm for every wound. Is he born to sorrow and disappointment? it offers bliss without alloy and joys that never end. Art thou obscure, unnoticed and unknown? it offers glories that never fade, and honors that never pass away. Art thou corruptible? it offers incorruption. Art thou mortal? it offers immortality and eternal life. Are some too high and some too low, some too rich and some too poor? it elevates the one and abases the other, it causes the one to divide with the other, and thus places all on one grand platform of equality. Art thou a slave? it sets thee free; a prisoner? it proclaims deliverance. Art thou tempted of the Devil? it offers thee a shield to resist his fiery darts. Art thou a sinner? it offers thee pardon on the most reasonable terms. Art thou unrighteous? it offers the righteousness of Christ. Art thou under sentence of death, without a plea, or hope of rescue? it offers a substitute, in every respect adequate to the requirements of the law. Art thou all weakness? it is the power of God unto eternal salvation. In one word, it is just what man needs; and what he must have, to qualify him for communion with the society of Jesus Christ, of angels, or virtuous and good men.

A few more thoughts, patient reader, in reference to what we must do on our part, and what God will do for us on his part, to qualify us for all these blessings and privileges, and I have done, except answering a few objections to the foregoing views.

1st. God requires *faith* as an indispensable prerequisite in order to the reception of the benefits of the atonement. Heb. xi, 6; John iii, 36, 14-18; Mark xvi, 16; i, 15. Faith and confidence signify the same; and we are to continue to believe to the end. Heb. iii, 6; x, 35.

2d. Repentance is so necessary that there can be no salvation without it. Luke xiii, 1-5; Mark i, 15; Acts ii, 38; xvii, 30; iii, 19. By repentance, I understand simply a change of purpose, whether applied to God or man; and by reformation, conversion, or the fruit of repentance. Hence the apostle Peter says, Repent and be converted; that is, repent and be reformed. A man wills to act, and acts; he changes his will, and his actions change correspondingly.

3d. Obedience to all the requirements of the gospel is required as equally necessary in order to salvation. The first act of obedience after faith and repentance, is baptism. Acts ii, 28; Mark xvi, 16; Acts viii, 12; xvi, 30-34; xxii, 16. Then we are required to continue to obey all the requirements of God, to "go on to perfection," to take up our cross and follow Christ; as we have received Christ to walk in him; to be holy, harmless, and innocent as little children. Peter enumerates the Christian gra-

*I will notice the point, as to how God can accept a substitute, and yet inflict the penalty, under the head of objections.

ces which we must all have in order to an entrance into the everlasting kingdom. 1 Pet. i, 5-11. The duties of the remnant are stated so explicitly that none can mistake them. Rev. xiv, 12; xii, 17; xxii, 14; James ii, 10, 11, 12.

If we do all these things what will God do for us? Answer,

1st. He will give us his holy Spirit to reprove us "of sin, of righteousness and of judgment; to bear testimony with our spirits that we are the children of God, to take of the things of God and give them to us; in the hour of deep affliction and temptation to comfort us, and make intercession for us with groanings which cannot be uttered; and finally to quicken the mortal bodies of all the righteous dead, and fashion them like unto the glorious body of our blessed Redeemer." See Rom. viii, 11; Phil. iii, 20, 21.

2d. He gives the promise of pardon when we believe, repent, and obey; and he will actually remit all our sins, when the judgment shall have set, and our cases shall have been decided.

3d. He will give sweet consolation in answer to prayer, Matt. vii, 7; xxi, 22; John ix, 31; James v, 16-20.

4th. He will heal all our diseases of body and mind. James v, 13-15; Ps. ciii, 3.

5th. He will feed and clothe us in time of famine, or when reduced to poverty by persecution for righteousness' sake, Luke xii, 22-40; Matt. vi, 25-34.

6th. He will change the righteous living, raise the righteous dead, and give them an everlasting inheritance in his kingdom, the attributes of which are "glory, honor, immortality, eternal life," love, joy and peace in the Holy Ghost.

This is the great ultimatum of God's whole plan. But time would fail me to tell of all the benefits, the privileges and glories of the atonement; nay, had I the tongue of an angel, I could not tell them, or the pen of inspiration, I could not portray the far more exceeding and eternal weight of glory, which God has in reserve for his people. In the enthusiastic language of the queen of Sheba, while gazing with wonder and admiration upon the wealth and splendor of Solomon's court, I am made to exclaim, while contemplating the far greater glories of the kingdom of God: "The half has never been told!" no, nor ever will be told; "for our joys shall be forever increasing, and our songs forever new." "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

But above all things, the amazing love of God in the gift of his only begotten Son, demands the loudest songs of adoring angels and redeemed men. And such was its importance that its mere announcement waked the songs of angels, and confounded the powers of darkness. But poor fallen man is most interested in his offices as Prophet to teach us the ways of life and salvation, and point us forward to the time when he shall return the second time without sin unto the eternal salvation of all his saints, both living and dead; as a glorious High Priest to intercede for us, and to plead our cause before his Father's throne with all the melting love which caused his agonies of death; and lastly as a King to rule his enemies with a rod of iron, but his friends with a sceptre of mercy. His prophetic office continued during his incarnation; his priestly during his ministration in the holy places not made with hands; and his kingly will commence with his second advent, and will run co-extensive with the thousand years, added to the unmeasured limits of eternity. Signs in the sun, moon and stars, and among the nations of earth, strengthened by the immutability of prophetic fulfillment, all, all, teach that this great and glorious event is just at hand. Come Lord Jesus, O come quickly, and take to thee thy great power and reign. "Even so, come Lord Jesus." "The grace of our Lord Jesus Christ be with you all. Amen."

α. The doctrine of Christ's death being accepted as an actual substitute for the personal transgressors of God's law, will be objected to for the following reasons:

1st. The penalty of this law is eternal death: this Christ did not suffer. I have already shown that the threatened penalty is simply death: this Christ did suffer according to the harmonious teachings of the Bible.

2d. The penalty of this law is a second death: this Christ did not suffer. I have also shown that this penalty in reference to its nature is neither a first nor a second death, but simply the literal death of the whole man: this Christ did suffer according to the foregoing testimony in the case.

3d. The penalty of this law is the endless conscious misery of the sinner in the flames of hell: this, the advocates of this horrible doctrine will not contend for a moment that Christ suffered.

4th. If "Christ suffered the penalty of the law in the room of the offender, justice demands that the offender be released. If Christ has taken the place, and suffered the punishment due, instead of the offender, the demands of the law are satisfied, and there is no room for forgiveness." These objections, which are deductions from the same premise, grow out of ignorance of the relation of the provisions made for all men in the atonement, and the personal application of those provisions: in other words, by confounding the atonement with redemption. On this important point I will give an extract which is the best of anything I have seen on the subject.

"Neither is the term atonement to be confounded, as is frequently done, with the term redemption. Between these two terms there are plain differences; and no one without a perception of these differences, can treat this great subject with lucidness, or accuracy. They differ in object and design, and of course are of a different nature; so that things may be truly affirmed of one, which cannot be truly affirmed of the other.

"First, they differ in object. Atonement is offered to God as its object; redemption is purchased or procured for man as its object. Atonement is a sacrifice offered; redemption is a benefit conferred.

"Secondly, they differ in design. The design of the atonement is to render God propitious, as the Sovereign Ruler; the design of redemption, to make man everlastingly blessed. Hence,

"Thirdly, they differ in nature. Atonement being made to God, and made by a sacrifice of inestimable value, is in its own nature infinite; nor is it possible for us to conceive how its intrinsic worth and glory, or its efficiency and adaptation to its end, could be increased. Its sufficiency is infinite; for who can overrate the precious blood of Christ, or take exact account of his 'unsearchable riches?' Its end was 'that God might be just and the justifier of him that believeth in Jesus.' This end is infinitely desirable; for it involves an infinite good, 'glory to God in the highest, on earth, peace and good will to men.' But this end the atonement has accomplished. God is just and the justifier of him that believeth in Jesus. Its efficacy, therefore, is complete. It could not be more so. By one offering of himself, says the Apostle, he hath perfected forever them that are sanctified. Heb. x, 14. Christ is the end of the law for righteousness to every one that believeth. Rom. x, 10. Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died; yea, rather that is risen again; who is also at the right hand of God, and who maketh intercession for us. Rom. viii, 33, 34.

"Is not that atonement then in its nature infinite,* which is sufficient to satisfy God, the infinite Law-giver and Judge, in the remission of sin to every one who cordially confides in it; and which so effectually repairs the injury done by sin as to justify him in the sight of the whole universe for so doing? Can we talk of limits to the value of such a sacrifice? Can we assign bounds to the efficacy of such an expiation? Can we apply terms of measurement to the nature of such an atonement for sin? Is not the covering ample enough to protect a universe from the punishment of sin, were they all in need of its protection, and to resort to it for shelter?

"Redemption on the contrary, is in its very nature, definite. It has an inseparable relation to men, as its object; and therefore in its very nature is limited to the number, for whom its price is paid, in whose behalf it is accepted, and on whom the blessing is actually bestowed. Redemption is not expiation for sin, but the deliverance of men from sin, by means of such an expiation. Hence Christ is said by his own blood to have obtained eternal redemption for us. Heb. ix, 12. Hence, the word redemption is used for pardon, which is our actual deliverance from punishment; [Eph. i, 7; Col. i, 14;] for sanctification which is our actual deliverance (from the guilt of sin,—Author) from the dominion of sin; [1 Pet. i, 18. Isa. lix, 20;] and for the resurrection, which is the actual deliverance of our body (person) from the grave, at the last day. Rom. viii, 23; Eph. i, 14; iv, 30. Hence it is clear that in scripture usage, atonement and redemption differ in their nature; and that the one is the cause, and

the other the effect. Atonement is the ground of redemption. Isa. liii, 4-9. Redemption is the result of the atonement. Isa. liii, 10-12. The atonement takes effect by changing the relations of God towards the guilty. Rom. iii, 21. Redemption takes effect by changing the relations of the guilty towards God. Rev. xiv, 4. Redemption is a proper subject of prayer; but not the atonement. Ps. xxvi, 11; cxxx, 8. The atonement is definite only in design; but in nature, value and sufficiency, it is infinite, (unlimited,—Author,) and in adaptation to the wants of sinners, universal. John iii, 16. Redemption, on the other hand, is personal in its nature, particular in its purpose and application, and, of course, limited in its extent to the number of those who are actually made partakers of its inestimable blessings, by faith in the Redeemer's blood. Acts xx, 28; Eph. v, 25-27; Titus ii, 14; Gal. iii, 10-14. In a word, atonement is the price paid for the redemption of the church. 'By the blood of thy covenant, I have sent forth thy prisoners out of the pit in which there is no water.' Zech. ix, 11. Redemption is the freedom of the church, which was itself purchased by the atonement. 'For thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.' Rev. v, 9.—*Religious Encyclopedia*, p. 145.

Hence we see that there is marked difference between the atonement and redemption. It requires but very little discrimination to see the difference between the provisions which God has made for the salvation of the whole world, and the individual acceptance of those provisions. Suppose a wealthy prince in a small island of the ocean, should prepare a feast, and make ample provisions for all his subjects; and then cordially invite all to come and partake; and suppose only about one fourth part should accept the invitation, and actually partake of the proffered feast: now would any one say, that because only one fourth were actually partakers of this feast, that they were not all invited, that provisions were not made for all, and that all might not have partaken? This I understand to be a true comparison: God has made ample provisions for the salvation of the whole world; but he has conditioned the personal application of those provisions to the sinner's case; consequently, although there is enough for all, yet none can receive the benefits of these provisions, except those who comply with the prescribed conditions.

This distinction between the atonement, and the personal application of the atonement to the sinner's case, is kept up through the whole Bible. A few examples however, must suffice. The discourse of our Saviour to Nicodemus is right to the point. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." John iii, 14, 15. Here is a remedy for all, yet none can receive its benefits except those who believe. In the type, "Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." Num. xxi, 9. Here was a general and special remedy. All by the simple act of looking might be healed; and yet none were healed except those who did actually look. Will any one say that there was not efficacy in the brazen serpent to heal all, because all would not comply with the conditions?

Again our Lord says in the same discourse: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." Verse 16. Here, although God loved the whole world, and gave his Son to die for all, yet none can avail themselves of the benefits of his death, except those who believe. These are the conditions upon which the Father accepted the offering of his Son in our stead. The fact that God has thus conditioned pardon and deliverance, is evidence to every believer in the Bible that he has the best of reasons for so doing.

The same principle is brought to view by Paul in his first epistle to Timothy, chap. iv, 10: "Who is the Saviour of all men, specially of those that believe." In the sense of having made an atonement, or provisions for the salvation of all men, he is the Saviour of all men; but in the personal or individual application of this remedy, he is only the Saviour of them that believe. Hence we may plainly see that the atonement, so far from justifying the sinner by virtue of Christ's death in his stead, only

places him in a condition whereby God may grant pardon upon any conditions whatever, much less, to grant a free and full pardon to the incorrigible and impenitent, without any conditions whatever. Those who so fondly cling to this theory as their only hope, will justify in the only wise God, that which they would condemn in any earthly judge. These objections, therefore, are invalid with every friend of the Bible, because they contradict the whole scope of that blessed Book, and only guide for the Christian traveler, o'er this world's dark maze.

To sum up the evidence upon this point, it has been proved conclusively,

1st. That Christ actually made an atonement for the whole world.

2d. That the application of this atonement to the individual salvation of the sinner, is made conditional.

3d. That all those who comply with these conditions shall be pardoned, or have their sins actually remitted.

4th. And that all, without exception, who do not comply with the conditions specified, will never receive the pardon, or remission of their sins, but will suffer the penalty for their personal sins, in their own persons. Then flee O sinner to Christ as thy only refuge against the gathering storm! Hasten, while mercy may yet be found, pardon obtained, and salvation secured, Now is the accepted time; now is the day of salvation. To-day if ye will hear his voice harden not your heart, as the Israelites did, in the day of their provocation, and perished. Soon shall the door of mercy be closed against you for ever. Soon the decree shall go forth, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

b. The position I have taken in reference to the nature, origin, and incarnation of the Son of God, will be objected to by many. I am willing to suspend all the Bible objections, which may be urged against these views, upon the evidence therein adduced, except one; that is the supposed evidence of his being absolutely equal with the Father, the Supreme and only true God. This view is urged,

1st. From the fact that the highest titles the Father ever claimed are applied to the Son. If this were true, it would be unanswerable; but that it is not, is evident from the following titles of supremacy which are never applied to the Son. I will quote the following from Henry Grew's work on the Sonship, p. 48.

"Although the Son of God . . . is honored with appropriate titles of dignity and glory, he is distinguished from 'the only true God,' by the following titles of supremacy which belong to the 'invisible God' alone.

Jehovah, Whose name alone is Jehovah. Ps. lxxxiii, 18.
The eternal God. Deut. xxxiii, 27.
Most high God. Mark v, 7; Dan. v, 18.
God alone. Ps. lxxxvi, 10; Isa. xxxvii, 16.
Lord alone. Neh. ix, 6.
God of heaven. Dan. ii, 44.
Besides me there is no God. Isa. xlv, 6.
Who only hath immortality. 1 Tim. vi, 16.
The only true God. John xvii, 3.
The King eternal, immortal, invisible. 1 Tim. i, 17.
The only wise God. 1 Tim. i, 17.
Lord, God Omnipotent. Rev. xix, 6.
Blessed and only Potentate. 1 Tim. vi, 15.
One God and Father of all. Eph. iv, 6.
The only Lord God. Jude 4.
There is but one God, the Father. 1 Cor. viii, 6.
The God and Father of our Lord Jesus Christ. 2 Cor. xi, 31."

2d. He exercised power and prerogatives which belong to the supreme God alone. I cannot answer this objection more forcibly than by presenting the Trinitarian view, and Bible view, in contrast. In doing this, I will avail myself of a list of quotations presented by the same author. pp. 66, 67.

CHRIST AND HIS APOSTLES.

To us there is but one God the Father. 1 Cor. viii, 6.
My Father is greater than I. John xiv, 28.
Who is the image of the invisible God, the first born of every creature. Col. i, 15.

TRINITARIANS.

To us there is but one God, the Father, Word, and Holy Ghost.
The Son is as great as the Father.
Who is the invisible God, the uncreated Jehovah.

*By infinite, he evidently means absolutely perfect in fullness efficacy, adaptation, &c.—Author.

†Deliverance from punishment is the result of pardon, or the remission of the penalty.—Author.

The Son can do nothing of himself. John v, 19.

But of that day, &c., knoweth no man, no not the angels, &c., neither the Son, but the Father. Mark xiii, 32.

All power is given unto me in heaven and in earth, Matt. xxviii, 18.

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. John xvii, 22.

God who created all things by Jesus Christ.—Eph. iii, 9.

The revelation of Jesus Christ which God gave unto him. Rev. i, 1.

For there is one God, and one Mediator between God and man, the man Christ Jesus. 1 Tim. ii, 5.

Denying the only Lord God, and our Lord Jesus Christ. Jude 4.

Jesus of Nazareth, a man approved of God among you by miracles, and signs, and wonders which God did by him. Acts ii, 22.

For as the Father hath life in himself, so hath he given to the Son to have life in himself. John v, 26.

I live by the Father. John vi, 57.

This is my Son. Matt. iii, 17.

That they might know thee, the only true God, and Jesus Christ whom thou hast sent. John xvii, 3.

That at the name of Jesus every knee should bow, . . . and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. Phil. ii, 10, 11.

3d. He is called God. It has been shown that the term Son of God is expressive of his highest nature. Now, that the Son should be called by the Father's name is not at all unreasonable. By reference to Psalm lxxxii; also, Ex. vii, 1; xxii, 28; John x, 34, 35, you will find this term applied to mortal men. Moreover the Son of God in this character calls his father God. Heb. i, 9; John xx, 17; Rev. iii, 12. And in this character, as has been shown, he was begotten and died.

4th. I will consider a few of those passages of scripture which are so frequently, and confidently quoted to prove that Jesus Christ in his essential nature, is the *very* and *eternal* God. In Col. ii, 9, we are told, that in Jesus Christ "dwelleth all the fullness of the Godhead bodily." But a few verses before this, the same Apostle tells us, "*it pleased the Father that in him should all fullness dwell.*" Chap. i, 19. This same Apostle represents even the saints as being "*filled with all the fullness of God.*" Eph. iii, 19.

Again in Col. i, 15. "Who is the *image* of the invisible God." The last clause of the same verse says of this very being that he is "*the first born of every creature.*" Also Phil. ii, 6. "Who being in the form of God, thought it not robbery to be equal with God." The two verses following declare that this very personage became man and died. "I have power to lay it (my life) down, and I have power to take it again." John x, 18. This is considered one of the strongest proof texts; and yet our Saviour confesses in the very next words he utters: "*This commandment have I received of my Father.*" I will submit this subject to the investigation of the candid reader, by quoting one more proof text. Rev. i, 8. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." By reference to verses 17 and 18, of this chapter, we may learn that this identical being was dead. "*I am the first and the last: I am he that liveth and was dead; and behold I am alive forevermore. Amen.*"

Truth is the flour that seeds the Garden of Heaven and candor the workman who tills it.

The Son is omnipotent.

The Son is omniscient, and knew of that day as well as the Father.

No given power can qualify the Son of God to give eternal life to his people.

Jesus Christ created all things by his own independent power.

The revelation of Jesus Christ from his own omniscience.

There is one Mediator between God and man; who is also the supreme God and man in our person.

Denying the only Lord God, and our Lord Jesus Christ, who is also the only Lord God, and a distinct person.

Jesus performed his miracles by his own omnipotence.

He is self-existent.

The Son lives by himself.

This is the only true God, the same numerical essence as the Father.

That they might know thee, who art not the only true God in distinction from the Word whom thou hast sent.

That at the name of Jesus every knee should bow; and every tongue should confess that Jesus Christ is Lord to his own glory.

THE REVIEW AND HERALD

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

ROCHESTER THIRD-DAY, DEC. 5, 1854.

THE SANCTUARY.

It has been supposed that the earth, or a portion of it, was the Sanctuary of Dan. viii. This is an error that has stood in the way of the reception of the "present truth," and out of which has grown the recent fanaticisms on the definite time of the Second Advent. The definition of the word sanctuary, is a "sacred place," a "dwelling place of the Most High." This earth, or any portion of it, has not been such a place since man left Eden 6000 years since.

As the typical sanctuary of the Jews was the center of their religious system, so the "greater and more perfect Tabernacle" above, of which Jesus Christ is a High Priest, forms the center of all gospel truth. There is God the Father, there is Jesus Christ, a merciful High Priest, and there is the mercy seat, the ark, the law of God, [Rev. xi, 19,] and the holy angels. We are indeed, introducing a glorious theme. It would be far better for the spiritual interests of the people of God if they would more constantly look upward, and by faith view the glories of the heavenly Sanctuary. We recommend the reading of the book of Hebrews as an excellent commentary on this subject. We invite the especial attention of the reader to those works where a scriptural view of the Sanctuary to be cleansed at the termination of the 2300 days, is given, with the nature of its cleansing.

Events immediately preceding the second coming of Christ are mentioned in Dan. viii, yet that event is not brought to view in that chapter. It is true that it is said in verse 25, when speaking of the little horn, "he shall be broken without hand;" but the wrath of God in the seven last plagues will, at least, commence to break earthly governments, prior to the Second Advent. Read their dreadful description in Rev. xvi. After the sixth vial is poured out it is said, "Behold, I come as a thief;" his coming is then still future.

The event to transpire at the end of the 2300 days, is the cleansing of the Sanctuary. That the tabernacle of God is the Sanctuary of the Bible, a multitude of texts directly testify. Ex. xxxvi, 1-6; Lev. iv, 6; xvi, 33; Num. iv, 15; Ps. lxxviii, 54, 69; Heb. viii, 1, 2. That the cleansing of the Sanctuary is the work of a high priest, performed by blood, and not with fire, is also a matter of certainty. Lev. xvi; Heb. ix. The work of cleansing the Sanctuary is not that of a king taking vengeance on his adversaries, but that of a priest concluding his work in the tabernacle of God. Hence, this work must precede the Second Advent, and be accomplished ere the priestly work of our Lord is closed in the Sanctuary of God. Until that point of time, the wrath of God is stayed by the intercession of our great High Priest. When that point is reached, the sins of the host or church, having been transferred from the Sanctuary to the anti-typical scape-goat, and the saints of God being all sealed, the wrath of God without mixture of mercy is poured out, and the adversaries of the Lord are destroyed with an utter destruction. The period of time in which the Sanctuary is being cleansed, we understand to be what the angel denominates "the last end of the indignation." Dan. viii, 19. That it occupies a space of time is evident from the form of expression used by Gabriel: "I will make thee know what shall be in the last end of the indignation."

THIS NUMBER of the REVIEW contains a rich feast of communications from dear brethren and sisters in different parts of the field. The friends who have so promptly aided us in time of need, and have expressed their sympathy and regard in this time of deep affliction, will receive our grateful thanks. Our health is still very poor; but we confide in God. Brethren, pray for us, and pray in faith. God will hear your united prayers, and give health and strength to work for him.

A clear conscience is sometimes sold for money, but never bought with it.

THE OFFICE.

It is due to those who have borne the burden and responsibility of publishing the ADVENT REVIEW and the various Tracts that have been issued from this Office, that a brief statement of their course be made. Few persons have a just idea of this, and therefore many are liable to receive false impressions.

The ADVENT REVIEW, for several volumes, was published gratuitously. During most of this time the Tracts that were issued from the Office, were published on the same principle. The design of thus sending out the truth was to place it in the reach of all, and to arrest the attention of those who might be too indifferent to otherwise come within its reach. In order to sustain the expenses of this mode of publication, it was necessary for those who loved the cause of truth to pay for their own paper and Tracts, and for as many other persons' as they were able.

But in this mode of publication there was one great evil. To a very great extent the burden of the publishing department was borne by the poor of the flock. Those who supported themselves and families by their daily toil, bore a very large portion of this expense, while many who professed to love the truth, who were possessed of ample means, received the paper and publications without expense. When Tracts were to be issued, it was necessary to ask for a large donation, that those to whom they were sent out might receive them free of charge. In such cases many who possessed considerable means did much; but with all this, a very large portion of the expense was met by those who had nothing but the product of their daily toil. That such should be the case was certainly wrong. It cannot be the will of God that a part should bear all the burden and all the rest be free from expense. An equality in bearing the burdens of the way is far more acceptable to God, and far more in accordance with the spirit of the gospel. And it is a fact which all experience demonstrates as a general truth, that those who receive papers and publications free of expense to themselves, are very apt to think them of little or no value, and to conclude that it costs nothing to publish them, simply because it costs them nothing to receive them.

Others who receive them in this way think that the perusal of them is all the duty that they have in the matter; and seem to come to the conclusion that because they have been sent them without charge, that therefore some one has become under obligation to continue to supply them free of expense. This may seem all right to them; but to the publisher, and to every one who looks into the facts, it seems otherwise. Who can believe, that it is the will of God that laboring men, who have no other way to support their families and to meet the expenses of life, should bear a great part of this burden in order to enable others to receive the paper and publications without cost to themselves?

That this evil might be remedied, and that there might be "an equality," a different, and, as we think, a more reasonable and scriptural plan has been adopted. The paper and publications are offered at the lowest possible price; a price which almost every one can meet; and which if all would meet on the paper in advance, would not with our present list of subscribers sustain the expense of its publication. Since the price was fixed to the paper and publications, the price of stock, provisions and almost every thing has greatly advanced. Besides this, many who receive the paper have as yet been backward in sending the pay, forgetting that the terms are in advance.

Without the most rigid economy, the expenses of the Office would not be met by much. The sacrifices which those have made who have given their time and strength to the work of publishing, have neither been few nor small. For several years Bro. White has given all his time and strength to this work without regard to health or ease. The care and toil which have devolved upon him have been great. That the means which the friends of the cause have furnished

might be made to answer their design, every expense that could be, has been cut down. This all will bear witness to, who are acquainted with the facts in the case.

Some of our friends think it wrong to sell publications. "Buy the truth, and sell it not," is with them a favorite maxim. But some such seem to forget all but the last part of the text. They would receive publications free of expense to themselves and then they might well give them away. To such as apply this maxim to Tract distribution we would with all kindness suggest that it is equally incumbent on them to obey the first part of the text as the last. Nay, further, if they would perform the last as an act of sacrifice to God, they must by no means omit the first. David was careful not to offer to God as a burnt offering, that which cost him nothing.

But we are not opposed to the giving away of Tracts in any proper way. If those who think this the only proper course, will bear the expense of the Tracts that they wish to have given away in their section of the field, they shall be furnished them at the least possible expense; but we do not believe that any of the friends of truth would wish that the burden should all rest upon this Office: it cannot be the case that any should be thus unjust. Perhaps, however, it may be suggested that the friends of truth, would meet this expense at once. Admit that they would, what class would respond to such a call? We answer that it would be those who have borne the greater part of the expense in every similar effort. We cannot think it duty for such to bear all the burden. If any think otherwise, let them bear the responsibility of making the call; but let them not insist on its being done here.

It may be said that the sale of publications seems too much like a speculation. None will make this charge who understand the case. A few facts on this point must suffice. In the first place, nearly all that is printed in the Review is original matter. It would be much less labor to fill its columns with selected matter already prepared for the printer, than to take original communications and fit them for the press. Besides this, no advertisements are published in the Review. If such were the case it would defray considerable expense and save labor in type-setting.

Another item of some consequence is this: instead of using such paper as would perish with two or three perusals, the Review has been printed on paper of a fair quality, that would endure some wear.

To show the low price at which the Review is offered, we refer to the *Signs of the Times*, the earliest Advent paper. This sheet was not quite the size of the ADVENT REVIEW. Its subscription list was, after a little while, probably considerable larger than that of the Review at the present time; and the expense of printing has advanced within ten years from 10 to 20 per cent. But the *Signs of the Times* was published at \$2 a year, while the REVIEW is offered at \$1 per year.

In regard to Tracts, Bro. White stated before the brethren assembled in conference in this city, July, 1853, and June, 1854, that he could furnish those Tracts, that would warrant a sale sufficient to publish editions of not less than 5000 copies, at the rate of 2000 pages for \$1, which is at least 25 per cent lower than has heretofore been furnished at any Advent Office. Notwithstanding the advanced prices of stock, provisions, &c. &c., Bro. White thinks he can still furnish Tracts as above, provided the pay is sent with orders for Tracts. From editions of less than 5000 copies, or containing engravings, they will be furnished as low as possible.

We recommend to the churches, and the scattered brethren in different States, to raise a Tract Fund, according to their wants, to be placed in the hands of a suitable Agent, who shall purchase such Tracts, and as often, as the cause may demand. Traveling preachers, and those who wish a quantity of publications to distribute, can then obtain them of the Agents at cost, including freight, &c.

We have made these remarks, not to reflect upon any person, but simply to set the subject in a proper light before the brethren. If the plan which now governs our course can be improved we shall be glad to do it. Meanwhile we ask the earnest co-operation of all the friends of truth.

It may be proper here to state the relation which the Publishing Committee and the Editor sustain to the ADVENT REVIEW and to each other, as defined at the Conference at Ballston, N. Y., March, 1852;—

Previous to choosing the Editor and Committee it was plainly stated, and understood by all present, that it should be the duty of the Editor to select such matter for the REVIEW as in his judgment would be proper and for the advancement of the cause of truth; but if the Committee should think the matter, or any portion of it, published in the REVIEW, not proper, and not suited to the wants of the cause, they should call the Editor to account, and have power to remove him and select another, at any time that in their judgment such a change would be better for the cause of truth. And if the Editor rejects articles written for the REVIEW, and the writers still urge their publication, the Editor shall submit them to the Committee, and abide their decision. And if the Editor cannot conscientiously abide by the decisions of the committee, he is at liberty to resign his office, his place to be filled by the choice of the Committee. The Committee to be amenable to the Church.

PUB. COM.

CHURCH AT MILL GROVE.

At this place there was a little company of Sabbath-keepers, numbering about half a dozen, not connected with any church, who had been meeting together regularly on the Sabbath for years before the first volume of the REVIEW AND HERALD was published in Maine, which paper providentially fell into our hands. We were advent believers also; we looked not to death for a realization of our hope, but to the coming of Christ and the resurrection. We also believed that the advent drew near, but had no very definite idea of the termination of the prophetic periods—thought (how unreasonably!) that they would never be understood by mortal men. Consequently we looked upon the past advent movement, not as a fulfillment of prophecy, but as a human excitement upon the best of subjects, having no better foundation, in respect to time, than mere guess-work, and that it had proved a total failure in this respect.

This was our position, as near as I can state it in brief, when we commenced reading the REVIEW. We were slow enough in adopting its sentiments and views in respect to time and the past movement; for three fourths of a year was spent in cautious and prayerful examination, before one of us dared believe that to be a special work of God and a fulfillment of prophecy. The reception of this truth did not separate us, though some were more slow to believe than others. About this time three Seventh-day Baptists, who had met with us at intervals, took a decided stand with us; and some others embraced the truth, a part were young—children of believers.

Some of that happy company have removed to a distant part of the country; others have fallen asleep. But the Lord has added others through the instrumentality of the third message, so that there are now fifteen souls who are, we trust, determined to share with the "remnant" in tribulation and in victory. One of these seldom has the privilege of meeting with us, but the others we always expect to see on the Sabbath, unless very bad weather or some other just cause exists for their absence. Two of these embraced the truth the past summer. They have thus far been faithful, and we trust they will hold fast till they see the King in his beauty.

As a church we never were so well united and strong in the truth as at the present time.

But it is with deep regret that we say that some, who have received the truth in this place, have turn-

ed away from the holy commandment which is the burden of the message. Not having root in themselves, they were not prepared for the trials and afflictions of the people of God, so they endured but a short time. Would that they might see their condition, and that God might grant them repentance unto life.

We have also grief and sorrow of heart for some of our young people, most of whom have professed religion; but never have, with one exception, faithfully filled their places in the church. We have been glad that the truth has held a restraining influence over them, but sorry that their want of zeal and faithfulness have evinced that their affections were not on things above, but on things on earth. Some of them have never, to our knowledge, confessed their faith in the present truth.

Those who have not faith enough to take a decided stand on anything, are so much under the influence of the Enemy, that it is no wonder if some Satanic breeze should sweep them away. We fear that some of them will be lost. But if it be so, we determine it shall not be for want of forbearance and long-suffering on the part of the church. We shall still try to persuade them to take a decided stand for the truth, and go heart and hand with the church.

But, as we said before, the church is growing in strength and unity of faith, and soon we hope to meet the faithful on Mt. Zion, and help swell the song, of triumph, with the harps of God.

R. F. COTTRELL.

Mill Grove, Erie Co., N. Y., Nov. 27th, 1854.

Imitated.

UNDER the heading of "Worthy of Imitation," we stated in No. 14, that "A Lover of Truth" had sent \$20, directing that it should be appropriated to different objects. This act has been imitated as the following will show.

I send you \$20, to be appropriated as follows:—
To send the REVIEW to the Lord's poor, \$5.
For books to be sent to Wisconsin, . . . \$5.
For the Tract Fund, . . . \$5.
Hand to Bro. J. N. Andrews, . . . \$5.
Oswego, N. Y. E. GOODWIN.

It is proper here to state that Bro. G. is a man of feeble constitution, who earns his bread, and obtains means to aid the cause of truth, as a city drayman, or carman. We have known him since the Autumn of 1848, and venture to say that he has given to support the cause, not far from \$100, each year since that time; besides, his house has been a home for the servants of God, who have been made happy by the kind attention of Bro. and Sr. G. We make this statement not to flatter any one, but "to provoke to love and to good works," those who have their thousands, and who have had the truth carried to them by the liberal contributions of such poor brethren.

Be not hasty in thy spirit to be angry, anger resteth in the bosom of fools.

The road ambition travels is too narrow for friendship, and too crooked for love.

From Bro. Miles.

DEAR BRN. OF THE PUBLISHING COMMITTEE:—
We have received two numbers of the "Messenger of Truth." In them we find some statements and if they are true, we as a church would like to know it. You have stated in the *Review*, No. 13, that if any brother or sister wished an explanation of any of their statements, they could obtain it by addressing the Publishing Committee. One statement from the "Messenger" is, that quite a number of members in Michigan, have been disfellowshipped for not believing Sr. White's visions; [Note 1;] also that the Sabbath-keepers are making the visions a test of fellowship. [Note 2.] If these things are so, we would like to know it; for we have not so understood it. We have ever, and do yet, understand that the Bible alone should be our rule of faith and practice; for by it we are to be judged. If these reports are true, we fear the consequences; for there are quite a number of readers of the *Review* in this region, who might see the truth, had not these reports reached their ears, but how it will turn with them now, we know not.

[Note 3.] We feel that all we do, should be done to the glory of God, and in accordance to his Word.
Yours truly, from the church. A. MILES.
Plainfield, Will Co., Ill, Nov, 1854,

NOTE 1. According to the united testimony of the churches in the vicinity of Jackson, who have labored with these persons, they were disfellowshipped for unchristian conduct, and not for disbelieving in the views of Sr. W.

Note 2. This is positively untrue.

Note 3. As far as we are acquainted in every place where persons who are becoming interested in the present truth, as presented from the Scriptures, this slanderous sheet is sent to confuse the mind and counteract the influence of truth. This evinces that it is the work of the Enemy.

PUB. COM.

"I recommend to you, dear reader, the Word of God as the rule of your faith and practice. By that Word we are to be judged. God has, in that Word, promised to give visions in the 'LAST DAYS;' not for a new rule of faith, but for the comfort of his people, and to correct those who err from Bible truth."—*Ex. and Views*, p. 64.

THE SABBATH.

THEY tell us the fourth command,
Containing the Sabbath decree,
Is abolished in every land,
And all from its yoke are free;
Them to solve these queries, we ask,
When, where and how was it done?
They commence the difficult task,
But leave it where they begun!

They tell us Time's onward roll
Has changes in reckoning wrought,
So that none, from Pole to Pole,
Can keep the true day sought;
But how (it looks very strange!)
Can this, they unwittingly name,
All other dates disarrange,
And not affect *Sunday* the same!

They tell us that Christ set apart
The day that he rose from the dead:
But yet, if we serve him in heart,
We may choose any other instead;
And then, in the very face
Of this, they evadingly say:
Why! you'll surely fall from grace,
If you keep the *seventh* day!

They tell us, to answer their ends,
That the D. D's are all on their side—
Thus Pilate and Herod made friends,
The law of God to deride;
But when they so loudly prate,
If from Error's chain they're free,
Why is it that when they debate,
No two of them can agree?

How long shall the Priests bear sway,
And the mass go on in the wake,
A counterfeit creed to obey,
Such conflicting positions take.
Could we but remove the cross
From many, willingly blind,
They would not be at all at a loss
The genuine coin to find!

But Truth, in its beauty, will shine
Despite of traditions vain,
That have hidden a precept divine,
Through Papacy's wicked reign.
Though Protestants oft rehearse:
"The Bible our rule alone!"—
Their actions speak the reverse!
While this Pagan relic they own.

ANNIE R. SMITH.

Willon, N. H.

Obituary.

I sit down to inform the friends of sister Alvira McLennan, of Norfolk, that she sweetly fell asleep in Jesus on the 24th inst. At her funeral, yesterday, a short discourse was delivered by the writer from I Thess. iv, 18, to an attentive and weeping congregation.

The subject of this notice was converted when she was seven years old, and baptized when she was eleven. She, with her parents, were deeply interested in the first and second angels' messages, and three years ago, she embraced the third also. She has lived a pattern of piety since that time. She was patient and resigned in her protracted sickness. She meekly

resigned her husband and child into the hands of the Lord and died in hope of soon being raised to enjoy the blessedness of the New Earth and its immortal inhabitants. She was 22 years old.

So another youthful jewel has fallen; but the saint says,

"Let sickness blast, let death devour,
If heaven must recompense our pains;
Perish the grasp, and fade the flower,
If firm the word of God remains."

H. G. BUCK.

Buck's Bridge, Nov. 25th, 1854.

COMMUNICATIONS.

From Bro. Hart.

DEAR BRETHREN:—It may be interesting to you to know what our prosperity was on our way home from the tent-meetings. Our meeting at Boston was held in a hall. Quite a number came out. Some in this place have gone on to the time, but I think they will come back; because they have not given up the Sabbath. May the Lord help his people to move with wisdom that the honest souls may be saved and finally be sealed with the seal of the Living God.

We attended, according to appointment at Rock Bottom. The meeting was held in the town-hall. A good congregation gathered together. All paid the best of attention. At New Ipswich, the meeting was held in the town-house. A few seemed to have ears to hear; but most of them looked at the solemn truths of the third angel's message, as though they were idle tales; which reminded us of our Saviour's language, that as it was in the days of Noah so shall it be in the days of the Son of man. At Bennington we held our meeting in a private house. A goodly number came together, and listened with interest. At Washington the meeting was held at Bro. Stowell's. About forty were gathered on the Sabbath. Our meeting was one of interest and I think profitable to the saints of God. It seemed refreshing to find ourselves on the Sabbath gathered with but few only those that had a special interest in the meeting. It was a time of refreshing to most that were assembled. At Unity our meeting was held in the town-house. We had three meetings on First-day. There were good congregations, which paid good attention to the word spoken.

Our next place of meeting was Reading. Here we had a good time talking the truth. There was some opposition, which I think was no injury to the cause. After our meeting at Royalton we visited a little place called Foxville. One man went around and notified those in the place. About a dozen came together. Some of them were deeply affected. One promised, the Lord helping, to keep the Sabbath. In the evening went to a school-house in the Russ district. Quite a good number came out and paid good attention. At Braintree the meeting was held in the meeting-house. Here also a good congregation came out to hear. There are now seven keeping the Sabbath at that place, where there were only two when we held our tent-meeting there last Summer. I left an appointment there for last Sabbath and First-day. There seemed to be some that still had ears to hear on the truth. We hope to see others coming out on the side of truth.

In looking over our labors through the season, I think that we can safely say, the Lord has been with us. The inhabitants are saying, come to our places and hold meetings. I believe the way is preparing for the loud cry of the third angels message.

Let us, brethren, gird on the whole armor of the Lord and stand at our post in Zion, and be good soldiers of Christ. The battle is almost over. A few more struggles and the prize is ours. There has been provision made by the blood of Christ for us, and he has promised that he will never leave nor forsake his people. It is no time for us to slack our hands. Now is the time when all our strength is needed.

Yours hoping to overcome and stand on mount Zion with those who have gotten the victory.

J. HART.

Nov, 20th, 1854.

From Bro. Bates.

DEAR BRO. WHITE:—Since my last from Freemont, Sandusky Co., O., Oct. 30th, I have been laboring in what used to be called the "Black swamp," now "highways and hedges." In these new places the people have a mind to hear. Our first protracted meeting was in the meeting-house of the United Brethren. The people seemed anxious to hear what new doctrine we had to present. At our last meeting, First-day evening, many had to stand for want of seats. At the close of the meeting a Methodist minister who had attended five meetings, found some fault about stretching the symbols, (referring to my explanation of the chart,) and said that I had said something about repentance, but I had not preached

any faith, neither had I explained the cleansing of the Sanctuary. He then begged permission for the use of the house, which was readily granted for a meeting the next First-day, and review my subjects: and said he would show them a spiritual sanctuary. I replied that I had never read of such a sanctuary, and should like if I had time to hear his view &c. Subsequently I learned that he attended his appointment &c. gave a short discourse with an apology that he had the *ague*, but would come some other time.

Our next meeting (Nov. 6) was near Rolersville, where we preached six times, and no ministers to oppose. Several acknowledged the truth, and one family began to keep the Sabbath; others I hope will join with them. I have just now returned from York Ridge, and have an appointment for a meeting to commence to-morrow, the 17th, and hold over Sabbath and First-day, in Lexington, Richland Co., some sixty miles hence.

I see by the last *Review*, 7th inst. that the Publishing Committee and some of the Brn. have spoken in regard to the character of the sheet and its conductors issued in Mich. I wish to add my testimony with theirs. I have no sympathy nor union with the work, or spirit, of those disaffected members who have been disfellowshipped by the church and published in the *Review*. It is evident if they pursue their present course that distraction and dismay will be the fruit of their doings. I would say to those who are sympathizing with them, that are almost wholly unacquainted with any thing but their own statements in their first Nos. respecting them, that I hope their better judgment will lead them from such a course, and they be saved from falling into this snare of Satan.

My sympathy and union is with those who have toiled and labored with their means and time to carry forward the precious cause of God. Having had some knowledge and labor in regard to the course of these erring brethren, I feel safe in saying, that the church has granted them all the privilege to defend themselves, that reasonable men could ask. If we have in any way wronged them personally, I hope we shall at all times be ready to make reparation, that they may have no just cause of complaint to hinder our work, or prevent their speedy repentance.

JOSEPH BATES.

Lexington, Richland Co., O., Nov. 22d, 1854.

From Bro. Kelsey.

DEAR BRO. WHITE:—I feel to thank and praise God for his goodness to us, in delivering us as I humbly hope and trust from the errors of the world, and enabling us to see his truth as revealed in his Word. O how dark would be our pathway, were it not for the light that shines from the sure word of prophecy: a light to guide our feet in the narrow way that leads to eternal life in God's everlasting kingdom. We know that through much tribulation the saints of God will enter there, and although the enemy may rage, and revile us, we need not fear but rejoice and be glad; believing the words of the Saviour, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Matt. v, 11.

As we approach nearer the end, we may expect to see more of the spirit of malice and hatred manifested towards those who stand fast for the truth. God says to his chosen people who are being refined and purified in the last days by persecution: "Be ye not afraid, neither doubt, for God is your guide, and the guide of them who keep my commandments and precepts saith the Lord God." 2 Esdras xvi, 75, 76. We have no sympathy with those who are trying to divide the flock, but our sympathies are with those who have, and do reprove in love.

Yours in love of the truth.

A. P. H. KELSEY.

Le Roy, Mich. Nov. 29th, 1854.

From Bro. Dorcas.

DEAR BRO. WHITE:—I do not intend to trouble you with many words; but it may not seem out of place for me to say, that Bro. Bates has been among us with the power and demonstration of the Spirit; and I can say for myself, that I now see clearly the glorious light of the coming day. But I am not able to express my gratitude to God, for sending so efficient and patient a laborer into this part of the harvest, to make known to us the power and coming of the Lord. I left Bro. Bates a few days ago in Richland County declaring the truth, though much opposed by the professing churches.

I would say further, that if any of the friends of your acquaintance are coming West, do have them give us a call. My Post Office address is Freemont, Ohio; and as Bro. Bates is the only preacher that has been in this section west of the Sandusky river giving the third angel's message, it is new to us and we need an occasional visit from the friends. May th

Lord help us to strive earnestly for the faith once delivered to the saints.

Pray for us.
Nov, 1854.

JESSE DORCAS.

From Bro. Barrows,

DEAR BRO. WHITE:—The Lord is at work with the remnant here in Irasburgh and vicinity since the tent-meeting. Two or three have been added to our number and are rejoicing in the present saving truth. Praise the Lord! I feel that we have great reason to humble ourselves under the mighty hand of God in view of what he is doing for unworthy us. The Lord seems to be moving upon the hearts of some and the honest jewels are being searched out from the rubbish of the world. The Church in this place are united, and seem to feel the need of a deeper work of grace. I think there has been some rising among us the few weeks past. I believe God's truth is mighty and will prevail, and yet bear away a glorious victory.

Yours in love of the truth. JESSE BARROWS.
Nov. 9th, 1854.

From Bro. Edson.

DEAR BRO. WHITE:—I am grieved on hearing of the unrighteous course of some who have formerly been with us, but are now separated from us. I sincerely pity them, but cannot countenance them, nor have any union with their present course, but hope they may yet see their folly, and that God may yet give them repentance unto life before it is too late.

I hope, Bro. White, that you will not go down into the plains of Ono, and so let the building of the walls of Zion cease. A great work is to be accomplished in making up the hedge and repairing the breach, against the decisive battle in the day of the Lord, which is near and hasteth greatly.

May the Lord help you to remember that here is the *patience* of the saints, and help you to be meek, gentle and patient toward all men. If when ye do well and suffer for it, ye take it patiently, this is acceptable to God; otherwise there is no reward nor thanks. May the Lord give you grace, wisdom, understanding, judgment, and his Holy Spirit, to guide, sustain and uphold you, is our prayer.

Yours in hope, HIRAM EDSON.
Nov. 20th, 1854.

From Bro. Wakefield.

DEAR BRO. WHITE:—When it was decided to send one copy of the *Review* to each subscriber, by paying one dollar a year, I had hoped it would be abundantly sustained, and thus you be saved the perplexing trouble of inserting duns in a religious paper. I do hope there will be a renewed consecration of self, property, and all to God, that there may be a renewed sacrifice placed on God's altar, and remain there, until it is consumed. I feel that the cause demands it, especially at this time when the enemies of the truth are trying to get in their dividing influence, to distract and scatter the flock. I hope there will be a waking up to this subject, that the paper may be sustained, and publications scattered through the land, like the leaves of Autumn; that the warning may be given to the honest while they have a chance to take shelter under the truth, escape the seven last plagues, and stand at last on mount Zion.

And here I would express my decided approbation in the management of the business of the Office, and hope you will be sustained in your arduous work, to still send out the truth to the flock.

Yours still in hope, H. P. WAKEFIELD.
Nov. 27th, 1854.

From Bro. Goodwin.

DEAR BRO. WHITE:—I feel to sympathize with you in your trials and afflictions which you are called to endure, and pray God that they may work for your good and the good of the suffering cause of God. I have been somewhat discouraged of late, and a little affected by these papers from the west, but I now believe them to be the work of Satan, and I think if ever there was a time when God's people needed to fast and pray, and humble themselves before God, it is now. It is evident to me, that for a year or two past, there has been a backsliding from God, a conforming to the fashions and customs of the world. Pride has crept in, and God's Spirit has been grieved, and he cannot work for us until we humble ourselves and consecrate ourselves anew unto him. For these, and other things, I believe God has suffered, that scourge in the west to be raised up, that it might humble us, and lead us to seek him with all our heart. O how important it is that all that are called of God to be leaders, or teachers, should shed a holy influence, and set holy, Christ-like examples before the little flock; in all things showing themselves patterns of good works; in doctrine showing uncorruptness, gravity, sincerity, sound speech, that

cannot be condemned; that they that are of the contrary part may be ashamed, having no evil thing to say of them. Therefore, also now, saith the Lord. Turn ye even to me with all your heart, and with fasting and with weeping, and with mourning; and rend your heart and not your garments, and turn unto the Lord your God; for he is gracious and merciful, and slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him. Let the priests, the ministers of the Lord weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach that the enemies of thy truth should triumph over them. Wherefore should they say among the people, Where is their God? Joel ii, 12-14, 17.

I believe that when priest and people thus humble themselves before God, he will verify his promise unto us: Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee, yea, I will help thee; yea I will uphold thee with the right hand of my righteousness. Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. For I the Lord thy God will hold thy right hand, saying unto thee, Fear not: I will help thee. Isa. xli, 10-13.

Brethren and sisters, let us arise and gird on the armor anew, and live wholly to the Lord, and square our lives by his Word. Then shall we have confidence in the Lord, and can claim his promises as ours, and believe that all things work together for good to them that love God. Through the grace and mercy of God, I am determined to be an overcomer by keeping the commandments of God and the faith of Jesus.

E. GOODWIN,
Nov. 26th, 1854.

From Sr. Miller.

DEAR BRO. WHITE:—It is very cheering to hear from the scattered saints. We stand alone here trying to keep the commandments. We have had some very severe trials this last season; but we feel to rejoice that we are counted worthy to suffer reproach for the sake of Christ. If we are the followers of our Lord and Saviour, we must be willing to follow him through evil as well as good report. When my trials come heavy upon me, and I begin to feel discouraged, I take my Bible and read the sufferings of my blessed Saviour, then I feel encouraged to press my way on, and to spend what little strength I have in the service of the Lord.

Dear brethren and sisters, there is a great work to be done to get ready for that day. We must have on the whole armor of God, and stand firm for the truth.

Let us be united and work together in love. We have all got the same Master and Law-giver. We are all aiming for the same haven of rest, if we are all children of the same family. Then let us strive to be found on the the Lord's side perfectly united, looking for and hastening to the coming of the Lord and Saviour.

Your unworthy sister, striving for the kingdom.
SARAH S. MILLER.

Nov. 19th, 1854.

From Sr. Shoudy.

DEAR BRO. WHITE:—Truly it is a privilege to hear from the friends of truth through your valuable sheet: it is the very thing we need in these days of peril, to encourage us to overcome.

Brethren and sisters, I would say to you, "Be of good cheer," the time is soon coming when he whose right it is will reign; and then if faithful, we shall be gathered with all of God's children, to reign in the new Jerusalem forever. A few more meetings and partings of friends, a few more trials on this earth, and we shall be called to a more congenial clime—a place where we shall not be troubled by those who care not for God nor for his children.

Brethren and sisters, the treasures and pleasures of this life are nothing to be compared with those of the life to come. Those of this life are fading and transitory; but of the life to come, are permanent and lasting. I have often thought of the scripture which says, "Life is as a vapor that appeareth for a little season, and then passeth away."

We can look forward to the time when the dead in Christ shall rise to a blissful immortality, when this earth shall bloom in splendor, and the redeemed of the Lord will dwell on it forever, with none to molest or make them afraid.

R. A. SHOUDY.
Nov. 27th, 1854.

From Sister Shimper.

DEAR BRO. WHITE:—I sympathize with you in your very deep trials and afflictions; and my prayer

and faith is, that all may work together for the best good of God's tempted, proved and suffering people.

To my mind the pages of the *Review* have been richly laden with precious truths most peculiarly adapted to the present age and state of things. They have had at least one, interested and profited reader; for, as my knowledge of the living and only true God has increased through the late excellent articles of the *Review*, I have felt a corresponding increase of love to that great and good Being, and a desire to be like him, that with those who overcome, having endured to the end. I may be permitted to dwell in his adorable presence, and enjoy him forever.

How deeply will then be felt "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen." May God give the entire remnant to feel that, our "light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory," while we look at the things which are *not* seen, which are eternal and that "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us," shortly.

Yours in Hope.
Nov. 24th, 1854.

F. M. SHIMPER.

From Sister Trembly.

DEAR BRO. WHITE:—I thank the Lord that I ever had my eyes opened to the present truth. It was through the instrumentality of Bro. Cranson and your valuable paper that I was brought to see the truth as it is. It is about six months since I commenced with my companion to keep the Sabbath. I felt then as if I was keeping one of God's holy commandments that had long been trampled upon. Every thing appeared different from what it ever had before. The reading of my Bible seemed new: some dark passages that I could not understand, then opened with new light to my mind. Then I could exclaim, Whereas I was blind, now I see.

There are some strong opposers to the present truth in this place; but I feel to put my trust in God who is able to bear me up, and sustain me through opposition and trials; and by his Holy Spirit strive to keep all his commandments and the faith of Jesus, that at last I may have right to the tree of life, and be admitted through the gates into the city.

I feel quite lonely here, though not discouraged. There are six of like precious faith within six miles. We meet on the Sabbath to encourage and strengthen each other in the present truth. The Macedonian cry with us is, for some one to come over and help us. We think if some messenger of Christ would come and proclaim the third angel's message in this place, it would result in much good.

Your unworthy sister striving for the kingdom.
CYNTHIA M. TREMBLY.
Bath, Clinton Co., Mich. Nov. 6th, 1854.

From Bro. Marks.

DEAR BRO. WHITE:—I am still trying to hold on to the truths connected with the third angel's message, and with your permission would say a word to the brethren and sisters scattered abroad. We may meet with trials but have the promise, "Fear not little flock for it is your Father's good pleasure to give you the kingdom." Luke xii, 32. So I conclude that the Lord will do that which is his good pleasure, if we do all on our part; but when I see how pure and holy we must be in order to enter heaven, I think that there is a great work for me to do before Jesus comes. My prayer is, that the Lord would not only spread the truth, but revive his work among his children.

I would say in conclusion that the brethren here appear to be united, and are not moved by a few disorderly spirits that have left us.

A. A. MARKS.
Jackson, Mich. Nov. 22d, 1854.

From Bro. Ingraham.

DEAR BRO. WHITE:—After an absence of ten weeks, I find myself once more enjoying the society of my brethren in Ulysses, Pennsylvania. My feeble effort to spread the truth in Northern New York, I trust has not been in vain. In my tour, I visited and held meetings in a number of towns. On my way to St. Lawrence Co., I called on the brethren in Oswego and held two meetings with them. On my return, I held a conference in that place, beginning on the Sabbath and continuing over First-day. Our meeting was a meeting of encouragement to the saints in that vicinity. We had a good time in attending to the ordinances of the Lord's house. 1 Cor. xi, 26; John xiii, 14. I think there is a neglect on the part of the brethren in many places in not attending to these ordinances as often as they should.

During my stay in Oswego, I held three meetings in Bro. Smith's neighborhood, four miles from the city: quite an interest was awakened in that place. I understood one had resolved to keep the Sabbath. Another, in the city, an interesting young man, embraced the truth. If right efforts are made in Oswego and vicinity, God's people will come up to the help of the Lord against the powers of darkness, and additions will be made to the church.

On my arrival in St. Lawrence Co., I joined Bro. A. S. Hutchins in trying to feed the flock with meat in due season. We gave lectures in two counties in the following places: Morley, Norfolk, Moira and Brandon. Additions were made to the church in all these places. After I parted with Bro. Hutchins, in connection with Bro. Byington I visited the town of Dekalb. In this place I had labored and baptized some before I embraced the third angel's message. Having a desire to see my old brethren, I made them a call, and found the people in this place ready to hear in regard to our present position. I gave a number of lectures in this place, three confessed and resolved to keep the Sabbath; others were frank to acknowledge we had the truth, and will probably soon engage heartily in keeping all the commandments. The brethren in Ullysses and Alleghany are all united and no trouble in the camp.

The professed "Messenger of Truth" will find no quarters in this vicinity. We are satisfied with the *Review and Herald*. We firmly believe the great Shepherd of the sheep has his eye upon this paper, and until we have some cause to complain of the paper, and the manner it is conducted, our prayers shall go up for its success. I close by saying, I remain your brother in tribulation hoping for eternal life.

WM. S. INGRAHAM.

Ullysses, Nov. 19th, 1854.

From Bro. Chapel.

DEAR BRO. WHITE:—The Lord has worked for us in a wonderful manner of late in uniting the hearts of God's Children. I think that they are being cemented together by the love of God.

We had the most sweet, melting season last Sabbath that I have witnessed in a long time. While we were met together for the purpose of a prayer-meeting at Roosevelt, the melting Spirit of the Lord came upon us and we felt to covenant together to try to take hold of the work of the Lord with renewed energy.

Two at that meeting confessed their faith in the Sabbath. One of them had engaged to do a job of work on the Sabbath; but when he saw us gathering together for meeting, his conscience smote him: he left his work and came to meeting: he appeared to be very penitent. It seemed as though the Lord was with him in very deed.

We have great reason to thank and adore our heavenly Father for having mercy upon us, and visiting us again by his holy Spirit in such a manner, as unworthy as we are, but the Lord is good and his mercy endureth for ever. When I reflect on the law of the Lord, and think how perfect, just and good it is, I can say as David says, "I will delight myself in thy commandments which I have loved; my hands also will I lift up unto thy commandments which I have loved; and I will meditate in thy statutes. Ps. cxix, 47, 48. "I hate vain thoughts; but thy law do I love." Verse 113. When I hear people talk of being converted, or having their souls converted when they are living in the continual practice of breaking God's holy law, which David says is perfect converting the soul, especially those who have had the clear light presented to them, I feel to say,

"Deluded souls! They're in the dark,
Without the truth—without the Ark."

I think there are tokens of good in this vicinity. Bro. Arnold has spoken a few times at the school-house at Roosevelt to a very attentive congregation. Bro. Rhodes is there now: he has had a few public meetings. It is the request of the Brn. that Bro. Loughborough should come to Roosevelt if it seems to be duty.

Nov 23rd, 1854.

L. R. CHAPEL.

From Bro. Morse.

DEAR BRO. WHITE:—The subject of the Sabbath is being investigated by some of the honest ones of this place. I have said but little upon the subject until quite recently. For two months past I have held several meetings by the request of some. The day past I have given two lectures at the meeting-house; had quite a free time, several acknowledged that we had the truth upon the Sabbath. At the close of the meeting I was requested to go to Bridgewater and hold some meetings. I accordingly consented to go. Two weeks ago to-day, I sent to Bro. Hart for some publications, and received some in time for this meeting. There seems to be a good spirit

manifested by those that profess to love God here. I hope and pray that the honest may see and embrace the present truth.

Yours in much love WASHINGTON MORSE,
North Sherbourne, Nov. 26th, 1854.

From Bro. Ross.

DEAR BRO. WHITE:—It is evident that the Lord is moving upon the hearts of the children of men in this region of country in a more wonderful manner than ever since 1844. A number of meetings have been held at the school-house and at private houses, where the congregations have been large, and are increasing in numbers and interest.

Enclosed I send \$4.00 for new subscribers, who are trying to keep the commandments of our God. There appears to be a general looking for things that are coming on the earth. A number seem to be desirous, and some determined, to glorify God that they may be accounted worthy of escaping those things that are coming on the earth, and stand before the Son of man. Bro. S. W. Rhodes has been with us about two weeks, and Bro. Arnold a part of the time, who have been declaring the counsel of God to the people. Be assured, dear brother, that the sympathy of every one of the saints in this place and vicinity are with you and the cause of God in which you are engaged.

ALEXANDER ROSS.

Roosevelt, Nov. 30th, 1854.

C. BATES writes from Green Vale, Ill., Nov. 28th, 1854:—"We have kept up meetings here twice a week since Bro. Bates left last Winter, and we have not had any one of the preaching Brn. here since. We are looking for Bro. Bates, and are anxious to have him come here again and labor among us. There are those in this quarter who are anxious to hear. We are desirous for Church Order, and mean to labor for it. We have had trials sore, but we believe that the Lord will deliver us out of them all. We see that there are those who are trying to injure the cause by there slanderous reports. Their Messenger of Truth," so-called, finds no place among us."

FOREIGN NEWS.

The news is of much interest. With every wish to do justice to the admirable bravery of the allies, and with no desire to blacken news already too disastrous, it is impossible to escape the conviction that the army before Sevastopol is in a position of great peril. A portion of the intelligence, both good and bad, is hushed up from the public, but from the facts that have transpired very different inferences may be drawn than those set forth semi-officially in *The London Times*.

The best that can be said for the news on the part of the allies is that it is of a chequered description. A succession of hard fights has been fought, and victories gained—each "victory" costing as much as a defeat. At the same time, so closely have these affairs been drawn, that the Russians, equally with the allies, claim the advantage. It is now admitted that the defenses of Sevastopol were underrated—the bravery of the enemy underrated, and the force of Menchikoff in the field altogether unexpected.

Gens. Raglan and Canrobert, the Commanders-in-Chief, have sent the most urgent demand for re-inforcements. The haste manifested to transmit to the Crimea every available man—Briton, Frenchman and Turk—shows the importance attached to the demand. Seven first-class steamers are taken up for instant service, and others are wanted. The Cunard steamer Alps is withdrawn from the berth for New York, and sailed on Sunday, 11th, for Toulon, to embark Frenchmen. The Cunarder Europa was to sail from Liverpool on the 18th, for Kingston, Ireland, to ship drafts, the few regiments yet left in Ireland. The Peninsular and Oriental (Mediterranean) Company notify that they have received imperative orders to withdraw from the mail service the steamers Candia, Ripon, Manilla, Nubia, and Rajah, for immediate re-enforcements to the Crimea. The steamer Indiana, just arrived from New York, and the West-India mail-steamer Thames, are also taken up.

Appointments.

PROVIDENCE permitting I will hold meetings in Oswego, N. Y., commencing Sabbath, Dec. 9th, and in the vicinity of Lorain, where Brn. may appoint, commencing Sabbath, 16th.

J. N. LOUGHBOROUGH.

Bro. L. will be prepared to furnish the friends with our late Tracts. The Brn. in Brookfield, Lincklaen and other places in that vicinity, where there is a prospect of doing good, will do well to secure his labors. They should address him immediately at Oswego. Ed.

PROVIDENCE permitting, we will hold meetings at Johnson, Dec. 9th, and 10th.

A. S. HUTCHINS,
C. W. SPERRY.

Business.

L. CARPENTER:—Where are the papers for J. Tollman, J. Green, J. H. Green, and J. Slawson now sent? In sending money to be credited on our books, and in changing the P. O. address of any one, it is very necessary to state where they have been receiving their papers, as it will save us much time in searching them up.

M. J. BARTLETT:—Where is your paper now sent?

F. WHEELER:—The money is received. Thank you for advancing it. When you order Tracts, please state the number of each kind you want.

J. B. FRISBIE:—We design to bind our Tracts [when four more are completed] in two volumes; those on the Sabbath and Law of God, in one, and those on other subjects in the other. Both will contain about 1000 pages. These volumes neatly and firmly bound can be afforded for \$1. We hope to complete them by the first of March; and will then send you a copy for the money sent.

J. M. STEPHENSON:—Sent you a box of books to Milton by express 23d ult. The money and draft received. Will do as you request. When you order Books, please state the proportion of the kinds desired.

D. P. HALL:—Sent you letters to Meadville. Received draft from F. Hall, Eldorado.

J. J. BOSTWICK:—We will send *Review* to H. T., Bedford, Monroe Co., Mich. Is this correct?

WM. S. INGRAHAM:—We send a box of Books to Elmira, N. Y., for you.

A. LUCE:—The One Hundred Dollars to send Books to Wisconsin are made up. How shall we appropriate your money?

E. TEMPLE:—In giving the address of Sr. D., you did not give the State.

J. R. TOWLE:—When the churches in Vt. are satisfied, I certainly am.

J. BATES:—The draft from Bro. Smith is received.

To those who have sent in money ordering some of both works, the Atonement and the Mortality of man, we have now sent the work on the Atonement and will send the other as soon as completed.

To those who have recently ordered Bro. Loughborough's Tract treating upon the Two-horned Beast, we are sorry to say that the edition is exhausted; but Bro. J. N. Andrews is preparing a work on Rev. xiii and xiv, which we hope will be completed, printed, and ready for delivery in six or eight weeks. If another edition of Bro. Loughborough's work is called for, we will furnish it immediately.

We would say to those who are ordering Bro. Hall's work on Immortality, that it will probably be ready for delivery in four or five weeks. The printers design to keep close to the Author, who is rapidly preparing the work for the press.

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