

# 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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### THE REVIEW AND HERALD

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#### SWEET TO LIVE BY FAITH.

Oh it is sweet to live by faith,  
To cast my burdens on the Lord;  
Calmly to trust what Jesus saith,  
And rest securely on his Word.

To find a refuge in his heart  
From every deep, corroding care;  
And thus to feel that peaceful rest,  
Which Zion's trusting children share.

To look beyond this vale of tears,  
And see my home prepared above;  
Give to the winds my doubts and fears,  
And trust a precious Saviour's love.

To trust him in the darkest hour,  
When clouds obscure his smiling face;  
Thus triumph o'er the tempter's power,  
Strengthened by all-sufficient grace.

Oh! these are drops of sacred bliss,  
Which e'en in Achor's vale are given;  
But the full streams of happiness  
Can be enjoyed alone in heaven.

#### THIRD ANGEL'S MESSAGE NOT IN THE AGE TO COME.

REVIEW OF O. R. L. CROSIER ON REV. XIV, 1-13.

A SERIES of articles from the pen of "C." in the *Harbinger* for a few weeks past, seems to demand a brief notice. The writer attempts to show that Rev. xiv, 1-13, is but one view or vision, beginning with the reign of the Lamb on mount Zion, and extending forward for a space, in the Millennial state. He also proceeds to show that the proclamation of the everlasting gospel, is made *after* the end of the present age or dispensation; and the second angel's message, or proclamation, "Babylon is fallen, come out of her, my people," [Rev. xiv, 8; xviii, 2-4,] is given *after* the saints have been caught up to meet their Lord in the air, and have actually begun to reign with him in his kingdom; the third proclamation follows, containing a most solemn warning against the worship of the Beast and his Image, and refers directly to the period when the Two-horned Beast shall require on pain of death, that men shall worship the Beast and his Image and receive his mark. Compare Rev. xiv, 9-11, with xii, 14-17. The penalty of this worship is given in language of solemn and fearful import. They "shall drink the wine of the wrath of God," and they "shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." The torment with fire and brimstone is explained in Rev. xxi, 8; xx, 9, 10. The wrath of God threatened by the third angel is filled up in the seven last plagues, [Rev. xv, 1,] which are certainly future when the Third Angel's Message is given. For further proof on this point, notice the fact that the first plague is poured out on the very class which the Third An-

gel threatens. Rev. xvi, 2; xiv, 9, 10. The everlasting gospel preached *after* the end! Matt. xxiv, 15. The people of God in Babylon *after* they have been caught up to meet the Lord in the air, to be forever with him! 1 Thess. iv, 16, 17; Rev. xviii, 2-4. The triumph of the Beast and his Image, and the pouring out of the seven last plagues in the Millennial state! Rev. xx, 1-4. The absurdity of this view, it might be supposed, would be its own refutation. But we notice in this place one fact which directly refutes this view. A comparison of Rev. xiv, 9-11; xv, 1; xvi, 2, shows clearly that the Third Angel's proclamation precedes the seven last plagues. Now mark! *At least six of the plagues precede the coming of Jesus.* Rev. xvi, 12-15.

The reasons offered to substantiate this application, are in substance these: 1. Rev. xiv, 1-13, is one connected vision; hence, the three messages are not heard until the commencement of Christ's reign on mount Zion. 2. The theory which would locate any of these messages in the past, makes Zion, Babylon, the penalty of worshipping the Beast, the one like the Son of Man, mean something different from the plain import of the language. 3. The third reason is found in the fitness of the application of these messages to the events of the future.

1. Let us weigh these reasons in the light of scripture testimony. We inquire then, is Rev. xiv, 1-13, one connected view? If we do not mistake greatly, the sixth verse introduces a new vision or view. The language is this: "And I saw another angel fly in the midst of heaven." That this language is repeatedly used in the book of Revelation to introduce a new view is evident to all who will examine a few passages. "And I saw another mighty angel come down from heaven." Rev. x, 1. "And I saw another sign in heaven." Chap. xv, 1. "And I saw heaven opened." Chap. xix, 11. "And I saw an angel standing in the sun." Verse 17. "And I saw the Beast and the kings of the earth." Verse 19. "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand." Chap. xx, 1. "And I saw a great white throne and him that sat on it." Chap. xx, 11. "And I saw a new heaven and a new earth." Chap. xxi, 1. These quotations show that the expression, "And I saw," is repeatedly used by the beloved disciple in recording a new view. The argument, therefore, that Rev. xiv, 1-13, is one connected view, rests not on proof, but on assertion. The arguments adduced to prove that Christ's reign on mount Zion is future, we do not call in question. None of us believe that that reign is in the past. Relative to Mount Zion itself, we offer one text from the New Testament which C. overlooks. "But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem." Heb. xii, 22. The 144,000, who were shown to John upon mount Zion, were shown to him in the seventh chapter, whilst in the present state. Just before the four winds were loosed, an angel was commissioned to seal the servants of God. When this work was accomplished, 144,000 were found to be sealed. This company, therefore, comprises the servants of God at a certain period. That period, as shown by the connection, is not the days of the first Advent, but the days of the second. See Rev. vi-viii.

2. We do not admit the truth of the charge contained in the second reason. We believe that Zion is real, and literal, and intimately connected with the heavenly Jerusalem. Heb. xii, 22. As expressed by Macknight's version, we believe that

we "shall come to mount Zion, and to the city of the living God, the heavenly Jerusalem." We believe in Babylon, and its fall, as described in Rev. xviii. "The penalty of the Beast-worshippers," which is the seven last plagues, and a part in the lake of fire, we believe to be real, literal and dreadful. The one like the Son of man is Jesus. Rev. ii, 3-18.

3. The fitness of the application of these messages to the future, next claims our attention. The first view presented in this application is this: The proclamation of the everlasting gospel "to every nation and kindred and tongue and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come," is located *after* the end of the present, and in a future dispensation! The gospel which was committed to the apostles, was to be preached "in all the world," to "all nations," and then the end should come. Mark xvi; Matt. xxviii. The preaching of the gospel was committed to Paul in common with the other apostles; [1 Tim. i, 11, 12; ii, 7,] and we hear him preaching that God "now commandeth all men everywhere to repent: BECAUSE he hath appointed a day in the which he will judge the world in righteousness." Acts xvii, 31. The gospel committed to Paul extended no further than to "the end." "A gospel" that should be preached in the "day in the which God should judge the world by Jesus Christ," is "another gospel" than that preached by Paul, "and one that has no Saviour in it." We would seriously, yet kindly, inquire whether the language of Paul is not strictly applicable in this case: "But though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed." Gal. i, 8.

It is evident, however, that the proclamation of the first angel, pertains to the last great work of salvation, the finishing of the proclamation of the gospel of Jesus. In other words, it evidently synchronizes with what Christ terms "this gospel of the kingdom," which was to be preached in all the world for a witness, and then the end should come. That this proclamation of the coming kingdom, and that the hour of God's judgment is come, has been made through the world, is a fact well established. It rests upon the most weighty testimony: viz, the prophetic history of the world; [Dan. ii, vii, viii; Matt. xxiv; Rev. vi, viii, ix, xi;] the prophetic periods, [Dan. vii, xii; Rev. ix, xiii;] and the signs of the times, [Matt. xxiv; Luke xxi; 2 Tim. iii.] It has been attended in the most wonderful manner by the power of the Holy Spirit. We would rather by far be joined with those Pharisees and Lawyers who rejected the counsel of God against themselves, not being baptized of John, than to be with those who have rejected this solemn proclamation.

Nor does the quotation from Isaiah [chap. lii, 7] avail much for C. If the apostle Paul is correct in his application of this text, it is evident that the proclamation of "the glad tidings of good things" is made in the present dispensation and not after the gospel shall have ended. Read Rom. x, 11-17, and answer, does not this portion of scripture apply to the preaching of the gospel in the present dispensation?

The Second Angel's Message is next applied. Babylon is the literal city of Rome. The seven heads of the Beast on which the woman, or Babylon, sits, are the seven mountains on which Rome is built. The fall of Babylon is the overthrow, or burning of

Rome. Such, in a few words, is the "literal" position of C.

The reason offered to prove that Babylon is a literal city, is this: The angel in his application of the woman, styles her a city; and (to express his idea in words) the explanation of a symbol is never given in symbols, but is always literal. That this is not a universal rule, is evident from Rev. xi, 3, 4. The two witnesses are there explained to be "the two olive trees, and the two candlesticks;" which explanation cannot be understood literally. The meaning is transferred to other symbols, which symbols are elsewhere clearly explained. Jer. xi, 16, 17; Rom. xi, 17-25; Rev. i, 20. So in this case. When the angel tells John that "the woman is that great city which reigneth over the kings of the earth," we understand him to refer to that same "great city," which an angel had just before pointed out to John. Rev. xi, 8-13. In the street of this great city the witnesses were to lie three years and a half. And in verse 13 we read, that a tenth part of the city fell. This event is included in the second woe. No one, it is believed, applies the great city in Rev. xi, to Rome, or to any other literal city. We will notice this point again.

The seven heads are seven mountains. This explanation, according to C, must be literal; that is, the heads of the Beast are seven mountains of earth! If so, they are quite unlike the four heads of the Leopard, [Dan. vii.] which denoted the four kingdoms into which Grecia was divided. Nor does this view make very good sense when applied to Rev. xii. "I saw one of his heads," says John, "as it were, wounded to death; (margin, slain); and his deadly wound was healed." Can any one tell how, or when, one of the seven hills of Rome received a deadly wound by the sword? And how, and when, was that mountain healed? There is literality about this to be sure: it is literally an absurdity. The version of Prof. Whiting, however, makes this subject entirely plain. "The seven heads are the seven mountains, and they (the seven mountains) are seven kings." Thus the angel gives a double explanation to the symbol used. It is easy to understand how one of the seven kings or kingdoms could receive a deadly wound.

This view demonstrates the fact that a literal city was not intended by the angel; for a literal city cannot sit upon symbolic mountains. A woman being the acknowledged symbol of the church, [Rev. xii; Eph. v, 22-32; 2 Cor. xi, 2; Jer. vi, 2,] and the church being compared, by Christ, to a city, [Matt. v, 14,] we understand the woman seated upon the Beast, to denote the corrupt church united to the civil power.

The fall of Babylon, C. explains to be the destruction of Rome. This fact is to be "announced by the second angel throughout the earth." A voice from heaven [see Rev. xviii, 2-4] follows this announcement, saying, "Come out of her my people." We would inquire with all candor, how the people of God can be called out of Rome after it has been destroyed? And how they can escape the plagues that were to come on Rome, by coming out of her, after she has been destroyed? Verse 4. And how comes it that the people of God are in Rome after they have been caught up to meet the Lord in the air to be forever with him? But perhaps C. will vary his application of the term Babylon, and make it include the Papal church; so that when Rome shall have been burnt, after the Advent, there shall be a great call to come out of the Papal church. But Papacy and its kindred abominations are to be destroyed by the brightness of Christ's coming. 2 Thess. i, 7-10; ii, 7, 8.

How much more natural is the plain account of Babylon's fall in Rev. xviii. After the fall of Babylon she becomes the hold of foul spirits, and a cage of unclean and hateful birds. This shows that it is not her destruction, but that it is a moral fall, and denotes her rejection and perfect apostasy. The people of God are then called upon to flee out of her, lest they receive of her plagues, and be overwhelmed in her destruction. Who, that will compare the corrupt bodies described in 2 Tim. iii, and in Rev. xviii, can doubt their identity? And how evident it is that we now stand where but a brief space inter-

venes between us and the pouring out of Babylon's plagues.

The writer next proceeds to notice the Third Angel. He presents no arguments to show that this applies to the future, but in view of what he has already said, treats it as an established fact. Let us examine the propriety of this application. That the solemn warning against the worship of the Beast and his Image, and the reception of the mark, refers to the period when men will be required to do these things, on pain of death, cannot be doubted by those who will take pains to compare Rev. xiv, 9-11; xiii, 14-17. What a period must "the times of restitution" be, if such a scene as that described in Rev. xiii, 14-17, is to be realized in it! How much more befitting is such a scene, for that time of trouble such as never was! But by turning to Rev. xx, 1-6, it will be seen that the period of triumph to the Beast and his Image, and the reception of the mark, precedes, but is not cotemporary with, the reign of the saints. See also Rev. xv, 2. The penalty of this worship is too clearly described in the book of Revelation to be doubted, or set aside. The wrath of God is described in Rev. xv, 1. The torment with fire and brimstone is described in Rev. xxi, 8.

The language of verse 12, "*Here is the patience of the saints; here are they that keep the Commandments of God and the Faith of Jesus,*" entirely overthrows the application of these messages to the period when the saints shall have received their reward. The saints are in their patience at the close of the Third Angel's Proclamation. "Ye have need of patience," says Paul, "that after ye have done the will of God, ye might receive the promise." Heb. x, 35-39. "In your patience," says Christ, "possess ye your souls." Luke xxi, 19. "Be patient therefore, brethren, unto the coming of the Lord." James v, 7. Can any one believe that the saints will have to possess their souls in patience, in the kingdom of God? or that they will "have need of patience," after they shall have received the promise? [1 John ii, 25,] or that they will be required to exercise patience after the coming of the Lord? Yet if C. be correct in his application, this period of the saints' patience refers to the future period of their reign with Christ! Rev. xx.

"Here are they they that keep the Commandments of God and the Faith of Jesus." How evident it is that this refers to the period when the remnant, (on whom the dragon is yet to make war,) are keeping the Commandments of God, and the Faith of Jesus; [Rev. xii, 17,] and not to the period when those who keep them shall have entered in through the gates into the City. Rev. xxii, 14. Or to the period when the saints are living by faith, [Heb. x, 38, 39,] and not to the period when they shall have received "the end of their faith the salvation of their souls." 1 Pet. i, 9. And we would here inquire, whether this company is composed of those who do and teach the Commandments, or of those who break them, and "teach men so?" Matt. v, 18-19.

But verse 13, which pronounces a blessing on the "dead which die in the Lord from henceforth," contains a testimony that cannot be evaded. It shows that this vision relates to a period prior to the first resurrection. Rev. xx, 4-6. No one, it is believed, who credits the word of God, expects that the saints will die after they have put on immortality, which event occurs at the last trumpet. 1 Cor. xv, 51-56. C. perceives that this is fatal to his theory, and attempts to evade it, by saying that this is not a part of the vision, but an unconnected sentence, "a declaration of a great and glorious truth." His whole theory rests upon the position that Rev. xiv, 1-13, is but one connected view, and this assumption he is now obliged to abandon.

We cannot forbear an expression of sorrow and regret that such arguments as these should be brought to oppose the truth. Not only do they show a disposition to break down those prophecies which describe the Advent movement, but even the hope of the church, immortality, the kingdom, deliverance from persecution, and the recompense of the reward—all, all are dissipated into thin air. Or rather, instead of having those who have gotten the victory over the Beast and his Image live and reign with Christ a

thousand years, they are, after the coming of Christ, still in Babylon, exposed to the wrath of the Beast and his Image, still in the period of their patience, and yet liable to the grasp of death! Well is it for the church of Christ that her hope is laid up in heaven, [Col. i, 5,] and that it is not in the keeping of frail men. We hope for the things promised—the kingdom of God, the first resurrection, immortality, to reign with Christ a thousand years in triumph over the Beast and his Image! And the things for which we hope, we are also waiting for with patience. God grant that our hope may be like an anchor to the soul, and that by it, having laid hold on the reality, we may hold it fast till Christ our Life shall appear.

J. N. A.

#### Discoveries of the Last Half Century.

THERE has been no period since the commencement of the world, in which so many important discoveries, tending to the benefit of mankind, were made, as in the last half century. Some of the most wonderful results of human intellect have been witnessed in the last fifty years. Some of the grandest conceptions of genius have been perfected. It is remarkable how the mind of the world has run into scientific investigation, and what achievements it has effected in that short period.

Before the year 1800 there was not a single steamboat in existence, and the application of steam to machinery was unknown. Fulton launched the first steamboat in 1807—now there are 3,000 steamboats traversing the waters of America, and the time saved in travel is equal to 70 per cent. The rivers of nearly every country in the world are traversed by steamboats.

In 1800 there was not a single railroad in the world. In the United States alone there are now 8,797 miles of railroad, costing \$286,000,000 to build, and 22,000 miles of railroad in England and America. The locomotive will now travel in as many hours, a distance which in 1800 required as many days to accomplish.

In 1800 it took two weeks to convey intelligence between Philadelphia and New Orleans—now it can be accomplished in as many minutes by the electric telegraph, which only had its beginning in 1843.

Voltaism was discovered in March, 1800. The electro-magnet in 1821. Electrotyping was discovered only a few years ago.

Hoe's printing press, capable of printing 10,000 copies an hour, is a very recent discovery, but of a most important character.

Gas light was unknown in 1800; now every city and town of any pretense are lighted with it, and we have the announcement of a still greater discovery, by which light, heat, motive power, may all be produced from water, with scarcely any cost.

Daguerre communicated to the world his beautiful invention in 1839.

Gun-cotton and chloroform are discoveries but a few years old.

Astronomy has added a number of new planets to the solar system.

Agricultural chemistry has enlarged the domain of knowledge in that important branch of scientific research, and mechanics have increased the production, and the means of accomplishing an amount of labor, which far transcends the ability of united manual efforts to accomplish. The triumphs achieved in this branch of discovery and invention are enough to mark the last half century, as that which has most contributed to augment personal comforts, enlarge the enjoyments, and augment the blessings of man.

What will the next half century accomplish? We may look for still grander discoveries; for intellect of man is awake, exploring every mine of knowledge, and searching for useful information in every department of art and industry.—*Phil. Ledg.*

#### Popery Losing its Hold.

No intelligent observer of the times can have failed to notice the remarkable fact of the evident decay of the power of Popery in its strong holds. With the recent movements in Spain our readers are familiar. The confiscating of the overgrown ecclesi-

astical estates, the open denunciation of the arrogant priesthood, the avowal of Protestantism in the discussions of the public councils, are sufficiently significant. The almost outright rebellion of the Austrians against the disgraceful Concordat; the general restlessness of Italy, and the well understood readiness of the people to throw off their shackles—these contemporaneous as they are, are portents to the mother of abominations, that her sceptre is ere long to depart from her. In France, too, notwithstanding the harassments to which the Protestants are still subjected, and notwithstanding the cajolery between Napoleon and the Pope, it is evident that there is a leaven working, which sooner or later will diffuse itself with power, to the ultimate spiritual enfranchisement of the Gallican people. The following, from the French correspondent of the *Christian Times*, is an indication of the spirit which is abroad. The priests are losing their power. The spell is at last broken.

"We believe that our meetings will show a fair increase in the Protestant population of France this year—an increase quiet, but sure. Do what they will, the efforts of the priests of Rome counteract their own cause. Take the following example as one of hundreds: In the Haute Saone, Pastor Parrot, at Vesoul, has opened a new place of worship at Jussey. In order to obtain funds to build a church at Vesoul, he made an excursion into a neighboring department, the Haute Marne, as far as Bourbonne les-Baines, where he was called upon to bury a Protestant lady. The day previous to the funeral, the priest thundered from his pulpit against the Protestants, and forbade any of his parishioners to follow the remains to the grave. Vain words! Roman Catholic ladies held the corners of the pall, and, around the tomb one hundred and fifty persons listened seriously to the words of everlasting life.

"The churches which are still closed to the longing, thirsting hearers, in different parts, are not a cause of discouragement. We hear from Franvillers, one of these, near Amiens, that the Protestants there are full of confidence and firmness. Not one deserter among them. Meetings continue there; two new families have left the ranks of Rome to join the Evangelical Church. Two young persons, formerly singers at the priest's mass, have, after following a course of instruction from the pastor, joined the Protestant Church; while an aged man died in the peace of the Saviour, having been called out of his darkness at the eleventh hour."

#### Grow in Grace. 2 Pet. iii, 18.

Ye therefore, beloved, seeing ye know these things before, (what things? why, that there are some who wrest the scriptures unto their own destruction) beware, lest ye also being led away with the error of the wicked, fall from your own steadfastness. 2 Pet. iii, 17. This epistle of Peter seems to be addressed to that portion of the church that should be living in the last days when that class of individuals should be manifested designated by the apostle as scoffers walking after their own lusts, saying Where is the promise of his coming, for since the fathers fell asleep all things continue as they were from the beginning of the creation. These scriptures that prove beyond a doubt that Christ is soon coming in the clouds of heaven to raise the righteous dead and to change the righteous living, 1 Thess. iv, 13—18, 1 Cor. xv, 51—56, and take them with him to his Father's house in heaven, that where he is they may be also, John xiv, 1—3, are wrested from their proper meaning by those scoffers, as are also other scriptures.

But this, says the apostle, they do unto their own destruction. Then follows the apostle's warning: Ye, therefore beloved, seeing ye know these things before, beware lest ye also being led away with the error of the wicked fall from your own steadfastness. In close connection with this warning against the scoffers and wretchers of the Scriptures is a command to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Mark the manner in which Peter enjoins this command upon the followers of our Lord: he has just been discoursing upon the day of the Lord, in

which the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. In the verses preceding he has given us among the signs that should usher in this dreadful day of the Lord, That there should come in these last days scoffers walking after their own lusts, and saying where is the promise of his coming?

This scripture is fulfilled. The land is filled with scoffers. But says one, were there not always those that would scoff at the religion of Jesus? Yes; but the apostle tells us that these scoffers were to be manifested in the last days; and as there can be no days later than the last days we think that these signs apply exclusively to these days, from the fact that these scoffers scoff at the coming of Christ, saying Where is the promise of his coming?

It is not at all likely that people would scoff at the coming of Christ if there was no one preaching that he was coming. But the coming of Christ has been preached publicly before the world since A. D. 1831, by Wm. Miller and his coadjutors. They believed and preached that Christ was coming in 1844, but they were disappointed in their expectations; and this disappointment drew out that class of individuals called by Peter, scoffers, who say, Where is the promise of his coming?

They saw, as they supposed, a complete failure in the prophetic periods. The day passed and Christ did not come; and since that time the scoffers' cry has been ringing through the land, Where is the promise of his coming, little thinking that their scoffing cry is a sure sign of his speedy coming. Go where you will and this song of the scoffer salutes your ear, especially if you make mention of the coming of Christ; therefore according to this prediction of Peter, The day of the Lord is just upon us, and in view of the coming of this dreadful and terrible day when the land will be swept of its inhabitants by the besom of destruction, Peter says, Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Grace is defined to be, unmerited favor of God; religious affection. Then we should grow in grace (religious affection) toward God and our fellow men.

Having proved that this command, to grow in grace, is most especially enjoined upon us at the present day, we will now notice it more particularly. We can all see at a glance the necessity of a continual growth in grace. Some think that when they experience a change of heart, and feel that Jesus is near and dear to them, and that God for Christ's sake has forgiven them, that this is all they need and settle down contented with this when their work is but just begun. Those who indulge in such thoughts as these and settle down thus, had better beware, and put them far from them at once; for it is a device of Satan. He thinks that when one has been brought to see his sinful ways and has fled to Jesus for refuge and feels that his sins are forgiven, if he can step in and make him think that his work is done, that he has got all he needs, he will accomplish his purpose; and that individual will begin to grow lukewarm and cold; and in a little while will forget Jesus, and what the Lord has done for him, and get back in the world darker than ever, and his latter end will be worse than the beginning.

A person that experiences a change of heart, and sets out to run the Christian race, resembles a person in a boat placed upon a rapid stream with a foaming cataract below, and a calm and peaceful harbor above. If he continues to ply his oars and brave the opposing current, however slow may be his progress at first, the farther he goes from the falls below him the less violent will be the current, his task will grow easier, his work lighter, till at last he will gain the victory and enter the long looked for harbor and be at rest; when on the other hand, if he through weariness should lay down his oars, and cease to stem the current, his boat would be drawn down the stream till at last he would be carried over the abyss and "dashed to pieces" on the rocks beneath.

So it is with those who set out in the Christian race: they must not stop at the beginning, but must "follow on to know the Lord." They must continue to grow in grace; then he shall come unto us as

the rain, as the latter and former rain unto the earth. Then let us follow on to know him, by running the race that is set before us with patience, that, after having done the will of God, we may receive the promise.

We have many imperfections at first, many by-words that must be laid aside, many habits that are destructive to our best interests which must be forsaken; our natures must be curbed, the unnatural appetites that we have acquired must be subdued, and in short we must lead self-denying lives. Self must be humbled and laid in the dust. We must become a new creature. If any should lay down their armor and cease to fight as soon as they had taken it up, how many of the aforesaid evils would be overcome? What then would be the result if they did not overcome? They would be unprofitable servants and cast out into outer darkness.

The promise is, "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God." Rev. ii, 7. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the City of my God which is New Jerusalem, which cometh down out of heaven from my God and I will write upon him my new name." Let us then strive to grow in grace, and overcome, that we may inherit those blessings.

In order to grow in grace, our minds must be continually dwelling upon the great truths contained in God's word; and that those truths may have a salutary effect upon us, we must become praying Christians. Luke xviii, 1.

A continual growth in grace will wean us from the world and the things in the world and draw us nearer to the bleeding side of Jesus; and in the same proportion that we renounce the spirit of the world and the carnal mind, we shall receive the Spirit of Christ and a spiritual mind, which to have, says Paul, is life and peace. Rom. viii, 6.

To grow in grace we must bring our wills into subjection to the will of God, that the carnal mind may be destroyed; "because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." "So then they that are in the flesh cannot please God." Rom. viii, 7, 8. "For to be carnally minded is death, but to be spiritually minded is life and peace."

J. M. McLELLAN.

(To be Continued)

#### HONOR IN CHRISTIANS.

Your article last week on "An Immoral Gospel," is suggestive. Said a legal gentleman to us recently in conversation, "How is it that church members are not as honorable and punctual in business as other men?" We attempted to question the truth of the application. "But," he continued, "this will hardly do." I asked a gentleman in an extensive business, the other day, himself a member of a Christian church, "What class of men Mr. —, have you found to be the most honorable and punctual in fulfilling their business engagements?" "Sir," he replied, "I am sorry to say it, but it has been those who have made no public profession of religion!"

Here is expressed a conviction which is very common, that the professed disciples of Christ do not, as business men, manifest so delicate a sense of honor and so nice a regard to punctuality in their engagements as are expected of them. Without expressing any opinion as to the truthfulness of this conviction, we may offer a few thoughts suggested by the above conversation.

The first is a query whether our religious teachers and the prominent members of our churches have not, in their zeal to defend the doctrine of salvation by grace, neglected to insist sufficiently upon the importance of exhibiting a high morality in all the transactions of life. Ought there not to be seen in every one who takes upon himself the obligations of a disciple of Christ the purest morality and the most delicate and correct sense of honor?—*Watchman & Reflector*.

## THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH-DAY, AUG. 14, 1886.

### THE THIRD ANGEL'S MESSAGE.

UNDER this caption in last week's REVIEW we called attention to the solemnity of this Message, and stated that God in his wisdom has not given a Message fraught with such terror, without making his revelation sufficiently plain, that we may clearly understand the symbols used in the Message. We also called attention to the fact that the Third Angel's Message is the very last call of mercy to mankind, and that it is to ripen the harvest of the earth.

In order to make the position taken perfectly plain, that the Third Message is the last which offers mercy to man, we call attention to the prophetic chain of Rev. xiv, beginning at verse 6.

That the first five verses of this chapter comprise the last link of the previous prophetic chain which stretches through chapters xii and xiii, is evident. The Prophet in these chapters traces the Church of God through the Christian age, and marks the great persecuting powers which have oppressed her, and the two-horned beast which is yet to pursue the remnant. But the chain does not end here. He traces the Church through to her deliverance on Mt. Zion, [Rev. xiv, 1-5,] and there that prophetic chain ends. Then verse 6 commences another prophetic chain. We now trace this chain, link by link, down to the time when the offers of mercy to man cease.

1. The proclamation of the hour of God's judgment by the first angel. It is the first of this series of angels. This is the first link of this chain of prophecy. This is a warning to prepare for the Judgment, hence the Message must be given to the last generation of men prior to Christ's coming and the judgment. And unless we are entirely mistaken in the fulfillment of prophecy, this angel symbolizes the proclamation of the coming judgment already given in our day. If not, then there is yet to be a movement, in its main features, just like the Advent movement of our day. But we most solemnly believe that the First Angel's Message has been given to the present generation.

2. The second link in this chain of prophecy is the Second Angel's Message. That such an announcement has been given by those who gave the First Message, and that it separated those who were looking for Christ, from the fallen churches about twelve years since, will not be denied. It was this Message that made those who were looking for Christ's second coming, a separate people. Had it not been for this Message, the Advent people generally would have remained with the several churches, and would have attended their meetings of worship, instead of holding separate meetings. Those who rejoice that they are Adventists, should prize highly the means that separated them from the churches, and made them what they are. There are those who hess the name and position of those they call Adventists, yet are so extremely inconsistent as to curse the means which has made them such.

But it should here be noticed that this angel announced only the fall of Babylon. Her becoming "the habitation of devils, and the hold of every foul spirit," &c., [Rev. xviii, 2,] was left for a later announcement by "another angel." This was not true of the fallen churches twelve years since; but is now fast becoming their real condition. No one had then heard of the wonders of modern Psychology and Spiritualism. These were reserved to be exhibited within the last ten years, to fulfill the Word. Have the churches fallen in spirituality? They have. Was the fall of Babylon, as applied to the churches, announced about twelve years since? It was, and resulted in separating the Advent people from the churches. Have "foul spirits," or the "spirits of devils," come crowding their way into the fallen

churches since the announcement of their fall under the Second Angel? They have. Here we have only to apply prophecies to facts, and see a perfect fit like the glove to the hand. And will any who have rejoiced in the Third Angel's Message, reject so minute fulfillments of prophecy, and look for other fulfillments in the future age? God forbid.

3. The third link in this chain of prophecy, is the Third Angel's Message. Verses 9-12. It is written, "And the third angel followed them," &c. That is, it follows the other two, which have their fulfillment in the past Advent movement; therefore this is the period to expect the third with its decisive results. And it is no marvel that churches of Commandment-keepers are being raised up in many of the States and Territories of this country, (where the two former Messages were given,) since the closing announcement of the Third Angel is, that "Here are they that keep the Commandments of God," &c. Commandment-keepers, having the Faith and Testimony of Jesus Christ, have sprung up at the right time to fulfill the prophecy. It is an interesting fact, that immediately after the Advent people left the churches, under the influence of the Second Message, the Commandment and Sabbath question began to be agitated among them.

The subject came up at the right time. It was necessary that, first, the judgment hour Message should be given to call men and women to search the Scriptures in view of the judgment; second, that the Second Message should break the creed power that bound them to the various churches. By this time the way was prepared for the Third Message to present the great cross of keeping all ten of the Commandments of God. This preparatory work seems indispensable to the rise and progress of the Message thus far.

But it should be borne in mind that the "third angel follows" "with a loud voice," &c. That is, the Message is to arrest the public mind. The movement is to be extensive and mighty. The closing work of the third angel is evidently symbolized in Rev. xviii, 1-4. Here a mighty angel comes down from heaven, having great power. The earth is lightened with his glory. He cries mightily, "Babylon the great is fallen, is fallen." He repeats the testimony of the second angel, given twelve years since. This testimony was true then, it is true now, and ever will be true in all coming time. But the angel adds, "And is become the habitation of devils, and the hold of every foul spirit," &c. This was not true twelve years since; but is fulfilling before our eyes. The damning sin of necromancy (professing to deal with the dead) is to fill the cup of Babylon's iniquity, which calls down the vials of Jehovah's unmingled wrath.

O dreadful thought! The time at hand, and the world and church rushing on to sure destruction! O God, save the Remnant!

4. The fourth link in this prophetic chain is the period of time when Christ occupies the position set forth in verse 14. "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." We would here say, that verse 13 presents no new event, but merely pronounces the blessing upon those who die in the Lord during the Third Message, hence we pass it, to notice verse 14, above quoted.

Here is set forth a change in the position, office and work of the Son of man. His position is now in the heavenly Sanctuary, his office is priest, and his work is to offer his blood for the pardon and removal of sins. But then, instead of being in the Sanctuary, he will be on the "white cloud," his office will be King instead of priest—his crown is on his head—and instead of offering his blood, he will have in his hand a sharp sickle, an emblem of the wrath of the Lamb. Just where in the universe this white cloud will be, and how long the Son of man will remain upon it, are not, perhaps, as clearly revealed as other things. It may be enough for us to know that

when Christ takes the white cloud, crown and sickle, that God's plan to save sinners through the blood of his dear Son is eternally finished.

It is reasonable to suppose that Christ will be upon the white cloud during the pouring out of the seven last plagues, as none of them are poured out till Jesus leaves the Sanctuary, and mercy ceases to plead for the sinner, and they are all poured out before Christ appears. Many suppose that this period of the last plagues, while Christ is on the white cloud, will be a prophetic day, or one year. Says the Prophet, "For it is the day of the Lord's vengeance, (pouring out of the plagues,) and the year of recompenses for the controversy of Zion. Isa. xxxiv, 8. "For the day of vengeance is in mine heart, and the year of my redeemed is come." Chap. lxiii, 4. "Therefore shall her (Babylon's) plagues come in one day, death, and mourning, and famine," &c. Rev. xviii. Will this famine come in a literal day? or in a year? Judge ye.

Again, just before Jesus appears the second time, the decisive sentence is passed on all, "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. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." There is a period of time between this sentence, which eternally fixes the destinies of all men, and the Second Advent, and this period is called "quickly." This is the period of the last plagues, while Christ is on the white cloud. He has a sharp sickle (an emblem of wrath) and not a censer, (a proper emblem of mercy,) in his hand. If these scriptures, taken in connection, do not show that salvation through the blood of Christ ceases with the Third Angel's Message, then who can show that it will ever end in the endless years of eternity?

5. The fifth link in this chain of prophecy is the Fourth Angel, [verse 15,] who offers the following urgent prayer to the Son of man, "Thrust in thy sickle and reap, for the time has come for thee to reap, for the harvest of the earth is ripe." The gospel will then have completed its design in the earth, having fitted mankind either for the kingdom of God, or for destruction. This angel symbolizes the living, perfected church after the work of saving sinners is finished. His prayer, "Thrust in thy sickle," &c., symbolizes the day and night cry of God's people, spoken of by our Lord in Luke xviii, 1-7. "And shall not God avenge his own elect, which cry day and night unto him?" &c.

The Fourth Angel, then, symbolizes the people of God, in the time of Jacob's trouble, [Jer. xxx, 7,] crying to the Son of man for vengeance. Their prayers for the salvation of sinners were hushed at the close of the Third Message. Their tears and groans and sighs before the mercy-seat, for lost sinners, ceased then. They are oppressed and pursued by the dragon, and in their agony send up one united cry to the Son of man for vengeance, "Thrust in thy sickle and reap, for the time is come for thee to reap, for the harvest of the earth is ripe."

We have now pursued this chain of prophecy far enough to learn the important fact, that the Third Message, now being given, is the last which offers mercy to man. Solemn and responsible, indeed, is the position of those who profess this Message. A wide world is before them, lying in sin and unbelief, and a fallen church, with here and there a living soul, mourning, sighing over the desolations of Zion, yet bound by the creed power, and the traditions and commands of men. Could they but hear the Message, how soon would they emerge from their present state of darkness, to the light and freedom of the people of God. Who will God send to them? O, where is the living church, burdened, groaning, crying to the Lord of the harvest to raise up laborers? Where are the men of God who feel the woe upon them? to whom the Message is dearer than life?

And where is the self-sacrificing church, clothed with the power of God, anxiously waiting to send them forth to the wide harvest, with their means, and their prayers? O God, arm thy people, and move them out to the holy work to which thou hast called them.

J. W.

### THE KINGDOM OF GOD.—No. 2.

LETTERS TO BRO. SPERRY.

DEAR BRO. SPERRY:—The points noticed in my letter to you will lead us to an examination of the nature of the kingdom. Here also I would direct your attention to some facts to be borne in mind:

(1.) God reserved to himself the right to choose the king of Israel. He first chose Saul; [1 Sam. ix, 15-17;] next David; [chap. xvi, 1-13;] and finally Christ; [Matt. ii, 4-6; Luke i, 33, 34.]

(2.) It was firstly God's kingdom, and he was ruler himself. Notice what he said to Samuel when the Israelites desired a king:—"they have rejected me that I should not reign over them." 1 Sam. viii, 7. It was David's secondarily, or by the gift of God; who said of David, "I have provided me a king." Chap. xvi; 1. Note this; for many talk as though David had the first right.

(3.) Christ was born heir to David's throne; but partaking of our nature, what he received by birth he lost by death: and his being David's son would have availed him nothing had he remained dead; thus, though born heir, he receives the throne by the gift of God, through the resurrection. See Luke i, 33; 34; Acts ii, 29-31.

(4.) David had many sons; but Christ was superior to David, for he called him Lord; though born son of David, he would have had no special right to the throne had he not also been Son of God. Ps. lxxxix, 27; 1 Chron. xvii, 13; Ps. xlv, 6, 7. Com. Heb. i, 8, 9.

(5.) As he is the Son of the living God, so his throne will be set in the city of the living God. Notice 1 Chron. xvii, 14: "I will settle him (David's seed) in mine house, and in my kingdom for ever, and his throne shall be established forevermore." Again in verse 12: "He shall build me an house, and I will establish his throne for ever. This is spoken of by that the prophet, [Zech. vi, 12, 13,] where it is stated "the Branch" shall build the temple of the Lord, and in the temple of the Lord he sits a priest upon the Lord's throne, which is in heaven. Heb. viii, 1; Rev. xvi, 17. As the Father's throne is in the Father's house, and he promised to establish the throne of his Son in his house, therefore the throne of the Son will be in the house where he now sits on the throne of his Father. See Rev. xxii, 1. The house of "Jerusalem that now is" was rejected. See Matt. xxiii, 37, 38.

(6.) The declarations quoted make it clear that the first ruler over the kingdom of Israel reigned in heaven; they rejected him, as others have done, and wanted a monarch "like all the nations." 1 Sam. viii, 20. I shall now proceed to show that "he whose right it is" will commence his reign in the same locality. This I shall do by showing where the kingdom is established, and the scene of triumph of the subjects.

1. Notice texts quoted by our opponents to prove its location altogether on this earth. Ps. ii, 6. "Yet have I set my king upon my holy hill of Zion." This and other passages are quoted to prove that the kingdom must be set up on this present earth, because Zion is here. So Jerusalem is here; yet they will acknowledge that Jerusalem is in heaven, as there are two Jerusalems, an earthly and heavenly; so there are two Zions. We have the most positive proof that Zion, the "holy hill," is in heaven; the earthly Zion is not holy. Note the following as proof. The Saviour, speaking of the events to precede his coming, says, "the powers of the heavens shall be shaken." Matt. xxiv, 29. Paul says the earth and heaven shall be shaken by the voice of God when he shall speak from heaven. Heb. xii,

26. John says, the Lord will speak from heaven when the seventh vial is poured out in the air, which is immediately preceding the advent, toward the close of the plagues. Rev. xvi, 17. This exactly harmonizes with Matt. xxiv, where it says the powers of the heavens shall be shaken just before the Lord comes. The prophet Jeremiah, describing the same time of trouble, when "the wine of the wrath of God which is poured out without mixture into the cup of his indignation," [Rev. xiv, 10,] will be given to all the kingdoms of the world which are upon the face of the earth, which they "shall certainly drink." [Jer. xxv, 26, 28,] says: "The Lord will roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout as they that tread the grapes against all the inhabitants of the earth." Verse 30. The prophet Joel, speaking of this same time (compare Joel iii, 12, 13; Rev. xiv, 18-20.) says: "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake." Joel iii, 16. Thus the voice of the Lord is heard from heaven, from his holy habitation, from on high, from Jerusalem, out of Zion, previous to the advent of the Saviour. This as clearly proves that there is a Zion in heaven, as that there is a Jerusalem there: this is the hill of God's holiness. Ps. ii, 6, margin.

That the kingdom is given to Christ before his coming is evident; that is when his enemies shall be put under his feet. The second Psalm says that the heathen shall be given to him, and he shall break them with a rod of iron, and dash them in pieces. Rev. xix describes the destruction which takes place in connection with his coming, and says: "Out of his mouth goeth a sharp sword that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of almighty God." Verse 15. Ps. cx, 1, 2, says: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion; [in heaven, whence he comes,] rule thou in the midst of thine enemies." Now this testimony shows that he sits at the Father's right hand till his enemies are made his footstool; the rod of strength is sent out of Zion, and he rules in the midst of his enemies; his rule over the nations is with a rod of iron; and with a rod of iron he breaks and dashes them in pieces. Those who say that he will have a mild, merciful reign over the unconverted nations, in the midst of his enemies, greatly misapprehend the scriptures. Those scriptures which speak of his peaceable reign refer to his priestly rule on the throne of his Father, when the counsel of peace is between them both; then and there he speaks peace to the heathen. The error has obtained because his priestly kingship has been lost sight of, on the supposition that he was a ruler only on the throne of David; all the scriptures which speak of him as a ruler have been crowded into the *Age to Come*. But as the scriptures clearly teach that he reigns on two thrones, we can easily determine the nature and circumstances of these reigns. Now from the testimony it is certain that the ruling precedes their being dashed in pieces; but as they are dashed in pieces at his coming, this iron or arbitrary rule is before and in immediate connection with his coming. Our opponents argue that this rule is 1000 years in length, but they assert that without any warrant from the word.

From the fact that the first ruler over Israel reigned in heaven, we learn that there is nothing out of place in the king's commencing his reign in heaven, though his subjects be on earth. That the Lord Jesus is invested with regal honors before his coming is evident, inasmuch as he has his crown upon his head when he comes. Rev. xiv, 14. Paul's view of the kingdom exactly agrees with Peter's view of the inheritance which I shall notice.

Heb. xii, 24-28. "For if they escaped not who re-

fused him that spake on earth, how much more shall not we escape, if we turn away from him that speaketh from heaven: whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that may be shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom that cannot be moved, let us have grace," &c. Several important points are here brought to view.

God is to speak from heaven. This is immediately before the coming of Christ.

The heavens and earth shall shake. This is parallel with our Saviour's expression that the powers of the heavens shall be shaken. But this cannot refer to the heavens where God himself resides, where Jesus is now ministering; for there is something that cannot be shaken, inasmuch as that which is shaken is temporal and to pass away. It must refer to this earth and to the heavens connected with this earth, as in 2 Pet. iii.

There are some things that cannot be shaken—things that remain. But it will take the grossest kind of spiritualism to read a shaking in this text in Hebrews, or any of its parallels, which would exempt Palestine or Canaan from being shaken! A great effort was made by a recent writer to show that the identical Palestine which the Jews inhabited, is the kingdom. But if he cannot show that it is not shaken when the heavens and earth shake, his theory is wrong.

And this cannot be avoided by them in saying that Palestine cleansed or renewed will be the kingdom, for the Jews did not possess Palestine cleansed or renewed, any more than they possessed the heavenly Jerusalem, the heavenly Zion, or the new earth. To plead for Palestine in its present condition, in view of what Paul has said, is vain; but to admit anything but Palestine in its present state, is to concede the whole ground of difference on that point. And inasmuch as they say Zech. xiv, 4, will be fulfilled at the first advent, it is evident that a very important part of Palestine will not only be shaken, but removed at that time according to their view. To me it is perfectly clear that this removing is to prepare a place for the location of the heavenly Zion and Jerusalem, and judging from the dimensions of the latter given in the Bible, it will, as Zech. says, be a "very great plain." It has been abundantly proved in the *Review* that the earthly and heavenly cannot exist together; hence the earthly must give place to the heavenly. And as the "holy city" cannot stand on unhallowed ground, when there is a "holy hill" prepared for its location, it is evident that the heavenly Zion on which the new Jerusalem stands, is as much larger than the earthly Zion as the new Jerusalem is larger than the old; and will cause the shaking and removing of all the sin-cursed dominion long held by Jews and Turks.

Zech. xiv, 11, says of this time, "And there shall be no more utter destruction." Now in all seriousness I would ask the advocates of the *Age to Come*, when, according to their view, will there be an utter destruction? I have never found in their theory any place for any, yet the Bible plainly teaches that there will be; and Zech. shows that it will be before or at the time of which he speaks.

2. These scripture declarations respecting mount Zion in heaven will prepare us to notice the triumph of the saints and their ascension to heaven. This last point is made very plain in the scriptures, and I deeply regret that so much prejudice exists in some minds that they will not examine the evidence with that candor that they call upon the churches of this day to manifest while examining other truths of God's word.

John says he saw a Lamb on Mt. Zion, and with him an hundred and forty and four thousand. This cannot be used as evidence that it is on the earth, since Mt. Zion is in heaven. Again says John, "I heard a great voice of much people in heaven, saying, Alleluia." Rev. xix, 1. In verse 2 it is shown that this is after the Lord has judged Babylon, and "hath avenged the blood of his servants at her hand." In chap. xv, 2, the triumphant company stand on a

sea of glass, having the harps of God, and singing the song of Moses and the Lamb. In chap. iv, 1-6, which is a view of the heavenly temple, and especially of the first apartment, or holy place, the sea of glass is before the throne of God. By referring to the work of Solomon we find that a "molten sea" was connected with the earthly temple and sanctuary. As the work of Solomon, as well as that of Moses, was according to the pattern given, the antitypical sea belongs in heaven, before the throne of God, with all the other articles typified in that work. Here is where the saints sing their triumph, on the sea of glass, before the throne of God, on Mt. Zion, in heaven. We can speak thus with the utmost certainty, because it is what our blessed Saviour has plainly promised.

Said Jesus to the Jews, "Ye shall seek me, and shall not find me: and where I am thither ye cannot come." The Jews did not understand him, and said among themselves, "What manner of saying is this?" They knew it contemplated a departure from their midst, and thought perhaps he intended to leave them and go and teach the Gentiles. "Where I am," is evidently used to express the place to which he was going, and not the place where he then was, and where the Jews were, for the Jews would not be able to come where he was when he left them; as Campbell renders it, "nor be able to get thither where I shall be." John vii, 34-36. Many at this day are as blind as the Jews were over this passage, and if they and the Jews had noted what he spake as recorded in verse 33, they need not have queried whether he was going to the Gentile borders, or some remote corner of the earth, for he said plainly, "I go to him who sent me;" and to the Jews he said, thither, or to that place, where he is who sent me, ye cannot come.

Again, in chap. viii, 21 he said, "I go my way and ye shall seek me and shall die in your sins: whither I go ye cannot come." But the blindness of the Jews was proverbial; and again they inquired, "Will he kill himself? because he saith, whether I go ye cannot come." When he told them they could not come whither he went, namely, to him that sent him, they seemed to think he would go to the Gentiles; a supposition forbidden by the fact of their inability to go, as well as his saying where he was going. So in chap. viii, when he told them that they should die, but could not go where he went, they wondered if he would kill himself! a supposition as wild and extravagant as they could have imbibed. If he had killed himself and they had died, that difference implied in the text would have been overcome. By this we are assured that he did not refer to his death. So far as these expressions to the Jews are concerned, all is very clear.

In chap. xiii, 33-36, he used the same expression to his disciples, except that he did not tell them they should die in their sins; but he said, "Little children, yet a little while I am with you. Ye shall seek me, and as I said unto the Jews, Whither I go ye cannot come; so now I say to you." The suppositions of the Jews are here also contradicted by facts. He did not go to the Gentiles, for thither they went. He did not refer to death, for they died, nor yet to a special or particular manner of death, for they also died bearing witness to the truth. But whither he was going he explains in chap. xiv, 12, 28, and xvi, 16; saying, "I go unto the Father;" so had he said to the Jews, "I go to him who sent me." I am desirous that there should be no mistake about the locality referred to by the Saviour, and therefore will notice a few more texts on the subject. At one time he inquired, "What and if ye shall see the Son of man ascend up where he was before?" John vi, 52. That was the same as going to him who sent him. And to Mary he said; "I ascend unto my Father, and your Father; and to my God and your God." John xx, 17. That this is fulfilled, it is needless to offer proof, so well is it known, and so generally admitted. Peter preached it on the day of Pentecost, and Paul wrote it, as did all the gospel writers. He ascended to the right hand of the throne of the majesty in the heavens. *This is a Scripture fact*; and though

the theories of men have attached many things unscriptural to his present and prospective position, yet it is so plain, that ridicule respecting sky kingdoms, mansions in the skies, and regions beyond the bounds of time and space will no longer divert the student of the sure word from the fact, or from the sweet, consoling promise based upon it.

That promise is recorded in John xiv, 1-6. He said, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you." Where he went we have already seen—he went to the Father; to the Father's house, to prepare a place for his saints. But their hearts were troubled, for he had said to them, as he had said to the Jews, that they could not come to the place to which he went. Now he continued, "And if I go and prepare a place for you I will come again and receive you unto myself; THAT WHERE I AM there ye may be also." We have seen that "where I am" was used to denote that place to which he went. But it may be supposed that this promise will conflict with his word in chap. xiii 33, "Whither I go ye cannot come;" but the harmony is shown in verse 36 where he said, "Whither I go, thou canst not follow me now, but THOU SHALT FOLLOW ME AFTERWARDS." With these very plain statements before us, we can perceive the correctness of Campbell's rendering of chap. xiv, 3, "I will return and take you with me."

But, says one, if the way to heaven itself, where God the Father resides, is open to man, why did the Saviour say to the Jews, "Whither I am ye cannot come?" The answer is plain. He said also to them, ye shall die in your sins; and in chap. xiv, 6, he said, "No man cometh unto the Father but by me."

Now if it can be shown that the Saviour ascended to mid-air, or in the clouds, and then returned immediately to Palestine, there for ever to remain, then will I believe also that the saints will only be taken up in the air and immediately returned to earth, without going to the mansions prepared in the Father's house, whither Jesus has gone. But if Jesus has not gone to heaven, to the mansions on high, then the promises respecting him have failed, and he can be no Saviour; and if his saints will not follow him to the Father, whither he is gone, then his promises will fail, and we shall come far short of salvation. But his promise is sure. Let us then steadfastly maintain our position as "pilgrims and strangers on the earth." And as he said to Peter, so he speaks to us now: "Let not your heart be troubled. . . I will come again and receive you unto myself, that where I am there ye may be also." And what makes this promise peculiarly sweet and precious to us is that *he is coming soon*. Soon he will take us to himself; soon we shall be where he is now gone, soon shall we enter through the gates into the City.

Corresponding with this is the promise to Abraham's children, which I will next notice.

(To be Continued.)

J. H. W.

#### Follow Me.

NEED I say again, Christian traveler, that Jesus says, "Follow Me." Ah! think. Was there a necessity for this call? Did Jesus see you amid the world, pressing your way down the broad way to ruin? Then pursue no more that way with the multitude. Do not frame reasons for persisting in the course of the world; it is enough that Jesus has said, "Follow me." "I have chosen you out of the world." "You cannot serve two masters."

Will you say, I must assist in undoing oppressive laws by going to the Polls. I must help place righteous men in rule. I must break every oppressive yoke. I must assist the outraged. I must provide for my own household, or I shall deny the faith and be worse than an Infidel?

But stop, my brother. "There is a way which seemeth right unto a man, but the end thereof are the ways of death" Prov. xiv, 12. True, it is your duty as "salt of the earth," to help suppress all oppression and evil, to do your utmost to propagate and

diffuse good laws, and provide for your own household. But how are you to do this, as a Christian, and follower of Jesus? With the strife of the politics of the wicked governments, which require you with an oath to go the whole length of executing its laws and in defending the rights of the government, or *pretended* rights, with the sword, which is the ultimatum of enforcing the least enactment if obedience is refused?

Has the gospel of Jesus granted you the right to use the sword, to arm you with carnal weapons, to take the sword to "provide for your own household," to deliver the oppressed out of the power of the oppressor, by breaking the sixth commandment of God, "Thou shalt not kill?" Jesus says, "Love your enemies."

Do you think that you, as a Christian living under the gospel, have a Bible permission to mingle in political strife in any way whatever? either in legislating or executing the laws of human government? If so, I think you are greatly mistaken! Every text you may quote, or plausible reason you may make, must be tested by plain, literal scripture. It may be that we may notice all such scriptures or reasons, that you urge at a proper time; but firstly, we will listen to the gospel. To Christians who are willing to follow Jesus, this ought to be enough.

Jesus says, "If any man serve me, let him follow me." John xii, 26. But do you say, this I can do, and serve as a faithful citizen of my country, in her national policies and government? Stop, Jesus says, "No man can serve two masters." Matt. vi, 24. "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John xv, 19.

What share can you take in the policies of the world, if "ye are not of the world, but are hated of the world," and "are chosen out of the world?" But must we give the rule into the hands of the wicked, say you? You cannot help yourself. Wicked men and seducers shall wax worse and worse, and at the time of the end of the world, the wicked shall do wickedly, and none of the wicked shall understand. Dan. xii, 10. The reason is because the world are not willing to obey God, or follow Jesus, not acknowledging that there is *one Lawgiver*. Jas. iv, 12. "Wherefore the Lord has said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men; therefore, behold, I will proceed to do a *marvelous* work and a *wonder*; for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid." Isa. xxix, 13, 14. How wonderfully this is exemplified in the course of the many high professors of divinity, who have but a short time in the past, stood at the head of religious revivals, moral reforms and peace societies: leading on the church of Christ, armed with the gospel that brings to light, life and immortality; wielded by entreaties, prayers and tears. Now in the very face of the gospel, when Jesus has said, Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." that you may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Be ye therefore merciful, as your Father is merciful. Matt. v, 43-45; Luke vi, 36.

Notwithstanding these scriptures, we see the deplorable state of the Christian churches as they develop their moral fall and conformity to the world. Some few of the many instances we quote.

Says the *Dixon Transcript*, June 25th, referring to the Pittsburgh convention, "After prayer by Rev. Mr. Lovejoy, the Rev. Mr. Brewer of Conn., said, he was in favor of using *fire-arms*, and fighting for freedom in Kansas."

"Rev. Mr. Chandler said he believed that Sharp's rifles were the best peacemakers, there was no dan-

ger too many of them would be introduced into Kansas."

"Rev. Mr. Lovejoy was willing to go either as a captain or private. He would use Sharp's rifles, and fire with good aim!"

"In the North Church, soon after, Rev. Henry Ward Beecher said, I hold it to be an everlasting disgrace to shoot at a man and not hit him."

Says another professed preacher of Christ, in a church in Detroit, in referring to Kansas outrages, "Rather than suffer it, he would have the plains of Kansas silent with universal death," and referring to Brooks' outrage being aimed at the freedom of our Senators and Representatives, "Sooner than suffer it, I would see the halls of Congress ankle deep in blood!"

And says Gerritt Smith, (whose moral worth and numerous acts of benevolence many of the needy and afflicted will respond to,) at the Buffalo convention on the 10th inst., July, "If the object of the convention was to distribute good books and agricultural implements in Kansas, it was doubtless a good one. They might raise their hundred thousand dollars monthly to do so, but they would have no money from him! He had given all the money he could spare for such things, and felt that he was now called upon to contribute means to arm men and send them to fight. He continued to say that political action just now is their greatest evil and danger. They are looking after ballots, when their eyes should be fixed on bayonets; they are counting votes when they should be mustering armed men; they are looking after civil rulers when they should be searching after military ones. He desired to hear of a collision with the Federal troops, and that Northern men had fallen—and then he would hear of Northern States arraying themselves against the Federal Government, and would that be the end? No! Missouri would be the next battle-field, and then Slavery would be driven to the wall."

In view of facts like these, demonstrating the change of the most fine gold to worse than dross, the utter disregard of the testimonies of Christ and their former profession, we must exclaim, "They have gone the way of Cain, and run greedily after the error of Balaam."

Are these men following Jesus? Are they harnessing themselves and followers with gospel weapons? Are they exhibiting implicit confidence in the perfect law of God? Do they acknowledge that there is but one Lawgiver for the Christian? Do they hear Paul say, The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds? 2 Cor. x, 4. Are they finally heeding the scriptures that they professedly teach?

Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. Why? For we wrestle not against flesh and blood. No, that is not the calling of the followers of Jesus. But we wrestle "against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness [wicked spirits, margin] in high places." "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." Eph. vi, 11-13.

Paul enumerates the Christian weapons in Eph. vi, 14-18, and says, Take the sword of the spirit, (not of steel,) which is the word of God. Praying always with all prayer and supplication in the Spirit. Having on this heavenly armor, and their feet shod with the preparation of the gospel of peace, striving to enjoy Christ's *benediction*, Blessed are the merciful; for they shall obtain mercy. Blessed are peacemakers, (not peace-breakers,) for they shall be called the children of God. Matt. v, 7-9. Listen to John as he addresses the soldiers, when they asked what they should do. He replies, Do violence to no man. Jno. iii, 14. Remember that Jesus said to Peter, when the great practical doctrine was taught for all Christians, what to do with the sword, Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Matt. xx, 52.

Let Christians walk in the light of these truths

and there would be but few Christian generals or soldiers, to use the "Rev. Mr. Beecher's twenty-five Sharp's rifles," although a Bible sanctimoniously be attached to the breech of each.

They hear Jesus say, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight. Jno. xviii, 36. Christians thus armed with these gospel weapons, and completely disarmed of carnal ones, being entirely separate from the governments of the world; they may let the world, armed down with weapons of death as they are, rush down the broad road, enforcing their unchristian laws with the penalty of death.

It is the unspeakable privilege of the remnant of the church, as they look over the history of the past, and see, although the disciples of Christ have like Paul, cried out, For thy sake we are killed all the day long; we are counted as sheep for the slaughter, [Rom. viii, 36,] while their pathway has been bedewed with tears, saturated with their blood, and covered with their torn carcases and bleached bones;—it is their privilege to exclaim with Balaam, as they see that God's "people shall dwell alone, and shall not be reckoned among the nations," "Let me die the death of the righteous, and let my last end be like his!" Num. xxiii, 9, 10. E. EVERTS.

Round Grove, Whiteside Co., Ill.

#### The Seventh Day is the Sabbath.

As these words were spoken by the eternal God amidst the thunderings and lightnings of mount Sinai, they may not be revoked or altered. Behold the Almighty descending in a fiery flame, the smoke ascending as from a burning furnace. Mount Sinai quakes as if convulsed by an earthquake, louder and louder sounds the mighty trumpet, the people gaze with awe and wonder, but are not permitted to come near. At God's command bounds are set around the mount, and it is sanctified. Thus the great Jehovah proclaimed his holy law. Thus he sealed his everlasting covenant.

It is sacred in the eyes of the Almighty, it is sacred in those of the angels; and how sacred should it be in the sight of man for whom it was given! What a sacred trust is committed to him! How vast the responsibility that rests upon him! What blessings are pronounced upon him if he obeys! What curses if he disobeys!

We read that the mercy of the Lord is from everlasting to everlasting upon them that fear him and his righteousness, unto children's children to such as keep his covenant, and to those that remember his Commandments to do them; and David says all his Commandments are sure, they stand fast forever and ever.

We see by reading the 23d verse of the last chapter of Isaiah, that the same Sabbath is to be kept in the new earth. Without further proof, although there is much more, we see that the Sabbath stands the same as at the beginning.

The Lord will magnify the Law and make it honorable. Although people oppose ever so much, the Lord will repair the breach that has been made in his holy law, and soon the cry shall go forth with far more power than heretofore, The seventh day is the Sabbath.

God's truth that has been so often rejected shall go with more than mortal energy; for to it is promised the Spirit of the Eternal. O glorious day, much to be desired! Then the Spirit of Elijah's God shall rest with mighty power upon his people.

And now while the messengers are searching for the scattered jewels, may it be our prayer that they be endowed with power and wisdom from on high. Theirs is a high and holy calling; a solemn charge is entrusted to them; they stand between the living and the dead; they have gone up into the gaps to repair the breach that the people may be prepared to stand in the day of battle; and while they go forth weeping, bearing precious seed, they will return again with joy bringing their sheaves with them.

But O, ye careless ones, who reject the solemn warning! Remember it is the last that you shall hear! How can you answer in that fearful day for

the solemn and heart searching truth that you have opposed? You heard the sound of the trumpet, but took not the alarm. O be entreated by one that loves your souls to fall in with the overtures of mercy now before it is too late; now, before the warning voice is forever hushed; now, while the Saviour is pleading for you; now, while sweet mercy lingers, make your peace with God by keeping all his Commandments, that when the inhabitants of the earth are consumed for breaking the everlasting covenant, you may be among those that are left, and with them inherit eternal life.

Buckland, Mass.

SUSAN ELMER.

#### From Bro. Elmer.

BRO. SMITH:—I mean by the grace of God to make my calling and election sure. I want to be found among those that keep the Commandments of God and have the Faith of Jesus. O how vain are all earthly things. Time seems very short to me, for soon, very soon, the Saviour will come.

I should be very glad to have some of the preaching brethren come and preach to us, if convenient. Meetings are held at my house every other Sabbath. We feel a great desire for a deeper work of grace. We have felt as though the Spirit of God was searching his people here; have had some trials, but hope we may be enabled to stand the test and finally overcome, that we may inherit all things.

ERASTUS ELMER.

Ashfield, Mass.

#### PSALM OF CHEERFULNESS.

Oh! my brother, oh! my sister;  
Ye of fellow human kind,  
Ye whom wrong, or care, or sorrow,  
Brings a troubled, tortured mind,  
Tho' ye bow beneath the burden  
Pressing hard to bear you down,  
Listen to this holy lesson—  
Never murmur, never frown.

Wrong—the inner heart it woundeth,  
And 'tis cruel as the grave,  
But will bitterness or anger  
Soothe the smart its fury gave?  
No! my brother, no! my sister,  
They will ne'er one pang beguile,  
Better, then, it is to bear it,  
And rebuke it with a smile.

Care—the weary heart oppresseth,  
Often 'tis a galling load,  
But will fretting, or will frowning,  
Ease the burden, smooth the road?  
No! my brother, no! my sister,  
Never for a moment's while,  
Better, better, then, be cheerful,  
And repel it with a smile.

Grief—oh, yes, the heart it wringeth—  
'Tis a bitter thing to bear,  
But will sad or stern repining  
Ease the weary woes ye wear?  
No! my brother, no! my sister,  
Listen not to passion's wile,  
This is wisdom's holy lesson—  
Meet your sorrows with a smile.

Yes! howe'er it seemeth grievous,  
'Tis a pure and potent charm,  
Meek and cheerful resignation  
Can the bitterest woes disarm;  
Yes! my brother, yes! my sister,  
Can the weariest cares beguile—  
Can the sorest sorrows lighten  
Never scowl, then—better smile.

For the smile upon your features  
Soon will learn to reach the heart  
And its deepest darkness lighten  
By its own sweet sunny art;  
Soon, aye, can the heart of ocean  
Be with grievous storm oppress'd,  
When no wild and angry motion  
Mars its bosom's glassy rest.

Listen, then, my brother, sister,  
And when aught shall weigh you down,  
Firmly give your weakness battle,  
And refuse to wear a frown!  
Glorious is that noble spirit,  
That uncrush'd in trouble's night,  
Still amidst the deepest darkness,  
Smileth and createth light.

[N. Y. Dispatch.]

**HUMILITY.**—How much cause we have to be humble? Even what is partially good in us how mixed with imperfection, self-seeking, arrogance, vain glory! A proud Christian is a contradiction of terms. The seraphim of old, type of the Christian Church and of believers, had six wings: two for strands of love, but "with four he covered himself!" It has been beautifully said, "You lie nearest the river of life when you bend to it; you cannot drink, but as you stoop." The grain of the field, as it ripens, bows its head; so the Christian, as he ripens for heaven, bends in this lowly grace. Christ speaks of his people as "lilies;" they are "lilies of the valley," they can only grow in the shade. "With this man will I dwell, even with him that is humble." Yes, the humble, sanctified heart of God's second heaven.

**TRIUMPH OF FAITH.**—During an earthquake that occurred a few years since, the inhabitants of a small village were generally very much alarmed, and at the same time very much surprised at the calmness and apparent joy of an old lady whom they all knew. At length one, addressing the old lady, said, "Mother——, are you not afraid?" "No," said the mother in Israel, "I rejoice to know that I have a God that can shake the world."

**THE REVIEW AND HERALD.**  
 BATTLE CREEK, MICH. AUGUST 14, 1856.

☞ The article on our first page, from the pen of Bro. J. N. Andrews, was written and published in the REVIEW several years since. Its design then was to combat an error which existed among our avowed opponents, who were openly violating what we can but consider one of God's holy commandments, and teaching men so. The error hereby refuted we then supposed would be exclusively confined to them, or at any rate never exist within the pale of those who profess to keep the Commandments of God and the Faith of Jesus. But as such has nevertheless come to be the case, as some who have been our professed friends have openly avowed it, we deem it proper to again lay the article before the readers of the REVIEW, and bespeak for it a candid perusal from all who desire to know and obey the truth.

For any, professing to keep the Commandments of God and the Faith of Jesus, to endeavor to dislocate the Third Angel's Message from where both history and revelation combine to place it, is to us but a sad evidence that they comprehend neither the genius nor spirit of the present truth.

☞ The writer of the article entitled Discoveries of the Last Half Century, which we this week present to our readers, appears from his last paragraph to be looking for still greater wonders in the next half century to come. The great body of enlightened nations are also doubtless indulging the same hope. Whereas they might learn from the page of prophecy, that this waking up of the intellect of man, these mighty strides in every department of the arts and sciences, are but the last mighty effort of the mind of man which was to mark the closing up of this dispensation. These are no hasty and ill-grounded conclusions. They are based upon that Word which has said that in the time of the end knowledge should be increased; and though knowledge in the things here mentioned may not be the kind particularly contemplated by the prophecy, it is not excluded from being such, and therefore loses none of its significance as a sign of the times.

☞ **POPEY LOSING ITS HOLD.**—In another column will be found an article under this heading, in which is shown the evident decay of Popery in its strongholds. We might expect this according to the prophecy of Daniel. Speaking of the Little Horn, he says: "They shall take away his dominion to consume and destroy it unto the end." Dan. vii, 26. Viewed in their proper light, therefore, all facts like these afford us encouragement as signs of the times. But while it is decaying in some of its old dominions, it is evident that it has a strong hold in our own country; and in this very fact we can see material for those dregs of bitterness which Shebäck shall be made to drink. Jer. xxv.

☞ There yet remains on Office Debt \$102.48 above ll that has been pledged.

**Pledges for Book Fund and Review.**

THERE are nearly four hundred dollars of the pledges for book fund not yet paid, to be paid before the first of September. It is desired that all the faithful friends of the cause, who have pledged means for the book fund, will forward the amount of their several pledges in season to reach the Office by the first of September, as the sum will then be needed to pay the book-binder and meet other demands.

We have also ordered a quantity of paper to print the REVIEW on, which must be paid for as soon as Sept. 1st. There are also demands against the REVIEW amounting to over four hundred dollars, which should be met as soon as the close of the present month. Will those who have pledged means for the REVIEW Office to be paid before September, forward it in season to reach the Office before the present month closes.

We wish here to add that not more than one half of the subscribers of the REVIEW have as yet paid for the current volume. They have now received fifteen numbers. The terms of the REVIEW are "in advance." This is necessary that the Publishing Committee who receive nothing for their services, should have some means to do business with. It is true that the times for money are hard, and we do not wish to over-urge any to meet the terms of the REVIEW. But we confidently believe that it will be a pleasure for each subscriber who is in debt to the Office to immediately raise the small sum of one dollar or more for the REVIEW, rather than to leave their Committee to raise several hundreds.

J. P. KELLOGG,  
 CYRENUS SMITH,  
 D. R. PALMER. } Publishing Committee.

**Note.**

These brethren who have pledged on the New York tent fund, will confer a favor to send the balance of their subscriptions to me, at Rochester, N. Y., by the first of September, as we shall need it to finish the operations of this season. J. N. LOUGHBOROUGH.

**APPOINTMENTS.**

PROVIDENCE permitting, there will be a tent-meeting in South Barre, Orleans Co., N. Y., where Brn. Smith, Paine and others shall appoint, commencing Sabbath Sept. 13th, and hold over First-day. As this is the only meeting we intend holding in Western N. Y., it is hoped there will be a good attendance of brethren and sisters. Let those who can, bring provision to sustain themselves.

Also a tent-meeting will be held in Bath, Steuben Co., N. Y., commencing Sabbath, Sept. 20th, and hold over First-day. J. N. LOUGHBOROUGH.  
 WM. S. INGRAM.

☞ THE Mich. Tent will be at Hillsdale, Aug. 19-23.

☞ Will those who can conveniently spare REVIEW No. 13, Vol. VIII, return a few copies to this Office.

**Business.**

F Temple:—We send the REVIEW to the address you gave in Ind. Your money will be found receipted in No. 13.

M. W. Hargrave:—We have none of the tract entitled, "Can you believe?" and therefore fill out your order with the other you specify.

J. N. Loughborough:—The name of M. Earl is correctly entered on the book.

**Receipts.**

Wm. Blaksbee, Jno. Carter, A. Hoff, H. C. Stone, E. Elmer, J. H. Lewis, L. R. Chapel, A. Town, D. Williams, D. F. Moore, M. E. Tozer, D. Upson, R. Daniels, N. H. Chamberlain, each \$1.

M. W. Hargrave, (\$1 for W. Hargrave) \$2. Chas. Jones (\$1 for D. Jones) \$3. A. Palmer (for Sr. Briggs,) \$0.75. E. Degarmo, J. Hamilton, A. Miller, each \$0.50. Sr. Briggs \$0.25.

REVIEW TO THE POOR.—E. Wilcox \$2. S. W. Rhodes \$1.50. R. Abbey \$1. J. R. Lewis \$0.50.

**Receipts and Pledges for Relief of Office.**

Of the following sums those that have been paid are so marked. The rest are pledges to be paid before the first of September next.

M. W. Hargrave (pd.) \$1.00. Sr. D. Lyon, (pd.) \$1.00. M. Hutchins, (pd.) 2.00. S. Elmer, 0.50

FOR TENT IN MICH.—H. S. Lay \$1. Church in Battle Creek, Mich. \$25.00.

**Books for Sale at this Office.**

THE price set to each publication includes both the price of the book, and the postage, when sent by Mail.

HYMNS for those who keep the Commandments of God and the Faith of Jesus. This Hymn Book is designed to promote not only public worship, but also social and family devotions. It is a selection of Hymns expressing the faith and hope of the Church as set forth in the Scriptures of truth, free from the popular errors of the age. The Book contains 352 Pages, 430 Hymns and 76 pieces of Music. Price, 60 cents.—In Morocco, 65 cents.

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A Word for the Sabbath. This work is an exposure of the false theories in regard to the Sabbath.—Price 5 cents. Liberal discount on these works where \$5 worth is taken. The money should accompany all orders, except for the accommodation of those preachers who can better pay for Books after they have sold them.

Address URIAH SMITH, Battle Creek Mich.