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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 GREAT REFINER.

'Tis sweet to feel that he who tries
The silver, takes his seat
Beside the fire that purifies,
Lest too intense a heat,
Raised to consume the base alloy,
The precious metals too, destroy.

'Tis good to think how well he knows
The silver's power to bear,
The ordeal to which it goes;
And that, with skill and care
He'll take it from the fire, when fit
For his own hand to polish it.

'Tis blessedness to know that he,
The piece he has begun,
Will not forsake, till he can see
To prove the work well done—
An image by its brightness shown
The perfect likeness of his own.

But ah, how much of earthly mould,
Dark relics of the mine,
Lost from the ore must be behold,
How long must he refine,
Ere in the silver he can trace
The first faint semblance to his face.

Thou great Refiner! sit thee by,
Thy promise to fulfill,
Moved by thy hand, beneath thine eye,
And melted at thy will,
O may thy work for ever shine,
Reflecting beauty pure as Thine.

[H. F. Gould.]

A CONSECUTIVE VIEW OF THE PROPHECIES

CONCERNING

THE KINGDOM OF GOD

AND

ITS ESTABLISHMENT ON THE EARTH.

BY JOSEPH BATES.

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

Respecting this testimony of the prophet Daniel, certain writers contend that the God of heaven sets up the kingdom on the earth, at the second appearing of our Lord and Saviour Jesus Christ; that then, and there he commences a reign of 1000 years on his father David's throne, in connection with the immortalized saints, over unbelieving rulers, and their unbelieving subjects; granting them probation and salvation during the said 1000 years, or, as they term it, Age to Come.

Against this view we propose to present the Bible testimony with respect to giving him the kingdom. Setting up the kingdom, and also delivering the kingdom to God, and reign of the saints with

Christ during the 1000 years, and their inheritance of the new earth, in the following order:

I. That the kingdom referred to in Dan. ii, 44, is given to Christ previous to his second advent.

II. That the God of heaven sets up the kingdom in heaven.

III. Christ delivers up the kingdom to God.

IV. That Jesus the King of kings and Lord of lords appears from heaven in his kingdom.

V. At the second appearing of Christ the wicked nations are destroyed.

VI. Saints taken from the earth to mount Zion in heaven.

VII. Saints in judgment with Christ in the 1000 years.

VIII. Christ and the saints execute the judgment.

IX. Saints receive their inheritance.

X. Christ commences his reign on the earth in the place of his father David's throne over the house of Jacob forever.

Before commencing with the foregoing order, it may be necessary (1st.) to state a few things relative to the kingdom spoken of in Dan. ii, 44, and (2d.) the kingdom that Jesus now occupies.

1. At the first advent of our Lord and Saviour. Mark says, he "came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Chap. i, 14, 15.

This we understand is the same kingdom spoken of in Dan. ii, 44. This kingdom was lost in consequence of Adam's transgression, and is yet to be restored from the curse, by our Lord and Saviour. Thus he preached the gospel of the kingdom; the kingdom of God at hand. It is the fifth and next universal kingdom at hand, after the fourth universal kingdom spoken of in the prophecy of Daniel. It is the kingdom under the whole heaven, which "shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom."

2. After the resurrection of Jesus, he said to his disciples, "All power is given unto me in heaven and in earth."

"So then after the Lord had spoken unto them, he was received up into heaven, and set on the right hand of God." Mark xvi, 19. And set down with his Father upon his throne. See Rev. iii, 21.

Paul, in his epistle to the Hebrews, [chaps. v, vi, and vii,] shows that Christ is called of God an high priest, after the order of Melchisedec." And adds in chap. viii, "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens: a minister of the Sanctuary, and of the true tabernacle, which the Lord pitched and not man."

Zechariah says, "Thus speaketh the Lord of hosts, saying, Behold the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord. . . . and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne: and the counsel of peace shall be between them both." That is, between the Father and the Son. Chap. iv, 12, 13. For the word BRANCH, see Jer. xxiii, 5, 6.

Said Jesus, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. iii, 21.

We think the foregoing testimony on the second point clearly proves the past and present position of

our Melchisedec High Priest, reigning and ruling on the universal throne [Ps. ciii, 19; 1 Chron. xxix, 11] of his Father. And the Scriptures as clearly testify up to what point he will remain with his Father upon his throne; viz., "The Lord said unto my lord, sit thou at my right hand, until I make thine enemies thy footstool." Ps. cx, 1; Matt. xxii, 44; Acts ii, 34, 35; Heb. x, 13.

Then from his ascension to the present time Jesus reigns with his Father upon his universal throne, expecting till "the Lord God shall give unto him the throne of his father David. . . . And of his kingdom there shall be no end." This synchronizes with the text; viz., "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Luke i, 32, 33; Dan. ii, 44. Verses 34, 35, should be read in connection with the 44th verse, and compared with Rev. xix, 11-16 and then the 19th verse, which shows the very kings specified in the text gathered to make war with Jesus as he comes descending from heaven in his kingdom which had been set up in heaven in the days of these earthly kings. Verses 20 and 21 show that Jesus the King conquers them.

The order presents itself thus: 1. God sets up the kingdom before Jesus appears from the opening heavens. 2. The earthly kings gather together to make war with him at his coming. 3. At his appearing he destroys them. Then, "in the days of these kings the God of heaven sets up a kingdom." This brings us to our proposed order.

I. THAT THE KINGDOM REFERRED TO IN DAN. II, 44, IS GIVEN TO CHRIST PREVIOUS TO HIS SECOND ADVENT.

"A certain nobleman went into a far country to receive for himself a kingdom and to return. . . . And it came to pass, that when he was returned, having received the kingdom." Luke xix, 12, 15. Mark, he received the kingdom in a far country. Daniel testifies to this fact as follows:

"I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Chap. vii, 13, 14.

"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel." Ps. ii, 8, 9.

"And the seventh angel sounded: and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and his Christ; and he shall reign forever and ever." Rev. xi, 15.

As Christ is the recipient of but one kingdom, and that one is "upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever," then what he states, and what Daniel and David saw in relation to his asking and receiving the kingdom of David, John in holy vision declares takes place under the sounding of the seventh angel, at which time "the temple of God was opened in

heaven." Verse 18. This transaction is in perfect harmony and synchronizes with the words of Jesus; viz., "He that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth: I know thy works; behold I have set before thee an open door, and no man can shut it." Rev. iii, 7, 8. See also Isa. xxii, 22.

His going to receive his kingdom at the opening of the door in the temple of God in heaven must be identical with his going to the marriage [Matt. xxv, 10] at the end of the prophetic periods in the prophecy of Daniel; to receive and be united with his bride, "that great city the holy Jerusalem," ["which is above is free, which is the Mother of us all,"] the capital of his kingdom, which figures signify his changing his position from the Holy to the Most Holy place, to cleanse the Sanctuary at his appointed time; viz., the end of the 2300 days.

For further proof of this the Lord directed Habakkuk to a vision that should be written, and made plain upon tables. "For the vision is yet for an appointed time, but at the end it shall speak and not lie. . . . It will surely come." Daniel the prophet was afterwards taught that the appointed time was "unto 2300 days, then shall the Sanctuary be cleansed." The high priest in the earthly Sanctuary went into the Most Holy place at the appointed time, once a year. These priests served "unto the example and shadow of the heavenly." Then our great High Priest in the heavenly will go in to the Most Holy place at his appointed time; viz., at the end of the 2300 prophetic days to cleanse the Sanctuary. His return from the wedding [Luke xii, 36] will show his work finished in the Sanctuary, the Third Angel's Message closed, his priestly garments laid aside, and he ready to be anointed king over his father David's throne. An objection may arise here with the reader, that the appointed time brought to view here is yet in the future.

We answer, that the vision the Lord gave for an appointed time, has been written and made plain on tables and has spoken to the world, or it has not.

If it has not spoken at the time appointed, then the world will forever remain in as profound ignorance of its fulfillment as Daniel was when he said, "none understood it." But the explanation which was given to Daniel afterwards (in chap. ix) was all clear; he then acknowledged the thing was true, but the time appointed was long. [chap. x, 1.] 2300 years. Because in chap. ix, 25, the angel established the starting point of the vision from the going forth of the commandment to restore and to build Jerusalem.

Ezra and Nehemiah were the only prophets charged with this matter. Ezra testifies that he received a decree or commandment to restore and build Jerusalem in the seventh year of Artaxerxes the king. Chaps. vii, 1, 7, 9, 11-26; ix, 9. All chronologists, with but few exceptions, agree that the seventh year of this king's reign was in the year before Christ 457. Let us now add to this, the present year after Christ, and we shall have the sum of 2313 years. This is thirteen years more than is required by the angel to reach the appointed time. Some have urged that Nehemiah received the true decree in the year 445 before Christ. Then let us add to this the present 1856 after Christ, and we have the sum of 2301 years. One year this side of the point. Here is proof that we are this side of all the Bible testimony for the appointed time. Then let us go back in time and see if we can find the true time. We ask, was the appointed time of Habakkuk and Daniel's visions written and made plain upon tables, and explained to the world about one year ago? No. Were they made plain on tables and explained about thirteen years ago? Yes.

At a Second Advent Conference held in Boston, May, 1842, a unanimous vote was given to write the vision on tables, (lithographic stone,) and three hundred copies (charts) were prepared for them that run, to read, or explain them to the people. From that time to the Fall of 1844 meetings were held in thousands of places in different parts of the world, for the very and express purpose of explaining the appointed time on the charts. Neither history nor the church have any record of these facts before 1842. We have before proved that this appointed time cannot be found beyond our present time, nor

the intervening time since 1844, where the vision did "speak and not lie," for it "surely come." Here then we present undisputed testimony from the Bible and historical facts from the whole world which was then aroused as never before, nor since, to listen to the explanation of the above named vision for a time appointed, ending in 1844, which was the specified time for our Melchisedec Priest-king to go to the Marriage to receive from the Ancient of Days dominion and glory, and a kingdom. This brings us to our next proposition.

II. THAT THE GOD OF HEAVEN SETS UP THE KINGDOM IN HEAVEN.

According to the Scriptures, Christ rules on the universal throne, at the right hand of his Father, from his ascension into heaven until his Father makes his enemies his footstool. Rev. iii, 21; Ps. cx, 1; Heb. x, 12, 13; Matt. xxii, 44. His throne and crown are not given him until he has finished his work in the heavenly Sanctuary, and the atonement completed for all the saints, the 144000 sealed with the seal of the living God, the Third Angel's Message closed, probation ended, his Priestly and Mediatorial office forever closed in the Tabernacle of God. Then, as shadowed by the typical service [Lev. xvi, 23, 24] he changes his raiment. On his head is an helmet of salvation, "and he puts on the garments of vengeance for clothing." Isa. lix, 17. We understand that at this point of time he is anointed and crowned king, and receives his throne in accordance with the promises of God.

"He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David."

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even for ever." Luke i, 32; Isa. ix, 7; Acts ii, 30.

"But unto the Son he saith; Thy throne, O God, is for ever and ever. . . . Therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Heb. i, 8, 9; Ps. xiv, 6, 7. This anointing is different from the anointing he received to preach the glad tidings of the kingdom. See Luke vi, 18; Acts iv, 27.

"Also I will make him my first-born, higher than the kings of the earth. His seed also will I make to endure for ever, and his throne as the days of heaven. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven." Ps. lxxxix, 27, 29, 36, 37.

"Yet have I set my king upon my holy hill of Zion." Ps. ii, 6. "At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation, even to that same time." Dan. xii, 1. Michael is King of kings and Lord of lords. See Dan. x, 13, 21; Rev. i, 5; xix, 16.

"To 'STAND UP,' signifies to reign. Proof. "Now will I show thee the truth. Behold there shall stand up yet three kings in Persia. . . . And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven." Dan. xi, 2-4. Then shall stand up a raiser of taxes. . . . And in his estate shall stand up a vile person. Verres 21, 22. See also chap. viii, 22, 23. Here are six universal rulers in Persia, Grecia and Rome, following in consecutive order, that stand up, or begin to reign. So when Michael (Christ) stands up, he also begins to reign. Where does he begin his reign? Ans. "Yet have I set my king upon my holy HILL OF ZION."

From the foregoing testimony we learn that our great High Priest will close his work in the heavenly Sanctuary, and inaugurate king upon his father David's throne on mount Zion in heaven, at the commencement of the time of trouble such as never was. This time of trouble begins with the pouring out of the vials of the wrath of God upon Babylon, called also the day of vengeance. "For the day of vengeance is in mine heart, and the year of my redemption is come." Isa. lxiii, 4; xxxiv, 8. "There-

fore shall her plagues come in one day, death, and mourning, and famine." Rev. xviii, 8. As famine and death cannot come on the family of Babylon in one day of twenty four hours, for no one person could be famished in so short a time, or receive all of the seven plagues, we therefore understand that this is a prophetic day, as stated above; viz., "Day of vengeance, and year of the redeemed." See also Isa. xxi, 16.

Here we further prove that from the time the Saviour is anointed and receives his crown and throne until he appears the second time to redeem the saints will be about one year. The reader will please notice these facts, because Age to Come writers deny it, and assert that God sets up a kingdom on the earth after Christ's second appearing. The difference in time between us, is about one year, and the places for setting up the kingdom are as far apart as heaven and earth.

These writers further assert that there is no mount Zion in heaven, but it is the mount Zion in old Jerusalem in Asia, where the kingdom is to be set up. We think the Scriptures plainly teach with respect to mount Zion on earth, and also in heaven. That there is a mount Zion in heaven, we prove as follows. "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake. . . . So shall ye know that I am the Lord your God, dwelling in Zion my holy mountain. . . . For the Lord dwelleth in Zion." Joel iii, 16, 17, 21; Amos i, 2.

Jeremiah says, "The Lord shall roar from on high, and utter his voice from his holy habitation." Chap. xxv, 30. Paul says, "If they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from HEAVEN." Heb. xii, 25.

"And the seventh angel poured out his vial into the air; and there came a great voice out of the TEMPLE OF HEAVEN FROM THE THRONE." Rev. xvi, 17.

As these prophecies are all shown to point out one great event, viz., the voice of God, how manifestly clear it is that mount Zion is the habitation of God, and is on high, and as Paul and John show, is in heaven. It is the place whereon is the temple, and throne of God. In Isa. viii, 18-19, we have a prophecy pointing to the very age and time we live in, viz., to the sealing of the disciples, while they wait upon, and are looking for, the Lord. And also to an opposite class that "seek unto familiar spirits, and unto wizards that peep, and that mutter;" in another place called "spirits of Devils." The world has been witnessing these wonders for the last seven years. Verse 18 shows in this time the Lord of hosts dwelleth in MOUNT ZION. Paul further shows that the saints will come to "mount Zion, and unto the City of the living God, the heavenly Jerusalem." John sees 144000 in their glorified state stand on mount Zion with the Lamb, "which were redeemed from the earth." Rev. xiv, 1-3. How plain and clear it is that there is a mount Zion in heaven, on which is located the temple and throne of the living God. This we think we have proved from the Scriptures to be the consecrated hill of Zion, [Ps. ii, 6,] where God is about to set up a kingdom in the days of these kings by giving his Son the throne of his father David, of which "kingdom there shall be no end." This brings us to our third proposition.

(To be Continued.)

Saxon Legislation for the Keeping of the Lord's Day.

We are told that the strict keeping holy the Lord's day was unknown to the early Church, and was brought in by the Puritans! What this statement is worth, may be seen from the following extracts from the statutes enacted by our Saxon forefathers. They are taken from the excellent edition of the Saxon laws, published by Mr Thorpe, in two volumes, 1841.

LAW OF INA, KING OF WESSEX, TOWARDS THE END OF THE SEVENTH CENTURY, (ABOUT 693, JOHNSON.)

3. If a slave [theowinan] work on Sunday by his lord's command, let him be free; and let the lord

pay thirty shillings as a fine. But if the slave work without his knowledge, let him suffer in his hide, or in "hide-gilt," [i. e., be scourged, or pay a certain sum in redemption of punishment:] but if a freeman work on that day without his lord's command, let him forfeit his freedom, or sixty shillings: and let a priest be doubly liable.

LAWS OF WIHTRED, KING OF KENT, (ABOUT 696, JOHNSON.)

9. If a hired-servant [esne] do any servile labor contrary to his lord's command from sunset on Saturday eve till sunset on Sunday eve, let him make a compensation of eighty shillings to his lord.

10. If a servant so do of his own accord on that day, let him make a compensation of six [shillings] or his hide.

LAWS OF ATHELSTAN, IN COUNCIL OF GREATALEA (A. D. 925, OR SOON AFTER, JOHNSON.)

24. And that there be no marketings on Sundays; but if any one so do, let him forfeit the goods, and pay thirty shillings as a fine.*

LAWS OF ETHELRED, 1014.

17. And let Sunday marketings be strictly forbidden, on peril of full secular fine, [referring, probably, to the law of Athelstan.]

COUNCIL OF ENHAM, (1009, OR THEREABOUTS, JOHNSON,) UNDER THE SAME KING.

22. Let Sunday's festival be rightly kept as is thereto becoming; and let marketings and folk-motes, and huntings, and worldly works, be carefully abstained from on that holy day.

To the same purpose is a law of King Canute's in the early part of the eleventh century. To the above secular laws, let me add the following Ecclesiastical ordinances:

PENITENTIAL OF ARCHBISHOP THEODORE (LATTER PART OF THE SEVENTH CENTURY.)

XXXVIII.—6. On the Lord's day the Greeks and Romans sail and ride on horseback [some manuscripts read "neither sail nor ride;"] they do not make bread, nor travel in a carriage, except to church only, nor do they bathe. . . . 8. The Lord's day should be kept from evening to evening, according to what the Lord commanded in the law. But servile works ought by no means to be done on the Lord's day; i. e., men ought not to exercise rural occupations, as cultivating the vineyard, ploughing, [here follows a long list of agricultural works.] Also women ought not to weave, or wash clothes, or sew, &c.; so that by all means the reverence and rest of the day of the Lord's resurrection may be preserved. And let them assemble on all sides to church to the Eucharistic sacrifice [missarum salennia] and praise God for all the good things which he did for us on that day. . . . 9. Let them not presume to have sports [jocationes] and dances, or loose and indecent songs, or diabolical amusements, either at the church, or in their houses, or in the streets, or in any other place; for this is the remains of a Pagan custom. . . . 11. Let those who work on the Lord's day be beaten, if they are in such a condition (as to be liable) [for such, I presume, is the meaning of "si tales personæ sunt;"] but, if not, let them live six days on bread and water. . . . 12. The head may be washed on the Lord's day, if necessary, and the feet also. . . . 13. To bathe, and shave, and cut hair on the Lord's day, is not allowed; if any one do this, let him live the fourth and sixth days (i. e., Wednesday and Friday) on bread and water.

EXCERPTIONS OF ECBRIGHT (ARCHBISHOP OF YORK, A. D. 734-766.)

36. God the Creator of all things, created man on the sixth day, and on the Sabbath he rested from his works, and sanctified the Sabbath, for a future signification of the Passion of Christ, of his rest in the grave. . . . Christ suffered for us in the sixth age of the world, and on the sixth day; by his Passion and by the miracles done by him he formed anew lost man. He rested the Sabbath in the sepulchre, and sanctified the Lord's day by his resurrection. For the Lord's day is the first day of the

world, and the day of Christ's resurrection, and of Pentecost, and therefore it is holy, and we ought *spiritually to sabbatize*, i. e., to cease from servile work, i. e., from sin, *For he that committeth sin is the servant of sin.*

106. An institution of the fathers. Men must do nothing on the Lord's day, but attend on God with hymns and psalms and spiritual songs.

LAWS OF THE NORTHUMBRIAN PRIESTS (JOHNSON SUPPOSES UNDER THE DANISH KING ANLAF, ABOUT 950.)

55. Sunday's traffic we forbid every where, and every folk-mote, and every journeying, whether in a wain, or on a horse, or as a burthen.

ECCLESIASTICAL INSTITUTES (PROBABLY SHORTLY BEFORE THE NORMAN CONQUEST.)

Sunday is very solemnly to be revered, therefore we command that no man dare on that holy day to apply to any worldly work, unless for the preparing of his meat; except it happen to any one that he must of necessity journey, then he may either ride or row, or journey by such conveyance as may be suitable to his way; on the condition that he hear his mass, and neglect not his prayers. On Sunday God first created the light, and on that day he sent to the people of Israel in the desert heavenly bread; and on that day he arose from death, when he before, with his own will had suffered death for the salvation of mankind; and on that day he sent the Holy Ghost into his disciples. It is, therefore, very highly fitting that every Christian man very reverently honour that day.—*London Record.*

Prayer.

"Men ought always to pray, and not to faint."

Men ought to pray. The holy angels need not pray. They have all their wants supplied. Wicked angels need much: but they are in despair; they know that God will not hear them. Men, that is, people on earth, should pray. But let all on earth pray. The aged who never prayed before; the aged who have long served God; the middle-aged, pressed with cares, or flushed with success; the young, so unsuspecting, so excited with passion, so full of bright visions, and so poor in experience; the little child, so helpless, so dependent: these, all these should pray. Yes,

Men ought to pray. Nature teaches the feeble to cry to the strong for aid. All nations have held prayer a duty. Besides, God commands us to pray. He invites us to it. He has promised to hear it, and his word cannot fail. Jesus Christ spent whole nights in prayer. We are weak and poor and sinful and guilty. God is strong and rich, and full of grace and mercy. Let us come to him. Good men have always loved prayer. It is certain that prayer is efficacious. God has said so, and good men know it to be so. They have often gotten their petitions. Therefore,

Men ought always to pray. They should pray in prosperity, lest they be proud and forget God; the day of darkness may come. They should pray in adversity, that they may not murmur nor despond. They should pray in the morning, for none has its trials. They should pray in the evening, for none can say that he may not die before morning. They should pray at home, for God's blessing is needed in every house. They should pray abroad, for God only can preserve the stranger. Men should pray in health, that they may not live like atheists, and in sickness, that they may be able to say, "Not my will, but thine be done, O God." Men should pray always.

But what is prayer? It is calling upon God. It is adoring him for what he is, thanking him for what he has done and promised, confessing our sin and misery before him, supplicating his rich and unmerited blessings, and filling our mouths with arguments drawn from his word. It should be sincere, otherwise we mock God. It must be humble. Praying is the act of the poor; and to be both poor and proud is monstrous. It is better to die crying, "God be merciful to me a sinner," than to die exulting in any false logic. "A proud heart and a lofty mountain are never fruitful." Prayer should be

in faith. The stronger the faith, the surer the answer. Faith among the graces, and prayer among the duties, hold a very prominent place. Without faith it is impossible to please God in prayer or in any other duty. Prayer should also be fervent. Languid petitions are but little worth, because they are not the fruit of the Spirit. A prayer that moves not us will not move God. True prayer is accompanied with groanings which cannot be uttered. Prayer should also be importunate. To this end Christ spoke two parables. "Men ought always to pray, and not to faint." The word translated, to faint, means to despond, to be timid, to play the coward, to remit attention to duty. Prayer must also be in the name of Christ, with faith that relies on his merits alone, as a reason why we should be heard and answered. If men ought always to pray and not to faint, then,

1. It is very wicked not to pray at all. It is better to have no home than no prayer, to be a praying prisoner than a prayerless king. He who does not love prayer, does not love God. No man is more to be pitied, no man needs more solemn warnings, no man is in greater danger than he who never prays.

2. How foolish are they who pray only occasionally. Some pang of conviction, some sore affliction, some apprehension of evil, may stir up even the hypocrite to this duty; but "will God hear his cry when trouble cometh upon him? Will he delight himself in the Almighty? Will he always call upon God?"

3. Those who pray always with all prayer, are safe. Nothing shall harm them. They are princes, and have power with God and prevail. Christ himself prayed much and fervently. "In the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, he was heard, in that he feared." Pray as he prayed, and overcome as he overcame.—*Am. Messenger.*

A Fashionable Church.

ONE hundred dollars a Sunday, says the *New York Observer*, is about the expense of a fashionable church in Boston, as we learn from a recent paragraph in the *Boston Transcript*. In New York the expense is not far from five times that sum. We will figure up the expenditures of one church in this city, the affairs of which we happen to be somewhat acquainted with.

The church, parsonage, library, &c., cost, in round numbers, \$200,000; the annual interest of which sum, at 7 per cent, is \$14,000.

The pastor's salary is \$4,000; that of his assistant is \$500.

The presents annually given to the pastor, we believe, do not average less than \$500; presents to his assistant, say \$5.

The singing, with the salary of the organist, repairs of the organ, and wages of the blower, costs very nearly \$1,000.

The cost of cleaning, including the salary of the sexton, will average about \$900 a year.

The annual depreciation in value of building and its contents, by use and time, may be computed at \$1,000.

The cost, therefore, of maintaining the church for one year, is \$22,505, which is equal to \$432,76 per Sunday.

Forty smart mechanics, working steadily all the year, earn about as much as it costs to support this church.

For \$22,505 a year, two thousand children could be kept under instruction in good schools. It would maintain a college of five hundred students in the highest efficiency.

It would support twenty-two country churches, or eight city churches, in a liberal manner.

However, we must add, that there are not more than ten churches in the city conducted upon anything like the scale of the one to which we refer, though there are three which probably exceed it.

DEFECTIVE RELIGION.—A religion that never suffices to govern a man, will never suffice to save him; that which does not sufficiently distinguish one from

*There seems to have been a temporary repeal of this law, (see Thorpe, v. I., p. 218. 241)

a wicked world, will never distinguish him from a perishing world.—Howe.

God's people are like stars, that shine brightest in the darkest night; they are like gold, that is brighter for the furnace; like incense, that becomes fragrant from burning; like the camomile plant, that grows faster when trampled on.

THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH-DAY, AUG. 28, 1856

HISTORY OF THE WORLDLY SANCTUARY.

(Continued.)

FROM THE PASSAGE OF THE JORDAN TO THE BUILDING OF THE TEMPLE.

ACCORDING to the commonly received chronology, it was on the tenth day of the first month of the year 1451 B. C., that the Sanctuary made its entrance into the promised land. Up to this time the children of Israel, and consequently the Sanctuary, had no particular abiding place; but now the former are entering upon their promised inheritance, and the latter also begins to be more permanently located.

The first encampment after the passage of the Jordan was in Gilgal. Jesh. iv, 19. But as it is our object to confine ourselves chiefly to the Sanctuary, we shall pass by all events with which it is not particularly connected. The taking of Jericho, therefore, in which the ark of God bore a conspicuous part; the destruction of Ai; the defeat of the various alliances formed against Joshua; and the division of the land by lot; we need not particularly mention; but we will pass on to that place to which after the conquest of the land the Sanctuary was removed from Gilgal; and that place was—Shiloh. "And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them." Josh. xviii, 1.

It is while the Tabernacle is located at Shiloh, that we meet with the melancholy record that

GOD FORSAKES HIS SANCTUARY.

On account of the gross wickedness of the priests and people, [1 Sam. ii.] God forsook his habitation, and gave his glory, the ark of his covenant, into the hands of the enemy. Israel went out against the Philistines to battle; but when the battle was joined, they were smitten before them; for their own sins had shorn them of their strength.

They were now left to pursue a course which should show to themselves and others to how low an estate they had fallen. They doubtless remembered how in former times their fathers had been beaten by their enemies when they took not the ark with them to battle, as in case of the Canaanites; [Num. xiv, 44, 45;] though the real cause of this defeat, they seemed not to lay to heart; and how they had succeeded with it around the walls of Jericho. From this latter circumstance taking courage, they resolved that the ark should be brought forth: vainly supposing that that alone would preserve them, when the God of that ark had departed from their midst. Therefore the ark of the covenant of the Lord of hosts was carried forth, accompanied by its adulterous priests, into a sinful and God-forsaken army. But they soon learned, by sad experience, that the ark, of itself, was no safeguard against their enemies; that its presence would not hide from the eyes of the Lord their transgression, nor avert their punishment. They were again smitten before the Philistines, and fled every man to his tent; there was a very great slaughter; the ark was taken; and the two sons of Eli, Hophni and Phinebas, were slain.

Eli, the aged high priest, sat upon a seat by the wayside anxiously waiting the result of the engagement; for "his heart trembled for the ark of God." A messenger soon returned hastily from the army

and in four brief sentences made known to him the sum of their misfortune: 1. Israel is fled before the Philistines. 2. There hath been also a great slaughter among the people. 3. *Thy two sons also, Hophni and Phinebas, are dead.* All this the old man bore with comparative composure; for there was another object for which he was even more solicitous than for these; the dregs of this tale of bitterness were yet to come: 4. AND THE ARK OF GOD IS TAKEN! And when mention was made of the ark of God, "he fell from off the seat backward by the side of the gate, and his neck brake and he died." The ark of God lay nearer the heart of this aged and venerable man than even the welfare of Israel or the fate of his two sons. In his anxiety for that, he had overlooked all other calamities; but when his hopes in regard to this were blasted and his worst fears realized, he could no longer endure the weight of such accumulated disasters: the powers of his nature gave way; and he found his own grave in the general calamity of his country.

So dark was the cloud which Israel's wickedness had raised to obscure the sun of their prosperity. They were now dishonored in the sight of the heathen. The name of the Lord would probably be blasphemed. The capture of the ark showed that the Lord had departed from them; and the destruction of their nation, and the ruin of their religion were to them no distant prospects. The language in which they embodied the burden of their woe, was this: "The glory is departed from Israel; for the ark of God is taken."

This may be thought an unnecessary digression. But we do well to study the examples that are left on record for our learning, that we may profit by them; to mark the causes which have brought disgrace and evil upon God's chosen people in ancient times, that we may avoid them. Especially may be learned from the record here given, the importance of cherishing the ark of God, that it depart not from our midst.

Thus did sin disarrange the affairs of Israel; and the service of the Sanctuary was for a time interrupted. The ark with its mercy-seat and cherubim, which the "author of the book, Cozri," justly calls "the foundation, root, heart and marrow of the whole temple, and all the Levitical worship therein performed," was torn from it, and we must henceforth for a season trace them separately.

The Sanctuary abode in Gilgal seven years. Shiloh, the place to which it was then removed, appears to have been a considerable town about fifteen miles north from Jerusalem, and nearly in the center of the whole land. "Here," says Dr. Clarke, "the tabernacle remained one hundred and thirty years as is generally supposed;" but he gives us no special reason for this general supposition. The chronology given in the margin of our Bibles, certainly makes the time much longer; namely, from 1444 B. C., to 1141 B. C., which is 303 years. And if we take the account of Paul, we have a longer time still; for he says that after the dividing of the land by lot, God gave them (their fathers) judges about the space of four hundred and fifty years, until Samuel the prophet. Acts xiii, 19, 20. And it was not till after the call of Samuel the prophet, that the ark was taken from Shiloh, and captured by the Philistines.

How long the tabernacle remained there after the capture of the ark, we are not informed. But it does not appear that God's glory or the ark of his covenant, ever returned to that building. The next time the sacred historian introduces it to us, is in the days of Saul, about seventy-nine years later, when we find it at Nob, [1 Sam. xxi; Matt. xii, 3, 4.] which was about twelve miles west by north from Jerusalem. We again find it, twenty years later still, in the days of David and Solomon, at Gibeon. 1 Chron. xvi, 39; 2 Chron. i, 3. This was about eight miles north from Jerusalem. It here remained thirty-eight years, till the building of the temple.

But where is the ark of the covenant of the Lord? We left it at the battle of Eben-ezer, where it was captured by the Philistines, and the lament went up that the glory had departed from Israel; for the ark of God was taken. As it is an essential part of the Sanctuary, we will now go back and bring up its history.

It was retained in the land of the Philistines seven months. At Ashdod their god, Dagon, fell twice before it. As it was removed from thence to Gath, and from thence to Ekron, both these cities were sorely smitten on account of its presence. "So they sent and gathered together all the lords of the Philistines, and said, Send away the ark of the God of Israel, and let it go again to his place; that it slay us not, and our people." 1 Sam. v.

It was returned to Israel to Beth-shemesh. "And they of Beth-shemesh were reaping their wheat-harvest in the valley; and they lifted up their eyes and saw the ark, and rejoiced to see it." 1 Sam. vi, 13. But for presuming to look into that ark fifty thousand three score and ten men of them were smitten of the Lord. From thence it was removed to Kirjath-jearim, to the house of Abinadab, where it abode twenty years. It was during this period that all Israel lamented after the Lord. Chap. vii, 2. Then David gathered together all the chosen men of Israel and went to bring up the ark from Kirjath-jearim to Jerusalem, the city of David, to the tent which he had there pitched for it. 2 Sam. v, 1, 2; 1 Chron. xv; xvi. But on account of Uzzah's putting forth his hand to steady it, and being slain for his rashness, David was afraid, and "would not remove the ark of the Lord unto him into the city of David; but David carried it aside into the house of Obed-edom the Gittite. And the ark of the Lord continued in the house of Obed-edom the Gittite three months; and the Lord blessed Obed-edom and all his household. And it was told king David, saying, The Lord hath blessed the house of Obed-edom, and all that pertaineth unto him, because of the ark of God. So David went and brought up the ark of God from the house of Obed-edom into the city of David with gladness." 2 Sam. vi, 9-12.

We have now traced the Sanctuary and the ark, both as to condition and place, up to the time when it was more permanently located in the glorious temple built by Solomon. The erection of this magnificent structure will therefore next claim our attention.

(To be Continued)

THE THIRD ANGEL'S MESSAGE.

IN the REVIEW, Nos. 14 and 15, we have endeavored to show that the Message of the Third Angel is the last call of mercy to man, that it ripens the harvest of the earth, and that it is now being given. This position will appear plain to those who carefully examine the chain of Prophecy of Rev. xiv, in connection with parallel scriptures. How solemn the position of those who espouse this Message! How responsible! And with what carefulness should they seek to learn their duty before God, and with cheerfulness labor in his cause, in view of their soon expected rest, and the eternal weight of glory.

The warning must be given. This last, testing Message must go forth, and the nominal churches and the world must be tested by it. And certainly, believers in the Message must be the honored instruments in this great work. Our opponents will not proclaim the Message. Our enemies will not help forward this work. They will do what they can to hinder it. It must be proclaimed by men of God who have the Message in their hearts, and who love to preach unpopular truth for the truth's sake, and because they feel the "woe" upon them. It must be sent forth to the world by publications and the living preacher, with the means in the hands of those who profess the Message.

The great truths of the Message have been brought

out, and are at our command. God is moving with the Message, and the people in new fields will come out to hear it, notwithstanding the most vigilant opposition of the ministry. A brother writes from the Michigan tent, that in one place where considerable labor has been spent this season, thirty-one have been immersed, and about as many more have embraced the Lord's Sabbath in that place, and that the way is open for tent-meetings almost anywhere.

The time has come. O, ye servants of the mighty God of Jacob, the time has come to sound the alarm in earnest, to give the trumpet the certain sound. O church of Christ, professing the last Message! Arouse ye, and arise and put the armor on. Let your supplications and strong cries reach the throne for the Spirit of God to be poured out upon you, and upon the Messengers, and that the gospel seed sown may be abundantly watered. And with means in your hands send the Message forth, lest the blood of souls be found on your garments.

The time has come, not to build meeting-houses, and hold the messengers on ground where the harvest seems nearly ripe for the final reaping of the Son of man; but to go forth in the wide field and labor where work can be done. This is not the time to huddle together for the sake of the society of believing friends, or to get beneath some gourd in the great West. Such may find a worm at the root. But the time has come to sacrifice and work for God. The West appears to be the field of most successful labor. How important, then, that those in the West who have the Message in them, and those who move to the West, should consecrate themselves to the work of God, instead of burying themselves up in the cares of this life. O Lord, arouse thy people.

"Immersed in sloth and folly,
Thy servants, Lord, we see;
And few of us stand ready
With joy to welcome thee.

O wake thy slumbering people;
Send forth the solemn cry,
Let all thy saints repeat it,
The Saviour draweth nigh!

May all our lamps be burning,
Our loins well girded be,
Each longing heart prepared
With joy thy face to see."

J. W.

TENT MEETINGS IN PENNSYLVANIA AND NEW YORK.

At Snethport, McKean Co., Pa., our meeting commenced July 12th, and continued over two Sabbaths and First-days. Our congregations were fair, numbering perhaps from four to six or seven hundred, notwithstanding strong efforts were made to keep the people from the meeting. The Methodists appointed a grove-meeting in the vicinity on the second First-day of our meeting, which doubtless drew some away who would otherwise have attended. But some of their own number were too deeply interested in the present truth to be thus led off. They heard us through, and at the close confessed the truth and took a stand with the Sabbath-keepers. We heard of four that decided to keep the Sabbath, and many others showed their interest by supplying themselves with publications to continue the examination of the evidences of the faith. Our prayer for them is, that the Lord will lead them out of error into truth.

Bro. and Sr. Southwick, who had been standing alone in the immediate vicinity of the meeting, bearing reproaches from their former brethren for whose spiritual good they had labored much in time past, were strengthened and encouraged at this meeting. May the Lord bless them still, and reward them for their labors of love in behalf of his cause and his servants. And not them alone, but all his scattered people in that region, and especially those who have just embraced the truth.

Our next meeting was held at Westfield, Tioga Co., Pa., which commenced July 26th, and held two Sabbaths and First-days. The Lord is praised for

what he has done and is doing in this place! A church of about sixteen had been brought out here through the instrumentality of the REVIEW and the publications advertised in it, and were keeping the Lord's Sabbath before they ever heard a discourse on the present truth.

The Lord wrought for us here. A deep, and we trust an abiding interest was awakened in many minds. There were not less than a thousand persons present on each of the First days; and, though it was in the most hurrying time of haying and wheat-harvest, about two hundred attended each Sabbath. On the second Sabbath we had an interesting and refreshing season on the banks of the Cowanesque, a few rods from the tent. Three believers had presented themselves for baptism, and while the solemn rite was being administered, a fourth, a man who had been sprinkled and had been a prominent church member for years, became impressed with this divine institution, and his duty to obey it; and coming forward, said that if there was no objection, he wanted to be baptized. Accordingly he went down into the water and was buried with Christ by baptism and raised to walk in newness of life, by keeping the commandments of God.

There was a Christian church in the vicinity, which we trust, contained enough Christians to entitle it to the name. Six of its members embraced the Sabbath, including their deacon, and, we think, their clerk. As near as we could ascertain, about a dozen embraced the Sabbath at this meeting. Two ministers attended who were, we think, convicted of the truth of our position, and we hope they will come out and take a bold stand with us. One of them has been identified with the Advent movement all through since 1843. He acknowledged that he had received some light. The other had, some years ago, taken a decided stand in favor of the gifts of the primitive church, teaching that God would heal the sick in answer to the prayer of faith, as in ancient days; in consequence of which he had encountered much opposition and persecution. At the close of the meeting he was asked what he would do in respect to the Sabbath. He replied, that the people had almost been ready to kill him for what he had preached, and that if he should come out on the Sabbath, he did not know but they would kill him. "But," said he "something must be done." The Lord help them both to take a decided stand, and if necessary, lay down their lives for the truth.

Some Seventh-day Baptists were present and manifested an interest to learn our views of prophecy. May the Lord help them to see the fulfillment of prophecy in the Advent Messages, that they may embrace the present truth, and keep, not only the Commandments of God, but the Faith of Jesus also.

About \$20 worth of our publications were taken during the meeting, and are scattered abroad in all that vicinity. May the Lord water the seed sown and cause it to bring forth an abundant harvest. May his blessing rest upon his dear saints there. May they still be led by the Spirit of God, prepared for all their duties here, and finally for a place in his kingdom.

Our next meeting, which was appointed for East Genoa, in the REVIEW, was held just over the line in North Lansing, Tompkins Co., N. Y. Here we had but two days meeting, commencing Aug 9th. About a thousand attended on First-day, and considerable interest was manifest. Here also we found some of the Christian denomination, and among them one young preacher, who, we hope, will embrace the truth. They promised to search for the truth, and we hope they will find and embrace it. Many supplied themselves with publications, and we trust that good will result from this meeting.

We found a number of kind friends near the tent ground; they have our thanks for their hospitality, and our prayers to God in their behalf. The Lord bless Bro. and Sr. Lane, who are lone pilgrims in that

place, and give them the company of others to travel with them to mount Zion.

J. N. LOUGHBOROUGH.
R. F. COTTRELL.
WM. S. INGRAHAM.

Brookfield, Madison Co., N. Y., Aug. 19th, 1856.

Tent Meeting at Reading, Hillsdale Co., Mich.

OUR meetings at this place commenced on Fourth-day, Aug. 6th, and continued over First-day, Aug. 17th. The attendance was good throughout, and considerable interest was manifested to hear the Message. A number of families of Adventists reside in the neighborhood, and some of them have decided to keep the Sabbath of the Lord. Many others confess the duty, and acknowledge the correctness of our views of the prophecies; but whether they will be willing to bear the cross for Christ's sake, time alone will determine. The prospects of the cause of truth would be truly cheering if all who acknowledge it would immediately obey it; but we are encouraged to persevere, knowing that in presenting God's truth "we are unto God a sweet savor of Christ in them that are saved and in them that perish"—that our acceptance with God does not depend on the number that receive our testimony, but on our faithfulness in the discharge of our duty.

Many provided for themselves books on the present truth, with the expressed intention of investigating the subject still further. The no-law and no-Sabbath sentiment has been urged with some vigor in this vicinity, but its influence is quite small at this time; and our confident expectation is that a prosperous company of Commandment-keepers will be raised up here to glorify God in the practice of his holy truth.

Having decided to return to Hillsdale village, by request, we defer any notice of our meetings there for the present.

J. H. WAGGONER.
M. E. CORNELL.

Reading, Aug. 18th, 1856.

Dr. Clarke on Matt. v, 17.

"Think not that I am come to destroy the law." Do not imagine that I am come to violate the law. I am not come to make the law of none effect—to dissolve the connection which subsists between its several parts, or the obligation men are under to have their lives regulated by its moral precepts.

"It is worthy of note that the word, *gamar*, among the rabbins, signifies not only to fulfill, but also to teach; and consequently we may infer that our Lord intimated that the law and the prophets were still to be taught or inculcated by him and his disciples; and this he and they have done in the most pointed manner."

Our trials and strength are apportioned by infinite wisdom and love; this should check fear, strangle murmuring, and produce confidence in God.

PUBLICATIONS.

By direction of the Publishing Committee we have revised the list of Publications for the REVIEW. It will be seen that the prices cover both the cost of books and postage, when they are sent by mail. This will enable those scattered in distant places to obtain books at the same cost as those who are visited by brethren who have them to sell. There are on hand about 2000 of our excellent Hymn Book, which can be sent by mail, and postage paid, for the reduced price of 60 cts. In morocco 65 cts. J. W.

THE GERMAN TRACT is being written, and will be completed as soon as possible, considering other important duties of the writer.

TESTIMONY FOR THE CHURCH, No. 2.—I send out a quantity of this little Tract of 16 pages, post-paid. It is free for all. Those who esteem it a pleasure can assist in the publication of such matter. E. G. WHITE.

UP HIGHER!

Up higher! up higher! why cling to the sod?
'Tis not for thy good, or the glory of God.
Be zealous for truth, and be strong in the right—
Up higher, poor pilgrim, God dwells in the light!

And so when the city comes down from above,
With its light, and its joy, and its glory, and love;
The city long looked for by prophets and seer,
When Christ in his glory as King shall appear,

That thou in that holy and glorified band
Redeemed from the earth, on Mt. Zion shall stand,
To dwell in His presence, through richest of grace
Delighting thyself in "abundance of peace."

F. O. HODGE.

Aug. 7th. 1856.

COMMUNICATIONS.

"Then they that feared the Lord spake often one to another

From Bro. Santee.

BRO. SMITH:—It is with feelings of gratitude to God that I write to you; for if God had not opened my heart to receive the truth I should not have addressed you as brother, neither should I have loved that (poor and despised by the world) company of Commandment-keepers; but thanks to his name. He gave me to see where I was, and power to obey the call. Come out of her, my people.

I am now identified with those who are seeking by patient continuance in well-doing, for glory, honor, and immortality, and if faithful we shall soon be rewarded with eternal life.

My heart is sad when I see those who make such high pretensions to religion so opposed to the Commandments of God, as if God had altered the word that is gone out of his mouth; as though by celebrating the resurrection of the Son on the first day, the law of the Father was no longer binding upon them. The law that David said was perfect, converting the soul, is to them an imperfect one, in part at least, else why not obey it? But many when convinced of the requirements of God's law, will say it is not convenient to keep the seventh day, and if they keep one day in seven God will accept it.

Now on the same grounds if it should not be convenient to enter into our closet and pray to our Father in heaven, or to do any christian duty, especially if unpopular, may not we be excused? If we will do right if convenient, but because it is not always, we will do wrong, will not the will be taken for the deed?

O that man would consider! God is not mocked: whatsoever a man soweth, that shall he also reap. He that offends in one point is guilty of all.

J. M. SANTEE.

West Cameron, N. Y.

From Bro. Treat.

BRO. SMITH:—Through the goodness of God I am still living, and although I live in a dark spot, I yet love the present truth, which teaches me that my journey's end is near.

I am surrounded with churches and church-members, yet I do not find myself benefitted by their precepts or example. My motto is, To the law and to the testimony; if they speak not according to this word it is because there is no light in them. And my prayer is to be sanctified through the truth; for I believe with all my heart that God's word is the truth, and if it is lived out it will lead us safely through the perils of this life, and give us a passport through the gates into the new Jerusalem. Is not this a sufficient motive to prompt us to persevere in the ways of well-doing.

I wish to have the *Review* continued, for I cannot well do without it.

Yours in hope of soon seeing the King in his beauty.

Searsport, Aug. 10th, 1856.

S. TREAT.

From Bro. Peck.

BRO. SMITH:—I long to see all the saints of God united as one man. I feel to praise the Lord for his goodness to me. I feel truly like a lonely pilgrim

here, but I do delight in keeping the Commandments of God and the Faith of Jesus.

I have enjoyed some happy seasons since Bro. J. B. Frisbie has been with us. Eight miles seem short for me to go to meet with the children of God on the Sabbath. O how I love the law of God. We are living in perilous times.

I remain your brother looking and praying for immortality.

WM. C. PECK.

Lockport, Will Co. Ill.

Extracts from Letters.

BRO. E. G. WEAVER writes from Hudson, Mich., Aug. 16th, 1856:—"Bro. Smith, I first heard the glorious truths of the Third Angel's Message, and God's holy Sabbath a little more than three years ago last Winter. I commenced searching the Bible for testimony to prove the keeping of the first day of the week to be scriptural; but to my surprise there was not any.

"I then commenced keeping the Sabbath; and I enjoyed more or the Spirit of God the remainder of that Winter, than I had for years previous. My companion took hold of the blessed truth with me, and Bro. Arthur Johnston, a Sabbath-keeper, moved into the place about that time, and we met together most every Sabbath; and the form of the fourth was in our midst to own and bless.

"Glory be to God that I ever saw the present truth. O may I ever walk before him so that when he maketh up his jewels I may be among that happy number, that will range those blissful fields of glory."

BRO. S. I. TWING writes from West Winsted, Ct.: "I have been a believer in Adventism for five years. Last Winter I received a few of your papers: in reading those and the Bible, I found that I was not keeping the Commandments of God. I gave the subject a thorough investigation, and found that the Sabbath should be kept as well as the rest of the commandments, which I have been trying to keep since last January. There is no one that I can converse with on the subject; therefore I wish you to send me the *Review*."

OBITUARY.

BRO. JEREMIAH HILTON, aged forty six years, was buried alive in this village, Aug. 7th. by the caving of a well. He embraced the present truth at our late tent meeting and was baptized. He lived but three days after his baptism, but these were days of much rejoicing; for he seemed to be perfectly captivated with the truth.

We spoke on the occasion at the Presbyterian meeting-house from the words, "The last enemy that shall be destroyed is death."

It was a solemn time. A large audience listened with unusual attention to the evidences that death is an enemy, and that it will be destroyed at the last trump and resurrection.

The "blessed hope" looked more glorious than ever before. A good impression was made in favor of the glorious truths we hold.

Bro. Hilton leaves a family and number of children to mourn the loss of a kind and affectionate husband and father, but they sorrow not as those without hope.

Blessed are the dead that die in the Lord. Amen!

M. E. CORNELL.

Hillsdale, Aug. 18th, 1856.

SELECTIONS.

Our Saviour's Agony. Luke xxii, 44.

"AND being in an agony he prayed more earnestly." Let me ask, dear brethren, do we in this scene of manifold temptations in this period of moral darkness of the world, and amid the ten thousand evils to overcome us, do we behold that lovely form of the Man of sorrows in his agony?

Behold him, in faith, bent on the cold ground at

night, amid the pensive stillness of Gethsemane, the trembling flesh bathed in blood, sweat and tears, while the willing spirit, ready to go forward at heaven's command, even unto death—was resisting the awful powers of darkness! What do we hear? Oh, virtues, strong cry, the Son's obedient voice—methinks I hear the melting accents echoing through Kedron's vale, "My Father, if it be possible, let this cup pass from me, nevertheless not my will but thine be done."

Brethren, this is a glorious example—Jesus did not faint and give up to the enemy after one effort in prayer—for he went away the third time saying the same words—nor did he yield to the cruel power that sought his ruin; but as the conflict grew more severe, and the sorrows of death filled his soul, he prayed more earnestly.

Let us, my dear, tried brethren, learn of Jesus to endure temptation. Are your temptations great? is your present portion one of fiery trials? Remember Gethsemane; follow the footsteps of thy Master; "pray more earnestly" to Him who is able to save thee also from death.

His angels he hath made ministering spirits, to give them strength in the hour of trial. Brethren, may we love and serve him more.

A Coming Saviour.

OVER the Christian's engagements, habits and pursuits, whether social, professional, literary, scientific, or otherwise, the thought of a coming Saviour exercises a strong control.

If the love of gain besets him, the eternal riches which Christ at his coming will bestow, are to him an effectual counterpoise.

If the natural bent of his mind be the love of pleasure, the anticipated joys of the second advent are calculated to quench the unhallowed flame. If the love of ease, or a lethargic indolence besets him—if some favorite pursuit too much engrosses, or some master passion with galling bondage lords it over him—in either of these cases, and in any similar ones, what a motive is here presented to an energetic effort for deliverance.

Or is he naturally ambitious? In contemplating the glories of the future, how do all the objects of human esteem sink into insignificance! Or does the love of man's applause, or the dread of man's censure—those fearfully influential principles—do these too strongly appeal to the corrupt principles within? Behold in the anticipation of a coming Saviour a principle still more influential! For when a believing man has learned to realize the smile of an approving God, how little will he esteem the applause of his fellow men.

And when he has brought home to his soul a dread of that terrible denunciation, "Depart ye cursed," how little will he care that his name is now cast out as evil! The power of the world is disarmed by the vision of things invisible, and all its pomp and circumstance, its pageants and applause, its triumphs and its fame, all these have no glory to the mind imbued with heavenly faith, by reason of the glory which excelleth.

POWER OF PRAYER.—Prayer has divided seas, rolled up flowing rivers, made flinty rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers and poisons, marshalled the stars against the wicked, stopped the course of the moon, arrested the rapid sun in his great race, burst open iron gates, conquered the strongest devils, commanded legions of angels from heaven.

Prayer has bridled and chained the raging passions of man, and routed and destroyed vast armies of proud, daring and blustering atheists.

Prayer has brought one man from the bottom of the sea, and carried another in a chariot of fire to heaven. What has prayer not done?—*Ryland.*

IN the time of prayer let no business divert thee from it, that is not of present necessity.

When thou hast an opportunity of speaking a word

for the good of another's soul, defer not the doing till another time.

Religious Intolerance.

"Thus iron bedstead they do fetch,
To try our hopes upon;
If we're too short we must be stretched,
Cut off if we're too long."

True, we are not stretched upon the rack nor burnt at the stake, but we verily believe there is about as much persecution for conscience' sake now as in centuries past. The form has changed, while the spirit remains the same.

Everybody has a bedstead, if he is too poor to have anything else, on which to place his friends; and woe betide if they are too short or too long, unless they are possessed of the tortoise faculty of contraction and expansion, according to circumstances.

Everybody's bedstead is of exactly the right dimensions, because he constructed it by the Bible; therefore, all who do not agree in religious opinions with Everybody are "Infidels, Covenanters," and the like. As if no one but Mr. Fearless was capable of ascertaining the true meaning of the Bible.

The Rev. Mr. Fearless, a few years ago, began to read the Bible for himself, and before long he formed some new opinions and renounced some old ones. As soon as this, his heresy, began to be whispered about in the church, he was bound hand and foot and cast into the Procrastane bed. His quondam brethren pulled, and tugged, and stretched, till they were quite tired out; but, alas! the conscience of Mr. Fearless was not elastic enough to suit their purpose. Then began the trimming process. His views were too broad, his sentiments were too liberal; he did not make them wicked enough, especially the babies; for he even went so far as to say he did not think them accountable for the sin of Adam! Then he made God a great deal too good. So they hacked and hewed and chipped away till the edges of all their knives were turned, for Mr. Fearless' principles were made of "uncommon hard" stuff. Finally, becoming tired of trying to soften the conscience by flagellation, they concluded to abandon the enterprise, to "scourge him and let him go!" But this must not be done without some manifestation to the world, that they set their faces as a flint against such wickedness. So the big gun ecclesiastic was loaded, enough powder put in to make an explosion suited to the criminality of the case, a forked anathema hurled at his head, and Mr. Fearless was forbidden to preach the gospel of peace and good will to man.

And why? Just because he didn't suit their bedstead. What right had Mr. Fearless to embrace and teach doctrines not found in their church; not sanctioned by his "ministerial brethren?"

What right had he to believe truth, if it chanced to be a truth not contained in the Bible, or supposed by them not to be there?

Now, in the name of Christianity and brotherly love, in the name of justice and common sense, we beg to know if one truth is not as true as another? and we ask why Mr. Fearless is not entitled to an honorable *dismissal* from the church to which he belongs, if his religious views have so changed that he cannot remain connected with it without violating his conscience? If Mr. Fearless moves to another town from pecuniary motives, he can obtain a *dismissal* and recommendation from the church; but if he desires to be true to himself and his God, and sees his line of duty in a direction not parallel to their articles of faith, then he forfeits all right to an honorable *dismissal*!

But Mr. Fearless is a good man; Everybody admits that. Mr. Fearless no doubt is sincere in his religious views. The world's people say they believe if anybody goes to heaven Mr. Fearless will. He has ever lived an honest, upright, moral life, confessed his sins to God and prayed for forgiveness, appears to love God and his neighbor as himself, and is happy here, and expects to be more happy hereafter. What, then, is the matter? Of what crime is Mr.

Fearless guilty? Why, he is not sound in doctrine. He has been measured by the bedstead of the church and did not fit! Perhaps he believes that the spirits of the dead have power in this mortal state to speak to the living; perhaps that when the body dies the soul dies also, and lives not again till the Resurrection; perhaps that the world will come to an end in ten years; perhaps not till ten thousand, or never. Or it may be he believes there is only one God, and Jesus Christ was his Son; that the wicked will finally be annihilated; that all mankind will be saved; that all but a few elect will be lost. In fine, it matters not what he believes—one belief will guillotine as quickly as another, if it chances to differ from the creed of the church to which he belongs.

These things ought not to be so. If an individual's views do not agree with his church, let him no longer remain a member of that body, but let him come out honorably, not with their curses on his head because he honestly differs from them in opinion. Not till he is guilty of some immoral act, has the church a right to *exclude*. We could recommend charity and forgiveness, as Christian virtues which the church would do well to strengthen by a little more practice.—*Life Illustrated*.

HOPE.

Ho! all ye weary souls that grope
Along this vale of tears,
Your minds ne'er filled with buoyant hope,
But with forboding fears:
Look upward, upward as ye go;
Cease, then, this dull repining;
There's ne'er a cloud, howe'er so dark,
But hath a silver lining.

Ho! all ye weary, mourning ones,
Who wander broken-hearted,
Discovered long from native homes,
From cherished friends long parted:
Look upward, and these words ye'll see,
In golden letters shining:
There's ne'er a cloud, howe'er so dark,
But hath a silver lining.

And should misfortune's clouds arise,
And dim the light of day,
Or adverse winds blow cold around
Your tenement of clay,
Look upward, where seraphic Hope
Her heavenly wreath is twining—
There's ne'er a cloud, howe'er so dark,
But hath a silver lining.

RESISTANCE TO RIDICULE.—Learn from the earliest days to inure your principles against the peril of ridicule. You can no more exercise your reason if you live in the constant dread of laughter, than you can enjoy your life if you are in the constant terror of death.

If you think it right to differ from the times, to make a point of morals, do it, however rustic, however pedantic it may appear; do it, not for insolence, but seriously and grandly—as a man who wore a soul of his own in his bosom, and did not wait till it was breathed into him by the breath of fashion.—*Sidney Smith*.

The Final Event.

OVER the signature of "Zeta," the *Christian Chronicle* has the following article under the above head. It is good orthodox doctrine.

"Depend upon it, dear reader, we live in eventful times. Prophecy is now in a state of fulfillment, that the future history of the world, should it long continue, must be uninspired. The last page of Revelation is now open before us, and we wait with an assured confidence yet with the most intense anxiety, for the accomplishment of what is there written—for the final event of time—for the great and terrible day of the Lord.

"In the language of Bonar, 'we are living in an age of the world when every hill is passed up which the church had to climb ere it came in full sight of the plain, along which shall come the Son of man in his chariot of glory.' Standing upon our watch-tower, we are looking out amid the darkness of the night for the first streaks of morn; with ears intent we are waiting to catch the first blast of the trumpet; with eyes uplifted, we are gazing upon

the gathering brightness; and with impatient longing, our hearts cry out, 'Come, Lord Jesus, come quickly.'

"Every circumstance in the providential government of God indicates the near approach of some great event. The signs of the times are significant and portentous. Who knows but the present convulsions among the nations, the casting down of the thrones, the overthrow which Popery has had, where, for centuries, it has been dominant—the fulfillment of prophecy in relation to the coming of scoffers—and the sad falling away in the piety and moral power of the church—who knows but these are the fearful forerunners, the dreadful harbingers, of that glorious day that is to witness the perfect redemption of God's people, and the purification of a sin-cursed earth?"

"But whether these be the Lord's appointed signs or not, resting upon the sure word of prophecy, and animated by the blessed hope of the gospel, we still look for the day of his coming.

"In the events of that day we are *individually* and deeply interested. Our eternal destiny hangs upon its decisions. May we all be ready to welcome its dawn!

"O, that each, in the day of His coming, may say,
I have fought my way through;
I have finished the work thou didst give me to do.

O, that each from his Lord, may receive the glad word,
Well and faithfully done;
Enter into my joy, and set down on my throne."

SEVERE, BUT TRUE.—The pungent Mr. Ryle, in one of his tracts, gives these sentences:

"The plain truth is, that many believers in the present day seem so dreadfully afraid of doing harm that they hardly ever dare to do any good. There are many who are fruitful in objections, but barren in actions; rich in wet blankets, but poor in anything like Christian fire. They are like the Dutch deputies, who would never allow Marlborough to venture anything, and by their excessive caution prevented many a victory from being won. Truly, in looking round the Church of Christ, a man might think that God's kingdom had come and God's will was being done on earth, so small is the zeal that some believers show. It is vain to deny it."

WATCH against the motions of pride and hypocrisy, in the presence of any person, whose favor and opinion thou most esteemest. What is man that thou shouldst wish to be judged by man's judgment, or seek applause from men.

The Bible.

ALL arguments against the word of God are fallacies; all conceits against the word are delusions; all derisions against the word is folly; all opposition against the word is madness.

The Bible is open to all; but each should receive it as if addressed to himself alone; let it speak to each in the words of Nathan to David, "Thou art the man."

This one book is worth all the books in the world beside. He who reads this book with attention, humility, prayer, and self-application, can never be ignorant of that which it chiefly concerns him to know.

"Therein are contained the words of eternal life. It has God for its Author, salvation for its object, and truth without mixture of error, for its matter."

"Holy Bible! Book divine!
Precious treasure! thou art mine!"

"THERE is this difference," says Colton, "between happiness and wisdom: he that thinks himself the happiest man really is so; but he that thinks himself the wisest is generally the greatest fool."

Mischief Makers.

"The mischief makers;
Nor do they trust their tongues alone,
But speak a language of their own;
Can read a nod, a shrug or look,
Far better than a printed hook;
Convey a libel in a frown,
Or wink a reputation down."

The Ten Commandments.

1. I am the Lord thy God, serve only me;
2. Before no idols bow thy impure knee;
3. Use not my name in trifles or in jest;
4. Dare not profane my sacred day of rest;
5. Ever to parents due obedience pay;
6. Thy fellow creature man thou shalt not slay;
7. In no adulterous commerce bear a part;
8. From stealing keep with care thy hand and heart;
9. All false reports against thy neighbors hate;
10. And ne'er indulge a wish for his estate.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. AUGUST 28, 1856.

OUR friends who have so promptly responded to our call for a few copies of REVIEW No. 13, will accept our thanks. Enough have been received to meet our wants.

As the first lot of the Poem entitled, "Home Here and Home in Heaven," &c., is exhausted, we have had an additional five hundred bound, which are now received from the hands of the binder, and are ready for delivery. The long Poem from which the book takes its title has never appeared in the REVIEW. The same may be said of many of the miscellaneous pieces. As this lot, with the exception of few to be put up in paper covers, is the extent of the entire edition, those who wish to obtain the work must avail themselves of the opportunity before these are sold; as after that we shall not be able to supply their orders. It is neatly bound in muslin, and we will send it to any part of the country, and pay the postage, for 25 cts.

FAITH.

As we have seen from time to time, of late years, the opposition that has been manifested by some to the operations of the Spirit of God;—an opposition which is equivalent to robbing that Holy Spirit of its office, and denying its effect upon the hearts of men; we were struck with a passage from Dr. Clarke as expressing the true cause of such a state of feeling. In his closing remarks on 2 Sam. v, which treats of some of God's manifestations to David, he says:—

"How is it that such supernatural directions and assistances are not communicated now? Because they are not asked for; and they are not asked for, because they are not expected; and they are not expected because men have not faith; and they have not faith because they are under a refined spirit of atheism, and have no spiritual intercourse with their Maker! Who believes that God sees all things and is everywhere? Who supposes that he concerns himself with the affairs of his creatures? Who acknowledges him in all his ways? Who puts not his own wisdom, prudence and strength, in the place of God Almighty? Reader, hast thou faith in God? Then exercise it, cultivate it, and thou mayest remove mountains."

THE TWO-HORNED BEAST, AND HOW HE HAS "COME UP." Under such a heading it may be necessary that we first state explicitly that we regard the Two-horned Beast of Rev. xiii. 11, as a symbol of these United States. Having said this, our meaning will be understood, and the force of the following facts appreciated. John saw this beast "coming up" at the time the other beast (Papacy) received a deadly wound by a sword, which was accomplished by Buonaparte in A. D. 1793. How rapidly it has since been coming up the following "Facts about our Country," from the *Doston Transcript*, will illustrate:

"The territorial limits of the United States include somewhat more than one-third of the area of the continent of North America. The superficial area of the Union amounts to two millions nine hundred and thirty-six thousand one hundred and sixty-six square miles. At the close of the Revolutionary war in 1783, the limits of the United States did not exceed 820,880 square miles. Louisiana, purchased in 1803, had an extent of 899,579 square miles, or more territory than was included in the original States. By the addition of Florida, Texas and New Mexico, more territory was secured than the whole original extent of the United States, so that since the peace of 1783 the country has increased in size more than three fold. The American Republic has a territorial extent nearly ten times as large as that of Great Britain and France combined. It is one sixth less only than the area covered by the fifty-nine empires, states and republics of Europe. Over two-fifths of the national territory is

drained by the Mississippi River and its tributaries. The frontier line of the United States on the British possessions is 3803 miles. This is about the distance between Liverpool and Albany. Massachusetts constitutes one three hundred and eightieth part of the national area. The Territories are larger in extent than the States of the Union, the difference in favor of the former being 7946 square miles. The ten largest States have an area that exceeds by 250,000 square miles, the extent of the other twenty-one States. Seventy per cent of the whole territory of the Union is west of the Mississippi River! The slaveholding States have 851,508 square miles, and the non-slaveholding States, 612,597 square miles. Eight of the largest States have an area as large as the remaining twenty-three States. The New England States have about one-fortieth of the territory included in the Union."

SPIRITUALISM IN GENEVA.—From Geneva we learn that a set of table turners have constituted themselves into a religious society; they meet regularly in a chapel erected on a spot indicated by the sacred table. There are included in this society (strange as it may appear) wealthy merchants, capitalists, Calvinistic preachers, and a professor of mathematics. It is now two years in existence, and though still small, is gradually and steadily increasing. The first number of a periodical dictated by the table, in very pure and good French, has just appeared, entitled, "Rome, Geneva and the Church of Christ."

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. INGRAHAM.

PROVIDENCE permitting, there will be a Tent Meeting at Princeton, Mass., commencing Sept. 5th, at 2 o'clock, P. M., and continuing as long as duty requires.

As this is probably the only general meeting for the Church that can be held this season in connection with the Tent, we hope to see a goodly number of the brethren and sisters present. And for the relief of the few Brn. here, we hope the brethren and sisters will come prepared to supply themselves with provision and bedding as far as convenient. Come, brethren and sisters, prepared to labor for the Lord.

E. L. BARR,
A. S. HUTCHINS.

Business.

W. Holcomb:—Your present remittance pays to Vol. X. M. S. Prior:—Your letter of Apr. 11th, was safely received with its contents. It was placed to your credit on the book, but accidentally omitted in REVIEW. We receipt in this number.

M. E. Cornell:—Both the papers you name are regularly mailed to their respective addresses. There must be a leak in the Post Office.

The P. O. address of Eld. Joseph Bates is Battle Creek, Mich., care of ADVENT REVIEW. He labors for the present with the Mich. Tent.

Letters.

K. H. Elliot, Wm. C. Peck.

Receipts.

Mary Armstrong, E. Merritt, M. Edson, E. Mugford, J. J. Perkins, D. Chase, E. Walworth, Geo. Nichols, Geo. Stone, M. P. Cook, A. J. Wygent, J. Place, E. Shattuck, J. Chase, Chas. Salmon, each \$1.

W. Holcomb, C. Cartwright, each \$2. M. S. Prior, \$0.54. I. Brown \$0.50. B. Laberteau \$0.25.

REVIEW TO THE POOR.—Jas. E. Titus, Wm. J. Knox, each \$1.

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.

Jas. E. Titus (pd.) \$1. E. Mugford (pd.) \$5.
C. G. Cramer (pd.) 5.

FOR MICH. TENT.—Church in Waverly, \$2.50.

Receipts for Book Fund.

E. P. Below, C. G. Cramer, each \$10. E. M. L. Co. ry, J. K. Belnap, each \$5. M. Edson, \$4 A. Fenner \$3.

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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The Three Angels of Rev. xiv, 6-12, particularly the Third Angel's Message, and the Two-horned Beast. This work maintains the fulfillment of Prophecy in the past Advent movement, and is of great importance in these times of apostasy and peril.—148 pages.—Price 12½ cents.

Review of Crozier. This work is a faithful review of the No-Sabbath doctrine as set forth in the *Advent Harbinger* by O. R. L. Crozier. It should be placed in the hands of those who are exposed to that heresy.—Price 6 cents.

The Bible Class. This work contains 52 Lessons on the Law of God and the Faith of Jesus, with questions. It is peculiarly adapted to the wants of those of every age who are unacquainted with our views of these subjects, especially the young.—Bound 25 cents. Paper covers, 18 cents.

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The Law of God. In this excellent work the testimony of both Testaments relative to the law of God—its knowledge from Creation, its nature and perpetuity—is presented.—Price 12½ cents.

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Signs of the Times. This work presents the historical facts concerning the signs in the Sun, Moon and Stars, points out other signs of the soon coming of Christ, and contains an exposure of Spirit Manifestations.—Price 12½ cents.

A condensed edition of 32 pp., 5 cents.

Last Work of the True Church.—Price 7 cents.

Perpetuity of the Royal Law.—Price 5 cents.

History of the Sabbath.—Price 5 cents.

The 2300 Days and Sanctuary by "U. S."—Price 5 cents.

The Celestial Railroad.—Price 5 cents.

Christian Experience and Views.—Price 6 cents.

Supplement to Experience and Views.—Price 6 cents.

POEMS.

Home Here and Home in Heaven, with other poems. This work embraces all those sweet and Scriptural poems written by Annie R. Smith, from the time she embraced the third message till she fell asleep in Jesus.—Price 25 cents. In paper covers, 20 cents.

Time and Prophecy. This work is a poetic comparison of the events of time with the sure word of Prophecy.—Price 20 cents. In paper covers, 12½ cents.

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.