THE CHRISTIAN'S HOPE.

THE LAW OF GOD.

AN EXAMINATION OF THE TESTIMONY IN BOTH TESTAMENTS.

BY R. W. WAGGONER.

(Continued.)

In our examination thus far we have seen that the law existed before the Jewish dispensation; hence, it could not be peculiar to that dispensation; and second, by the relation we sustain to the promises of God having the law for their basis, or promise, that it comes down unchanged into the present dispensation; and third, there is perfect harmony in the writings of the Old and New Testaments on this subject. We will here place some of their testimony side by side:

OLD TESTAMENT.

Deut. xii, 1. —All the commandments which I shall command thee this day shall ye observe to do, that ye may live.

Ezek. xli, 13. —Four God and keep his commandments, for this is the whole duty of man.

Ps. xix, 7. —The law of the Lord is perfect, converting the soul; the testament of God holy, and just, and good.

Gal. iii, 24. —Our schoolmaster, to bring us unto Christ, that we might be justified through faith.

NEW TESTAMENT.

Rom. vi, 17. —If then ye writ enter into life by keeping the commandments.

Rom. vii, 12. —Wherefore the law is holy, and the commandment holy, and just, and good.

Gal. iii, 24. —Our schoolmaster, to bring us unto Christ, that we might be justified through faith.

Rom. vi, 13. —Therefore the law was introduced, that the statute might be made manifest, and the sin that it did not work might be shown to be sin; and was made sin for us. 

Ex. xx, 15. —I this dispensation, if not entirely "done away."—

But whatever may be urged against the fourth commandment on the ground of its being Jewish, may also be urged against other commandments, our prophecies claim. The Sabbath was "made for man" at creation; it was there at that time; [Gen. ii, 1-3;] its sanctity was declared, and its observance enforced before the other precepts of the law were given. 

In ex. xxxi, 13, the Sabbath is declared to be a sign between God and the children of Israel, that they might know that he was the Lord that sanctified them. An objection has been urged here that this referred to none but the children of Israel, and can have no reference to Christians of Gentile birth. Who, then, are the children of Israel referred to in this scripture? Certainly, not rebellious, unconverted Jews; for they are not sanctified, and, therefore, are not entitled to the sign thereof. Not all the literal descendants of Jacob; for "They are not all Israel which are of Israel." Rom. ii, 28. Neither before the law, so to speak, of Abraham live the children of Abraham? 

Verse 7. Jacob was the first that was called Israel; but he was not called Israel till he was sanctified with God. Gen. xxvii, 28. Then it is evident that they who prevail with God are truly Israel—they are sanctified. Compare Gen. xii, 13; Rom. iv, 9; Gal. iii, 7; Rom. xi, 29. But it must be evident to every one that he, rebellious, "carnal mind," cannot keep the Sabbath "according to the commandment." See Ex. xx, 8; Isa. lviii, 13.

If this sign (the Sabbath) was only given to the Jews, as some claim, then those who live in the present dispensation should not be bound by it, as some do, since they enjoyed one privilege or another in the former dispensations. 

There is a perfect agreement of the Jews and the Christians in the keeping of the Sabbath. The former have generally refused to receive the commandment which God gave to the children of Israel; [Acts v, 21;] but the latter receive it as a sign, as the ancient Jews did, and hold up the commandment as the source of their knowledge of God, and their sanctification.

Ex. xxv, 13. After the passion of our Saviour is forstold in Is. lxx, and through the faithful fulfillment of his promises, [chap. i,] the invitation is given to every one that thirsteth to come, and "notions that know not thee shall run unto thee." [chap. iv, 5;] therefore the Son of God, when he was brought to his holy mountain, and made joyful in his house of prayer, by keeping the Sabbath from the first day of his public ministry, [Matt. xi, 22;] took hold of his covenant, for his house shall be called an house of prayer for all people; [chap. xxxi, 3;] but after their unfaithfulness is reproved, [chap. xxxii,] and their hypocrisy, [chap. viii, 1, 2;] he promises that they shall delight themselves in the Lord, and feed on the heritage of their father Jacob, [Isa. liii,] if they turn away their feet from the Sabbath, from doing their pleasures on his holy day, he of verse 13, 14. Thus the Sabbath is brought down, by the prophets, beyond the first Advent of Christ, and to the coming of the nations to him, in the present dispensation. Christ never broke the Sabbath, though often falsely accused by the Jews, of so doing. And it is well worthy of note, that while the Jews were endeavoring in their efforts to sustain charges against his disciples, no accusation of Sabbath-breaking was made after the crucifixion.

With this testimony compare the evidence for the fifth commandment. There is only one place, [Gen. xvi,] from which even an inference could be drawn that this commandment was known before the Israelites came to Sinai. Here it was given, [Gen. xvi,] and the consequences claim it, not to, or for, the world, but the Jews alone; consequently the measure put forward for its observance must be peculiar to the Jews. And as the objection claims that the Sabbath was only for the Israelites, and their observance of it only to commemorate their deliverance from Egypt; [Ex. xii,] and that Moses does not, in Deut. v, speak of observing the Sabbath as a memorial of that event, God speaks his law for "all the world," [Rom. iii, 23;] and, therefore, does not mention the deliverance from Egypt in the fourth commandment, but the creation of heaven and earth, and the rest and sanctification of the Sabbath, at the end of the first week of time.

But whatever may be urged against the fourth commandment on the ground of its being Jewish, may also be urged against other commandments, our prophecies claim. It was not "made for man" at creation; it was there at that time; [Gen. ii, 1-3;] its sanctity was declared, and its observance enforced before the other precepts of the law were given. [Ex. xxvi.] In ex. xxxvi, 13, it is well pleasing for his righteousness' sake; he shall bid his name forever, and he shall wipe his tears away.

THE ADVENT REVIEW, AND SABBATH HERALD.

"Here is the patience of the saints; here are they that keep the commandments of God and the Faith of Jesus."—

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Idolatry may be manifested in various ways—the first commandment forbids it in general, the second—putting the affairs of the world above the affairs of God. The question then arises, How shall this commandment be stated, in the language of our opponents?—These particular forms of prohibition were well enough for the Jewish dispensation, which they served. But they are altogether unsuitable for the present dispensation. If it is not made to work and worship great images now, that fact must be plainly stated. But the declarations of the Apostles forbid such an idea: he plainly declares that 'covetousness is idolatry,' and we do well not to add more to what is written. It is evident that those who endeavor to prove the abolition of God’s holy Sabbath, cannot from the scriptures, enforce obedience on the part of their children, the Pagans or Gentiles. All the arguments generally used against the fourth commandment may also be urged against the first. Then the first, second, fourth and fifth would meet a like fate at the hands of those who, to avoid the observance of God’s holy day, strike a death blow at his holy law, and endeavor to detract the justice and judgment which are the habitation of his three persons.

Another method of avoiding the fourth precept in God’s law is, to say that it was all the law of Moses; and Christ came and died to abolish it, and that it was shot away at the cross. But I am not aware that discover that Christ either came or died to abolish any law whatever. Would it not be a truly singular fact that God should give a law as a rule whereby men should govern their lives, and then abolish their unfitted to the end for which it was given, that he was obliged to send his Son to die and release us from the obligations to keep it? This was not making God such an one as themselves, in which is disobeying it, and bringing it home, unchangeable as he has declared himself to be, far below our sense of right and justice. But it is found in the New Testament. “God did create us for his sins according to the scriptures.” Sin existed before the Levitical law. It is plain that Christ did not die to abolish any law whatever. It would be as comprehensive as the old one. But it is not possible to imagine such a law, that the Gentile world was ever designed to be under moral restraint? And if the offense was committed, and the New Testament brings to light no new principles of morality, but only needed to be explained that the sinner condemned to death, [Rom. vi, 23,] should not perish, but have everlasting life. John iii, 16.

If the next position of the objector is true, viz., that he came to introduce a new and better law, how are we to remove the complete failure? for no such law is found in the teachings of Christ or his apostles. We will venture the assertion that no new principle of morality is necessary. Then where is the character of that which was promised by the kingdom of heaven? and when we consider that the “law of Moses” was the subject of debate in the Apostolic council, all is plain. See Acts xv, 1-10.

It is plain that Christ did not die to abolish any law; [Matt. v, 19-20] but to redeem us from the transgression of his Father’s law, that the sinner condemned to death, [Rom. vi, 23,] should not perish, but have everlasting life. John iii, 16.

The answer to this question, as an opposer gives it to us, will be, that the part of the New Testament (the fourth precept) was abolished, and the remainder greatly enlarged—that the principle of the first commandment could be discovered in the writings of the apostles. But a closer examination of these writings, in the former disposition, it was fully declared in definite terms: in the present, we must endeavor to trace the principles in the writings of the apostles, who do not make any particular mention of it. An enlargem
holy, because God is holy, and we are to be like him. So the Saviour said: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. v, 48. And this is not an unreasonably high standard, to be applied to those who are associated with God with all the heart. It is an acknowledged law of the human mind that man is assimilated to the object of his worship. If he worships a being of more than the common order, he begins to imitate that being, the character of that being—the more he loves it, the more degraded and depraved he becomes. Witness the heathen nations, who worship monstrous gods, and in whose worship we are to be like his Creator—pure, lovely, holy, and of spotless character, the more worshipful and degrading his worship will be, the more securely will the character of the idol be fixed in his mind. If God were not holy, and we are to be like God, then our worship of him would be like his worship of himself. Every idol must be like its God, and the more it resembles him, the uglier is his likeness. God is a holy being, because God is holy, and we are to be like God.

The character of God is declared in the passages referred to—he is holy; and also in 1 John iv, 8, that he is love. These declarations of the character and the feelings which are prevalent there. Now the idea of obedience to right requires of these commandments, shall be least in the kingdom of heaven. (Not the Jewish church or dispensation.)

Some stress has been laid on the word fulfill, as though in fulfilling the law he abolished, or did it away. But he said he came not to destroy it, and as no one can abolish a moral law, he cannot abolish a law and destroying it. When a law is abolished what further can be done to destroy it more easily? If not, then it must be concluded that we are not under obligation to observe any part of the law that was not plainly re-established, or re-enacted since the crucifixion. We have already shown how fatal that would be to other moral precepts beside the fourth commandment. In Matt. v, 17, the Saviour testifies to the perfect agreement between the law and the Gospel; and, also, in chap. xii, 38, he speaks of the moral law as the word of God. (That is, to hear Paul and Barnabas preach.)

The seventh day of the week is the only weekly Sabbath of God's appointment. My third reason for believing this proposition is, that Christ and his Apostles honored this day; and did not intimate that it would ever cease to be the Sabbath, but the contrary.

1. Christ honored this day.

"And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue, stood up for to read." (See also Mark i, 21.) But he, passing through the midst of them, went his way, and came down to Capernaum, a city of Galilee, and taught them on the Sabbath-days.

2. Acts xvi, 23. "And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the woman which reported these things." (That is, to hear Paul and Barnabas preach.)

44. And the next Sabbath day came he into the synagogue, and sat down.

1. Acts xiii, 14. "But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath-day, and stood up for to read." (See also Mark i, 21.) But he, passing through the midst of them, went his way, and came down to Capernaum, a city of Galilee, and taught them on the Sabbath-days.

2. Acts xiii, 16. "And he was teaching in one of the synagogues on the Sabbath."
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Next in unto them, and three Sabbath-days rea-
sioned with them out of the Scriptures." Acts xviii, 4. "And he (Paul) reasoned in the synagogue every Sabbath, and persuaded the Jews and Greeks alike." Brethren, if you produce one solitary apologetic example of unnecessary labor performed on the seventh day, I will at once give up the argument in your favor.

3. Neither Christ nor his Apostles intimated that the seventh day would cease to be the Sabbath.

The being a negative assertion, I am not bound to prove it, of course. If you assert that they did, I demand the proof of it.

4. Christ very plainly intimated the contrary. Matthew xix, 3: "If thou also wilt enter into life, follow me.

The "flight" here spoken of was to take place about the time of the destruction of Jerusalem; and the Saviour admonishes his disciples to pray that it might not happen on the Sabbath-day. Now, if he knew that the Sabbath-day would be changed into the "Lord's day," forty years before the event he had just alluded to, why did he speak of it as a thing that would be then in existence? Many are the efforts that have been made to enforce the force of the argument from this text; but they are all unavailing.

Matt. v, 17, 19. "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till time shall be no more.

Blessed be God! It is a light thing to be judged by men's judgment. But I confess that sometimes, my blood runs cold, when I think of this solemn declaration of the Saviour, as recorded in John xiii, 48. "He that receiveth me receiveth me that sent me." And I cannot help it; but I call heaven and earth to witness, that, in regard to every portion of this book, my pages are henceforth clear. On your own Bibles, will rest the responsibility of rejecting these solemn words of Christ. And you who are ministers—how will you answer for the want of those lamb's of Christ's fold, whom you are leading into strange pastures?

If you are determined to go on, appropriating the seventh day or Sabbath to things that are contrary to the law, you have no more claim to call yourselves "Baptists," than any other sect. The "flight" here spoken of was to take place about the time of the destruction of Jerusalem; and the Saviour admonishes his disciples to pray that it might not happen on the Sabbath-day. Now, if he knew that the Sabbath-day would be changed into the "Lord's day," forty years before the event he had just alluded to, why did he speak of it as a thing that would be then in existence? Many are the efforts that have been made to enforce the force of the argument from this text; but they are all unavailing.

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The arguments in favor of the 70 weeks being the first 490 years of the 2300, and that they commenced with the unanswerable evidence that the year 457 B.C. was the first of the 2300 prophetic days in 1444. Christ did not come as expected; but this does not prove that the days did not take place. The cleansing of the Sanctuary is the event to occur at the end of the 70 weeks, and not the Second Advent, but an event preceding it.

The following is from a leaf entitled, "The Seventy Weeks," by J. W. Morison.

EASTERN TOUR.

New Haven Conference. This meeting was held in the school-house near Bro. E. Everts. As the weather was cold and stormy, but few of the brethren present. The company present, however, was not small; about as many as could be entertained, and seated in the small school-house. The meeting at first moved quite heavily; but near the close the brethren were united in singing "The Word was spoken with freedom. Our last meeting was indeed a precious season. The subject of going home, to the saints' eternal homes, was dwelt upon by many of the many who spoke of their joys and their hopes. The meeting closed at half past eight in the evening, and the brethren went into Bro. Everts' house to consider some church matters; but two repenting, weeping sinners followed us. They gave us a chance to speak, then prayed for them; and they prayed for themselves.

Again the Spirit of God was poured out upon us, and the brethren continued to speak and rejoice till about 11 o'clock. We then had a meeting of two hours, in which time the wants of the church were considered. And it was decided that there were those present that should be ordained to the work of the Gospel ministry, and that there were those (not present) who professed to teach the present truth, who were not worthy of the confidence of the church, as teachers. At 1 o'clock at night we adjourned to 8 o'clock in the morning, when the subject of ordination was again taken up. And it was the unanimous expression of all present that our dear Bro. J. N. Andrews, Bro. S. Hart, and Bro. O. W. Sperry, should be set apart to do the work of the ministry (that they might feel free to administer the ordinances of the church of God) by prayer and the laying on of hands. And as Bro. Joseph Baker and the writer performed the solemn duties, the Holy Ghost came down upon them. They bowed before God, weupt together, also rejoiced.

It was then decided that the cause in Vermont required that other brethren in different parts of the State, who labor more or less publicly, should also be marked by the laying on of hands, that they might administer the ordinances of the Gospel. It was the unanimous expression of all present, that Bro. E. P. Butler of Waterbury, Elton Everts of New Haven, and Josiah Hart of Northfield, should thus be set apart. And while engaged in this most solemn duty, the presence of the Lord was indeed manifested. We never witnessed a more melting, precious season.

The very atmosphere around us seemed sweeter than heaven. How cheering to the Christian to know that his honest endeavors to do his duty are owned and blessed of God! The brethren felt it their duty to express their opinion relative to Ezra Eastman and J. R. Tows, who profess to observe the Sabbath, and teach the present truth. All were agreed in expressing their disapprobation of their past course, and said they had traveled among the brethren; and that they do not consider them proper persons to teach the present truth. And while they traveled from place to place...
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THE TWO-HORNED BEAST.

BY N. HEAD.

"And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as it were a man. And he carried a sword with the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Rev. xii, 11, 12.

After what time is he even coming up? In this prophecy, John tells us that he saw a beast coming up out of the earth, that caused the earth and them which dwelt therein to worship the first beast. When does he, the two-horned beast, cause them to worship the first beast? Evidently, after the first beast is wounded, and his deadly wound healed; as the last clause of verse 12, says, "And causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Rev. xii, 11, 12.

We will for convenience, term this the blasphemous beast, as it is called. It is our object in this article, more particularly, to ascertain from the symbols of this prophecy, which one of the seven heads of this blasphemous beast was made dead. Because after it had been wounded, the two-horned beast comes up. And is it after the wound is given, that the image to the first beast comes up. Rev. xiii, 14.

We have no means in this chapter by which to tell which head was made dead; because the heads of this beast are not explained here. We are not told here what these heads symbolize. We shall therefore, be obliged to find an explanation somewhere else. Verse 2, says, "And the dragon gave him power, and his seat, and great authority." But when he did it, we cannot tell by this symbol alone. Whether he gave it to his fourth, fifth, sixth, or seventh head, we are not told. We do not know from the symbols of this prophecy, which one of the seven heads of this blasphemous beast was made dead. Because after it had been wounded, the two-horned beast comes up. And is it after the wound is given, that the image to the first beast comes up. Rev. xiii, 14.

The dragon is also given as having seven heads. But we are not told here what they represent. Therefore we cannot tell by him alone when he gives his power to the beast. We find in chapter xviii, the symbol of another beast, scarlet-colored, on which the woman sitteth, having seven heads and ten horns. Just the same number of heads and horns that the dragon and the blasphemous beast have each. And we conclude they represent the same on these two symbols first noticed, that is, the heads of the two is, as would appear here, that as the dragon was in existence when Christ was born, wishing to destroy him, we conclude he commenced with the rise of the Roman kingdom; or at least, the seven heads did. And it is understood he symbolizes Rome in pagan form, or the civil power and their pagan religion united, he, of course, bears rule until he gives up his form of religion; and then he gives his seat to the blasphemous beast. It will also be understood that this scarlet beast commences with the rise of the Roman kingdom.

Now for an explanation of the seven heads of the scarlet beast. The angel says, "The seven heads are seven mountains on which the woman sitteth, and they [Whiting's Translation] are seven kings: five are fallen, and one is, and the other is not yet come." Rev. xvii, 9, 10. How shall we understand the seven heads which the angel says are seven mountains? Can they be literal mountains? The angel said, five had fallen. Had five literal mountains fallen on which Rome stood? If so, there was a mountain to come up after John had his vision: the seventh. Again: Could a literal mountain be wounded to death by a sword? Not one for a mountain of literal mountains. They are called seven kings also. Therefore the seven mountains and the seven kings, are of the same character as the seven heads, symbolizing the seven different and successive forms of government in the Roman kingdom. As we have said, what the heads are given to represent, we will now with the heads of the scarlet beast, try to ascertain which head of the blasphemous beast received power of the dragon.

The following is the order of the heads of these symbols in the past when John had his vision. Did the dragon give his power to the fifth head, when he had his vision? It is said he did not; as we shall find in in the sixth head.

1. Five are fallen.
2. And one is. 3. And the other is not yet come.

1. Of the five that are fallen. We learn that five had fallen before John had his vision, as the angel says, he gives up his power; and let us imagine it is the beast symbolized from the symbol of the scarlet beast, five from the dragon, also five from the blasphemous beast. Then the rule of five heads of these symbols was in the past when John had his vision. Did the dragon give up his power to the fifth head when he had his vision? It is said he did not; as we shall find in the sixth head.

2. Of the head that was, when John talked with the angel. If the fifth had fallen from all these symbols, the one that the angel said then was, must be the sixth, and that one, the sixth of the dragon, was the head of government, Imperial Pagan Rome, that sought to devour the man-child as soon as it was born: it being the dragon, or Pagan Rome, which put Christ to death; and his sixth head as we have shown by the head that then was, in John's day, on the scarlet beast, and also on the dragon, proves that when the fifth head of the dragon fell, he did not then give his power to the beast; because there was no change of religion in the sixth, from (that of the fifth: from Pagan Rome, to paganism). We doubt not that John could say when he was put into the chaldron of boiling oil, the dragon had not given his power up, even then, in his day; and certainly not at the end of the fifth.

The fifth, gave his power to the sixth. Now as the sixth existed in John's day, that was Imperial Pagan Rome, as we know. He had given up his power then; but how shall we find it if the sixth falls. It will be seen that when the seventh head of the scarlet beast came, the sixth had fallen.

3. And the other is not yet come. Why? Because the sixth was then ruling, and continued his rule through John's day; and after him more than four hundred years. After that the other, the seventh, came. We will now imagine the sixth head taken from our symbols, the two heads, and also the dragon himself as a symbol of religion here in the Roman kingdom as we shall of the form of ruling! We shall. It is very well known, that when the form of rule which was in John's time, the sixth head, was changed, pagan religion ceased. Therefore the ending of the rule of the sixth, the head of the dragon, is the time when he gave his power to the beast. At that time he gave up his kind of religion, idolatry, and the beast gets the power, and sets up his religion. The sixth head of the dragon gave his power and seat to the seventh head; the blasphemous beast. The fifth and sixth heads of the beast had no power; they were dead heads we may say; as his seventh was, after it was made so by the sword. So also we conclude, as the sixth head of the dragon gave his power, seat, and great authority to the seventh, and also to the beast, that the scarlet beast was to be considered dead, not having the power. Then it was on
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A WORD FOR THE SABBATH.

CHAPTER III.

THE SABBATH A MEMORIAL.

That math, on earth and fading things below,
Might not his firm affections all bewil
That he might not, buried in worldly care,
Forgot who made the earth and sea and air,
Till all their vision shall perverted be,
That he might not, buried in worldly care.
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caught up together with them in the clouds, to meet with the Lord in the air; and so shall we ever be with the Lord. 1 Thess. iv. 17. 18.

These passages show positively that the Lord, when he comes again, will not meet his resurrected or living saints on the earth. Neither can it be shown in the Bible, in my opinion, that our Lord will come at this time upon any lesser earth than the clouds in heaven. Acts ix. 8-11. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Matt. xxvii. 30.

And they shall see the Son of man coming in the clouds of heaven with power and great glory." Rev. xiv. 14. "And I looked, and beheld a white cloud, and upon the cloud one sat like unto the Son of man."

Under the third angel’s message, [Rev. xiv, 12.] is the patience of the saints, and they that keep the commandments of God, and wait for his patience. Rev. xxi. 12. And behold I come quickly, and my reward is with me to give every man according as his work shall be.

Verse 14. Blessed are they that do (or keep) his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. The new Jerusalem. In that city is the dwelling of God and the Lamb; and the nations shall walk by the light of it, and the glory of God shall illuminate it. The gates shall always be open, and no one need wait to get in. The gates are opened, not to be closed. "The gates of the city shall never be shut by day; for there shall be no night there."

And the Lord God will wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. Rev. xxi. 4.

And I John saw the Holy City, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. Rev. xxi. 2.

The things of earth are fading and fleeting—they are transitory in their nature; therefore we should not set our heart upon them, lest they bring a snare upon us. Rev. xxi. 7. "Blessed are the dead who are written in the book of life of the Lamb, to take their places among the first-fruits of the dead, when he comes again, will not meet his resurrected or living saints on the earth; neither can it be shown in the Bible, in my opinion, that our Lord will come at this time upon any lesser earth than the clouds in heaven. Acts ix. 8-11. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Matt. xxvii. 30.

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THE REVIEW AND HERALD.

New Works.

The State of the Times — This is a book for the public use. The people are by the approach of the day of the Lord are presented. The signs in the sun and stars shall foreshow that Christ is at the door. The gospel of the kingdom of heaven shall be preached in all the world. There shall be signs in the earth, and in the seas, and in the winds. The signs shall be understood and fulfilled. The signs are the day of the Lord. The signs are the day of the Lord. The signs are the day of the Lord. The signs are the day of the Lord. The signs are the day of the Lord. The signs are the day of the Lord.

The Sabbath, by Elihu — This is a tract of 16 pages. Price 15 cents per hundred, or single copy 5 cents. It is an excellent little work. The signs in the earth, and in the seas, and in the winds are presented. The signs are the day of the Lord. The signs are the day of the Lord. The signs are the day of the Lord. The signs are the day of the Lord.

The Youth's Instructor, Vol. II, No. 1, will probably be out by the end of the year. The design is to put the young friends on the path of the Lord's promises. If this tract, with others, may be sent to the worthy, original, or selected one will be very acceptable.

We have a few hundred of the Signs of the Times neatly bound, at 20 cents a copy.

Appointments.

Providence permitting, I will hold meetings as follows: Lynds, N. Y., Nov. 17th; Washington, N. T., Nov. 19th; and Milton, Q., May appoint, Nov. 26th and 27th. I design spending three or four weeks in Ohio, and would be glad to spend the 25th and 26th in some place.

J. N. Loganberry.

Patriotic meetings, I will meet with the brethren at New Shoreham, R. I., Sabbath and First-day, Nov. 26th and 27th. Bro. Steadman and others will please circulate the appointment. Also, at Dartmouth, Mass., where Bro. Rall and others may appoint, Dec. 3rd and 4th.

Frederick Wexler.

Bros. A. H. B. and S. A. H. intend to labor in the State of New York the coming Winter. These leading brethren will labor amongst them in Rochester, N. Y. We hope to be able to visit the brethren in different places in New York, and hope to see the cause move forward more rapidly in this State.

To Correspondents.

J. B. MAURY — Too bad, he got the State in giving Brethren. Write to him, and ask for the State. We will give the Review.

H. W. Lane — We sent the book to him, to order.

Baylor, S. B. and McNeal — We sent the Chart to them.

Bros. Gideon and others — We have all the help in the office and in our family that we need.

The Post Office address of Bro. B. W. Rhode is, for the present, in Hubbard's Directory, Peoria, Ill., No. 2.

Letters.


Receipts.


$150. Behind on the Review.

Patriotic Society.

The Safety and Twenty-three Hundred Days—60 pages — price 1 cent—postage 1 cent.


A Refutation of the Claims of Sunday Keeping to Divine Authority; also, a lengthy extract from the History of the Sabbath—30 pages — price 1 cent.

The Sabbath by "Elihu"—16 pages — price 1 cent—postage 1 cent.


Signs of the Times—124 pages — price 8 cents—postage 1 cent.

Our collection of Advent and Sabbath Hymns, with the Supplement bound with it—144 pages—price 30 cents—postage 1 cent.

Time and Prophecy — A Poem—120 pages, well bound—price 3 cents—postage 1 cent.

The Chart—A Pictorial Illustration of the Visions of Daniel and John and their Chronology—price 82 cents. It can be had in the office of the Review, at 30 cents, or for 10 cents in the post-office.

Agents.

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