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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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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.
All communications, orders and remittances for the
REVIEW AND HERALD should be addressed to URIAH SMITH,
Battle Creek, Mich.

WAY-WORN PILGRIM.

Way-worn pilgrim, child of fears,
Cease thy sorrow, dry thy tears;
Earth has pierced thee: rest, alone,
Urge to heaven that bitter moan.
Pilgrim, wanderer, though thou be,
Heaven shall soothe thy agony;
Soon that pulse shall throb no more;
But heaven has life, when life is o'er;
Soon thou shalt thy Saviour see,
Soon shall with thy Saviour be;
For this mortal shall be free,
Clothed with immortality.

List, ye weary; list, ye faint:
List, the martyr and the saint;
Ye who tremble, ye who sigh,
Ye who, living, daily die,
Pleased to tread, to meet your God,
The path of thorns your Saviour trod;
Just from heaven that Saviour's voice,
Which bids you, midst your tears, rejoice;
That tells of worlds to earth unknown,
And calls those blissful worlds your own.
Yes, ye shall your Saviour see,
Soon shall with that Saviour be,
Where this mortal shall be free,
Clothed with immortality.

ANON.

A CONSECUTIVE VIEW OF THE PROPHECIES

CONCERNING

THE KINGDOM OF GOD

AND

ITS ESTABLISHMENT ON THE EARTH.

BY JOSEPH BATES.

(Continued.)

III. CHRIST DELIVERS UP THE KINGDOM TO GOD.

Not the kingdom of David which he receives in heaven, and is yet to be set up on mount Zion, as we have proved, and have no end, but the universal kingdom of his Father, where he is to rule for a limited time as a Priest-king, after the order of Melchisedec, and Mediator of the new covenant, and his Father having subjected all his enemies unto him, and made them "his footstool." Here is the end of his priestly and kingly rule on his Father's throne, and the time for him to receive the throne of David.

Age-to-come writers teach that Christ reigns 1000 years on earth, and then delivers up the kingdom to God. This theory would prove that Christ will sit on two thrones, having all power, and rule over two kingdoms during 1000 years. And what would be still more unintelligible, one throne and kingdom would be in heaven and the other on earth. "The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool." To sit at the right hand of God is to be "far above all principalities, and power, and might, and dominion, and every name that's named, not only in this world, but also in that world which is to come; and hath put all things under his feet."

Eph. i, 20-22. See also Heb. viii, 1; 1 Pet. iii, 22. This is in agreement with the Apostle's letter also to the Hebrews. Chap. x, 12, 13.

That the limited time for Christ to sit at the right hand of his Father on his throne above in heaven, is, till his enemies are under his feet, or "made his footstool." Then when he reigns on the earth he does not sit at the right hand of his Father, and consequently not on his throne, but simply on his father David's throne. This is in harmony also with the Apostle's letter to the Corinthians. Chap. xv, 23-28. "But every man in his own order: Christ the first fruits; afterwards they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father: when he shall have put down all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

By using a paraphrase it will be read thus: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when the Father shall have put down all rule and all authority and power. For Christ must reign till the Father hath put all enemies under Christ's feet."

By comparing this with the promise of God, that he would subdue all the enemies of Christ, and make them his footstool, while he [Christ] sat on the throne of his Father in heaven; [Ps. cx, 1; Heb. x, 12, 13; viii, 1; Rev. iii, 21:] we clearly see that the delivering up of the kingdom to God at the end, is at the time of Christ's second coming to raise the righteous dead, and give them victory over death. In verses 51-55 we have it more clearly; viz., "For the trumpet shall sound, and the dead shall be raised. . . . Then shall be brought to pass the saying that is written, [Isa. xxv, 8] Death is swallowed up in victory." That is, death is abolished as he afterwards wrote. 2 Tim. i, 10.

The end, in the 24th verse, must refer to the end so often spoken of by the prophets and apostles and Jesus, respecting the sign of his coming, and the end of the world. "Then cometh the end, when he SHALL HAVE DELIVERED up the kingdom to God." By this we learn, as already proved, that the end comes after he has delivered up the kingdom; for then he comes to reap the harvest of the earth; and he says, The harvest is the end of the world. He further says, "And he that overcometh and keepeth my works unto the end, to him will I give power over the nations." Rev. ii, 26. This must be over the wicked nations before the resurrection of the righteous dead. Then at his second coming, Death will be destroyed, swallowed up; or, as the Apostle further says, *abolished*.

Here then we prove conclusively that the end is at Christ's second appearing, after he delivers up the kingdom, and reigns on his Father's throne in heaven. Age-to-come writers say that Christ will come the second time and set up his kingdom over his father David's throne on the earth, and reign a thousand years, and then he will deliver up the kingdom. But there are but two kingdoms brought to view in this subject: 1. God's kingdom which ruleth over all. Ps. ciii, 19. 2. Christ's kingdom upon the throne of David. Isa. ix, 7. And this last cannot be delivered up, because it is unlimited, and without end. But the first one herein named must end, because it was given him for a limited time; viz., Till his enemies are made his footstool. Then it follows that Christ delivers up the first, and re-

ceives the second; viz., his own, and then comes with the keys of hell and of death to unlock the graves of the sleeping saints, and destroy, and for ever abolish, death, the last enemy of the righteous. Now as they contend that Christ will reign on the earth 1000 years after his second coming and the resurrection of the saints, and then deliver up the kingdom to the Father; they will also be burdened to prove that Christ occupies the two thrones and reigns over the two kingdoms, one in heaven, the other on the earth, at the same time, for the space of 1000 years. If the reader will turn to the second paragraph in this series, he will see what we have proved, viz., that Christ cannot be seated on the throne in heaven while he reigns on the earth.

From the two foregoing propositions we show that the kingdom is set up in heaven, and not on the earth. Also that Christ delivers up the universal kingdom to God in heaven, and not after he has reigned 1000 years on the earth. If the readers wish to examine this subject still further, we recommend them to read the articles of Bro. J. H. Waggoner, in *Review* for March 20th, and April 10th, 1856. The next proposition is,

IV. THAT JESUS, THE KING OF KINGS AND LORD OF LORDS, APPEARS FROM HEAVEN IN HIS KINGDOM.

"And then shall they see the Son of man coming in a cloud with power and great glory. . . . When ye see these things come to pass, know ye that the kingdom of God is nigh at hand." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so be for ever with the Lord." Luke xxi, 27, 31; 1 Thess. iv, 16, 17.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom." 2 Tim. iv, 1.

"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."

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and true, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns. . . . And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords." Rev. xiv, 14; xix, 11, 12, 16.

At the second appearing of Jesus John sees him come out of heaven crowned a king. Paul says he comes in his kingdom. This is positive proof that the change of kingdoms and the setting up of Christ's kingdom, all take place in heaven, as we have shown.

V. AT THE SECOND APPEARING OF CHRIST THE WICKED NATIONS ARE DESTROYED.

On a certain occasion while Jesus was preaching the kingdom of God and the coming of the Son of man, he said, "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and DESTROYED THEM ALL. Likewise also as it was in the days of Lot: they did eat, they drank, they bought, they

sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all." Even thus shall it be in the day when the Son of man is revealed. Luke xvii, 26-30.

That the wicked will all be destroyed as in the days of Noah and Lot, at the revelation of the Son of man, is clear and certain, from the view that John afterwards had when the dreadful scene was shown him in vision. He thus describes it: "I saw heaven opened," and the faithful and true One coming to "judge and make war." "His eyes were as a flame of fire, and on his head were many crowns." "And he was clothed with a vesture dipped in blood," "And out of his mouth goeth a sharp sword, that with it he should smite the nations. . . . And he treadeth the winepress of the fierceness and wrath of Almighty God." "And I saw the beasts, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into the lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the throne, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." Rev. xix, 11-21.

The beasts here to be destroyed constitute the Babylon of the Apocalypse, for which the seven last plagues are in reserve. See chap. xviii, 4, 8. These are the professed churches, having the form of godliness, but denying the power thereof. John saw their utter destruction when the Son of man came: "the remnant also," that is, all that will be left from the destruction of Babylon. When the remnant of anything is taken away, nothing remains. After Jesus had died and was brought from the dead, through the blood of the everlasting covenant, these dreadful scenes so long foretold by holy men of God, were summed up in heaven in accordance with the testimony of Jesus, and an angel sent to signify it to John in these words: I Jesus have sent mine angel to testify unto you these things in the churches. If any man shall add unto these things, or take away from the words of this prophecy, God shall add unto him the plagues written in this book, and take away his part out of the book of life.

To this utter destruction of wicked men agree the words of Moses, David, Isaiah, Jeremiah, Ezekiel, Daniel, Joel, Amos, Zechariah, Malachi, and the holy Apostles of the Lamb.

Isaiah was shown the coming of Jesus, his garments red with blood, treading the winepress all alone; with the dreadful declaration, "For the day of vengeance is in mine heart, and the year of my redeemed is come." Again he says, "Come near, ye nations, to hear, and hearken, ye people; let the earth hear, and all that is therein; the world and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter. The mountains shall be melted with their blood. And all the host of heaven shall be dissolved. . . . For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." Chap. lxiii; xxxiv. 1-4, 8. See also chap. lix, 17-20.

The reader will not fail to see that Isaiah in his day had a view of the same dreadful scene at the second appearing of the Lord. Utter destruction upon all nations and all their armies. We are told that there will not be utter destruction, for there are millions of heathens who never heard of God or the gospel; they will have that privilege after Christ comes. Paul settles that point beyond a doubt: "And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ." 2 Thess. i, 7, 8. When all are destroyed that know not God, and obey not the gospel, at the appearing of our Lord, none but the righteous can be left.

Daniel's testimony to the same point: "Thou sawest till that a stone was cut out without hands,

[Christ descending from heaven,] which smote the image upon his feet that were of iron and of clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the Summer threshing floor; and the wind carried them away that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream."

This dream, as we read, relates to the four universal, earthly governments, symbolized by the four parts of the metallic image. In giving the interpretation he says, "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." Chap. ii, 34-36, 44.

Mark, these five prophecies from Paul, Isaiah, John, Christ and Daniel, point us directly to the second appearing of Christ, for the utter destruction of all earthly kingdoms. When unbelievers in all earthly kingdoms are consumed, and no place found for them, reasonable men would admit that they must be dead. John has told the straight story. First, all are destroyed, and live not again for 1000 years, while the righteous live with Christ during the same 1000 years, from the first resurrection, and never die. Rev. xix, 19-21, xx, 1-6. Then [verses 7-9] when the 1000 years are expired, fire from heaven devours them. Here is reliable evidence that the wicked all die twice: (1.) with pestilence, famine and the seven last plagues, at the time of Christ's second appearing; (2.) a thousand years afterwards by fire from heaven. "This is the second death."

The kings spoken of in the text, are those that arose out of the divided state of the fourth universal kingdom, [Rome,] from A. D. 356 to A. D. 483, and are still in existence to be destroyed when the stone [Christ] shall smite the image on the feet.

There are many other prophecies pointing to the same awful destruction, as far onward as the voice of God, where the battle of the great day begins. Jer. xxv. Here he is directed to cause "all the kingdoms of the world which are upon the face of the earth," to drink of the wine of the wrath of God's fury. "For I will call a sword upon all the inhabitants of the earth, saith the Lord of hosts." Verses 15, 26, 29. "The Lord shall roar from on high, and utter his voice from his holy habitation. . . . Against all the inhabitants of the earth. . . . And the slain of the Lord shall be at that day from one end of the earth, even unto the other end of the earth." Verses 30, 33.

From Rev. xiv, 10; xv, 1; xvi, 19, we may also learn that the winecup of his fury, "the dregs thereof," [Ps. lxxv, 8,] will be found in the last plagues yet in reserve for this dreadful destruction.

David prophesies the same. Ps. xli, 6-9. Isa. again, chap. xiii, 6-11; Eze. xiii, 5-15; xxxviii, 18-22. Joel is more full in his description. Chap. iii, 1, 2, 9-17; ii, 1, 2; Hab. iii, 13-16; Zech. xiv, 1-3, 12, 13; Zeph. i, 14-18; iii, 6-8; Rev. xvi, 17. These eight prophecies all point to the voice, or the battle which is at the same time.

Isaiah was further shown that men would hear, but understand not, and see, but perceive not, "until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate." Chap. vi, 9-11. (Verse 13 shows that the holy seed were reserved. So other prophets declare when they speak of this utter destruction. See Jer. iv, 27; Zeph. iii, 9; Amos ix, 8; Zech. xiii, 8, 9.) "Thus hath the Lord said, The whole land shall be desolate, . . . every city shall be forsaken, and not a man dwell therein." Jer. iv, 27, 29. I have cut off the nations: their towers are desolate; I made their streets waste that none passeth by: their cities are destroyed, so that there is no man, that there is none inhabitant." Zeph. iii, 6. The 8th verse shows that it is not in the past tense, but in the future; even when he shall gather the nations and assemble the kingdoms to destroy them.

"Behold the Lord maketh the earth empty. . . . The earth is utterly broken down, the earth is clean dissolved. . . . The earth shall reel to and fro like

a drunkard. . . . And it shall fall, and not rise again." Isa. xxiv, 1, 19, 20. Verse 21 says, "And it shall come to pass in that day that the Lord shall punish . . . the kings of the earth upon the earth."

This is in perfect harmony with the foregoing, and points to the same time, to the same utter destruction, the same kings and kingdoms that we have presented under this proposition. At the sounding of the seventh trumpet John says "the kingdoms of this world became our Lord's." David further explains that it was the heathen and the uttermost parts of the earth that he received, and adds: "Thou shalt dash them in pieces like a potter's vessel." Our text says "it [or he] shall brake in pieces and consume all these kingdoms."

Here is additional proof that the kingdom will be set up in heaven in the days of these kings, because their destruction will be completed by Christ at his second appearing in his kingdom.

Now let us place these two views in juxtaposition.

HOLY SCRIPTURES.	AGE TO COME.
1. All unbelievers will be destroyed in connection with the second appearing of Christ.	1. Multitudes of people and nations will be saved to hear the gospel when Christ comes.
2. "The Lord maketh the earth empty . . . utterly broken down, clean dissolved. The earth shall reel to and fro like a drunkard. . . . And it shall fall and not rise again."	2. Part of the earth will then be made new; for Christ will set up his kingdom there over David's throne, and be permanently established for a thousand years, and the glory of the Lord will fill the earth as never before since there was a nation.
3. "Their streets waste that none passeth by; their cities are destroyed so that there is no man, that there is none inhabitant."	3. The streets will be thronged with people. The city of Jerusalem in Palestine will be built and continue to rise in glory and splendor as never before. The earth will be filled with the innumerable multitude of the saints, [Rev. vii, 9; Heb. xi, 12,] a multitude that no man can number, and they with Christ their king, will rule over the heathen; and the world will be filled with the good news and glad tidings of the gospel, which will be proclaimed to them from the time that Christ comes the second time, and onward during 1000 years.

According to this doctrine the earth will always be inhabited by a great mass of people, and at the second coming of Christ, the saints of all ages, which cannot be numbered for multitude, are to spread themselves all over it. When in this very same 1000 years the prophets, apostles and Christ have stated that there would be no one living on the earth. I hope my readers will not fail to see the great contrast there is between these two opposite views, and thus decide for God and his word.

VI. SAINTS TAKEN FROM THE EARTH TO MOUNT ZION IN HEAVEN.

On that night in which our Lord was taken to be crucified, he said to his disciples: "Yet a little while I am with you; ye shall seek me; and as I have said unto the Jews, whether I go ye cannot come; so now I say unto you. Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go thou canst not follow me now; but thou shalt follow me afterwards. . . . 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. 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." John xiii, 33, 36; xiv, 1-3.

Christ was crucified the next day, was buried, and arose and went to heaven. Peter could not follow him then, but he would follow him afterwards; viz., when he came again the second time at the resurrection. Then not only Peter but all the saints are to be taken to the mansions he has prepared for them. Paul was not present then, but he understood that the promise was to take the saints to heaven. Hear him.

"But ye are [Macknight says, shall] come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect. And to Jesus the mediator of the new covenant." Heb. xii, 22-24.

This is perfectly plain. God and Christ live in the heavenly Jerusalem, where the first born are to be assembled. The very place where he is preparing the mansions for the saints. God's voice delivers the saints before they can go to mount Zion. The 26th verse shows this going to mount Zion yet future. Heb. xii, 22-24. Paul further declares that the Jerusalem which now is, is in bondage with her children; but Jerusalem which is above is free, which is the mother of us all. Gal. iv, 25, 26. It is the holy Jerusalem, the bride, the Lamb's wife, which is yet to descend out of heaven. The saints will come with it. Hence they must go there first. Jesus also made this plain, as follows: "And they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. xxiv, 30, 31. From this point of time the saints will ever be with the Lord. See 1 Thess. iv, 17.

Isa. lxiii, 1-4, shows the second coming of the Lord to be a day of vengeance, and year of the redeemed. "Vengeance on them that know not God, and that obey not the gospel." At the same time the righteous dead raised and the living saints together caught up to meet him in the air. 2 Thess. i, 8; 1 Thess. iv, 17. Here are the two classes of men which the Bible describes: one destroyed, and the other redeemed at the second coming of Christ.

But we are told the saints stop only a little moment in the air, and then with their Lord descend to the mount of Olives; then he sets up the kingdom and reigns on the earth for a thousand years. We have shown that the Lord and his saints do not come to the earth at that time; but we will endeavor to show where they do go.

John describes the Saviour on a white cloud. To this the saints are caught up. When next spoken of they were seen standing as it were on a sea of glass, shouting victory over the beast and his image, [Rev. xv, 2,] and Babylon the great which had fallen. In chap. xix, 1-4, he describes the same people shouting over her destruction, and says that it was a great voice of much people in heaven. See also chap. xviii, 20. Rejoice over her, thou heaven, and ye holy apostles and prophets. This they cannot do till Jesus calls them from their graves and takes them to heaven.

In chap. iv, 1-6, John saw a door opened in heaven, and was called to "come up hither." "And immediately I was in the Spirit: and behold a throne was set in heaven, and one sat on the throne." "And before the throne there was a sea of glass like unto crystal." Again in chap. xxii, 1, "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb." Here we prove that this sea or body of water, proceeds out of the throne of God in heaven, where John saw the saints shouting over the beast and his image. This is the very place where Jesus promises they should go when he had prepared the mansions for them in his Father's house. Then the saints will not go from the white cloud to mount Olivet in Palestine, but up to the throne of God.

This is in perfect harmony with what is recorded in chap. xiv, 1-5: 144,000, standing with the Lamb, on mount Zion, redeemed from the earth, redeemed from among men. Their voice like many waters comes from "heaven:" they are without fault before the throne of God.

The persecuted saints are to be rewarded in heaven. Those who do and teach God's commandments shall be called great. Matt. v, 10-12, 19. Verse 16 shows that Jesus was speaking of the heaven where his Father lived. See also chap. vii, 21.

The saints will eat and drink in heaven. Matt. xxvi, 29; Luke xiv, 15; xxii, 28-30. The marriage

supper will be in heaven. xix, 1, 5-9. See also Rev. vii, 16, 17.

The saints will sing four different songs in heaven: (1.) a song of victory over the beast and his image, &c. Rev. xv, 2, 3; xix, 1-4. (2.) As it were a new song that no man can sing. Chap. xiv, 2, 3. (3.) For the marriage of the Lamb is come. Murdock translates it, "For the marriage supper of the Lamb has come." Chap. xix, 5-9. As the first song [verse 1] is to be sung in heaven, so this will follow in order. The fourth song will come in its order after the Judgment.

Again, in chap. vii, 9, 10, John had a view of all the saints after the resurrection. It was said to him, "These are they which came out of great tribulation; and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them." Verses 14, 15.

Here is undisputed testimony which binds all the other points introduced under this head; viz., that at the resurrection the saints go immediately to heaven, and there partake of the marriage supper of the Lamb, eat and drink, sing, and serve God day and night in his temple. He has no temple but his own in heaven. When John saw the holy city, the new Jerusalem, come down from heaven to earth, he says, "And I saw no temple therein." As God does not change his dwelling place, his temple cannot be removed.

We believe here is sufficient testimony to show that Jesus does not come to the earth at his second appearing. Hence Age-to-come theory has no starting point—no foundation.

(To be Continued)

Communication from Bro. Bourdeaux.

BRO. SMITH:—By the grace of God assisting, I am again permitted to say a few words to the brethren and sisters scattered abroad. I would say with them, "The Review is a welcome messenger to me;" for it brings glad tidings from the dear saints, who are striving to keep all of God's Commandments, and the Faith of Jesus. How near the saints do seem to me! While in the church, I used to ask myself, How can I distinguish the christian from the worldling? in what do they differ? etc. But our Saviour settles this question. John viii, 35. "By this shall all men know that ye are my disciples, if ye have love one to another." And John says, [1 John v, 2, 3,] "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous."

When the dear Brn. A. S. Hutchins and H. G. Buck came out here with the tent a few weeks ago, we had a happy interview with a few brethren and sisters of like precious faith. O how easily they could be distinguished from among the worldlings, in the love they manifested one to another. Every word they uttered seemed to proceed out of a pure heart, and had its meaning. Their hymns were good and very appropriate, and they were not ashamed of expounding the truth to others; for the truth made them free. Then I felt as though I was a new creature, and in a new atmosphere.

Dear brethren, I can say that the cause of present truth is my delight. This world is dark and dreary, and I do believe that the end is near, and that this truth is fitting a people to meet the Lord in the clouds; and I want to be of that number who will be found waiting patiently for him.

I thank the Lord of the harvest for his loving kindness in sending some of his laborers with the tent into this part of his vineyard. We have been greatly strengthened in hearing them preach on the present truth. O let us lift up our hearts continually in humble, earnest prayer, that God may bless all his ministering servants who are pitching the tents from place to place, toiling hard to spread the light of the Bible truth to a people who live in an age of darkness and Papal error; and that it may not be in vain that they are permitted to hear it; that it may not be in all them that hear a savor of

death unto death, but, on the contrary, that it may be in a goodly number a savor of life unto life.

I praise God's holy name that six or seven of my family and friends have already embraced the Bible Sabbath and the truth of the Third Angel's Message. And they are anxiously searching for more light on every point of present truth.

We have recently commenced to meet every Sabbath to worship God, and we are greatly blest in so doing. O may the Lord assist us by his Spirit truly to know our real state, and keep us in the exercise of every christian grace, till perfectly matured for the holy and blissful worship in the Sanctuary above, and in the new earth.

I trust that the lovers of the truth have not forgotten in their prayers the French people of this vicinity. They are in a state of great indifference. My earnest prayer is that God may open their understanding to the last note of warning, and call out of the church such as shall be saved.

About three months ago I preached to the French on the subject of the Sabbath for the first time, in the French Mission house in this town; and while presenting the truth of the Bible on the subject, I felt that the truth made me free. After closing my remarks I invited the brethren to speak a few words for themselves. My mother arose and stood for the truth, and her words were seasoned with the spirit of truth. After her Eld. P. Chase, a Baptist minister, arose and said, he would clear her mind on the subject with a very few words: that Christ met repeatedly with his disciples on the first day of the week, and that when the disciples were assembled together on the same first day that he was risen, to commemorate his resurrection, they thought proper to not wait till the next seventh day to keep the Sabbath. They commenced the work then: and when the next first day came they observed it again as the Sabbath, and so along. We refuted some of his arguments with plain scriptures; [Mark xvi, 14; Luke xxiv, 13,] and then we asked him for the chapter and verse of the Bible to support his assertion, to which he replied, There is no definite passage of scripture for this. But, there is no doubt that the first day is the Sabbath of the Lord.

Our interview was about two hours long; and Eld. C. closed, saying that he would come in four weeks from that time to prove to us that the first day of the week is the Sabbath or "Lord's day." He met with us at the appointed time, and preached to us a written sermon on the Sabbath. His subject was divided into three principal parts; viz., (1.) the time; (2.) the change of the Sabbath from the seventh to the first day of the week; and (3.) the duty attached to its change. He presented two plain passages of scripture [Ps. cxviii, 24; Isa. lv, 1] to prove the change of the Sabbath; and, as a matter of course he mangled and twisted the scriptures to sustain his groundless theory.

At the close of the meeting I asked him if he would lend me his written sermon, and he would not; and then, after I had read the following note to the congregation, I presented it to Eld. C.

Note:—"To the brethren P. Chase, and J. C. Bryant, and to the French Baptist church of West Enosburgh, I present the following questions, trusting that they will answer them in a candid manner.

Questions:—1. Who is our Lawgiver? James iv, 12.

2. Are all the ten commandments of Ex. 20 equally binding? Matt. v, 18, 19.

3. Have we the authority of inspired scriptures to lay aside or reject any one of the commandments of God, to hold or keep the traditions of men? Mark vii, 9.

4. Have we the authority of divine inspiration to transfer the Sabbath of the fourth commandment from the seventh to the first day of the week? Luke xvi, 17.

5. How does the fourth commandment apply to what is termed the christian Sabbath, (or the first day.)? Ex. xx, 10."

These questions have not been answered yet. On the contrary, they call us apostates, and say that we grasp at a gnat and swallow a camel, because we keep the commandments of God, and believe his truth. The light of the righteous rejoiceth; but the lamp of the wicked shall be put out. Prov. xiii, 7.

Dieu voulant, I will labor in the field another Winter. I feel that there is much to be done, and but few to do anything in the field. May the Lord of the harvest send more laborers into his vineyard.
Yours in hope of everlasting life.

W. Enosburgh, Vt.
A. C. BOURDEAUX.

THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH-DAY, SEP. 4, 1886

HISTORY OF THE WORLDLY SANCTUARY.

(Continued.)

THE BUILDING OF THE TEMPLE.

It was at this time when the Lord had given David "rest round about from all his enemies," that the situation of the house of his God came into his mind, and he said unto Nathan the prophet, See now I dwell in an house of cedar, but the ark of God dwelleth within curtains. 2 Sam. viii. This must refer to the tent which he had pitched for it; for the tabernacle, as we have seen, was still at Gibeon. The same may probably be understood of the saying of Uriah the Hittite. 2 Sam. xii. 11.

Nathan said to the king, "Go, do all that is in thine heart; for the Lord is with thee." But the same night he was commanded to tell him that he should not build a house for him to dwell in. This was because he had been a man of war, and had shed much blood. But he was promised that Solomon his son should build the house. 1 Chron. xxii, 8-10. The place where the angel of the Lord appeared to David, at the time the plague was stayed, namely, the threshing-floor of Ornan the Jebusite, [chap. xxi, 14-18,] upon mount Moriah, [2 Chron. iii, 1,] which was near to mount Zion, was chosen for its location.

Extensive preparations were immediately made for the construction of the building. The neighboring king of Tyre was enlisted to furnish servants and material. The charge which David gave to Solomon and the princes concerning this work, was as follows: "Now set your heart and your soul to seek the Lord your God; arise, therefore, and build ye the Sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God into the house that is to be built to the name of the Lord. 1 Chron. xxii, 19. And again: Take heed now; for the Lord hath chosen thee to build an house for the Sanctuary: be strong and do it. Chap. xxviii, 10.

The plan and whole model of this structure was laid by the same divine architect as the Tabernacle; namely, God himself. After David had given to Solomon an accurate pattern of the house and every thing pertaining thereto, as recorded in 1 Chron. xxviii, 11, and onward, he said, "All this the Lord made me understand in writing by his hand upon me, even all the works of this pattern." Verse 19.

The author of the first book of the Kings and of the second of Chronicles has very fully described the temple and all the apartments belonging to it. The commencement of the work is thus described, in 1 Kings vi, 1, 2: "And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the Lord. And the house which king Solomon built for the Lord, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits." This was in the year B. C. 1012. In addition to the length of the house above given, there was the porch which was ten cubits, making the whole length of the temple proper, seventy cubits. But the temple, strictly so called, which comprised the portico, the holy, and the holy of holies, formed only a small part of the sacred edifice. It was surrounded by spacious courts, chambers and other apartments much more exten-

sive than the temple itself, as this was never designed to hold a concourse of people, but was for the service of the Lord; and the priests were the only people employed in it.

We learn from 1 Kings vi, 17, that the holy place was forty cubits long, and twenty wide, [verse 2,] and the most holy place twenty cubits in length and the same in breadth. Verse 20; 1 Chron. iii, 8. The two holy places of the temple differed from the tabernacle only in being an enlargement of that plan. The vessels of the Sanctuary were also increased in size and number. The cherubim which Solomon made for the most holy place, as described in 1 Kings vi, 23; 2 Chron. iii, 10, were not found in the tabernacle, but were peculiar to the temple.

Concerning the whole building the *Bible Companion* says: "As we possess only verbal descriptions of the temple of Solomon, it is impossible to obtain a very accurate idea of the relative parts, and their respective proportions. Hence we must not feel surprised that no two writers who have undertaken to describe it agree in their descriptions." Says Dr. Clarke, "There is a great variety of opinion concerning the temple, its structure, ornaments, &c.; and modern writers, such as *Vitulpandus*, *Dr. Lightfoot*, and *Dr. Prideaux*, professing to be guided by the same principles, have produced very different buildings."

We will not therefore attempt to enter into any particular description of the temple and its various apartments. It will be sufficient for us here to say that it was a structure of wonderful magnificence and splendor. The carving of the walls of the house with figures of cherubim; the overlaying it with pure gold within and without; the doors of olive trees adorned with carved work, and overlaid with gold fitted to the carvings, with the various other ornaments and embellishments of the house, were accomplished at an expense, which, says Dr. Clarke, it is impossible to estimate.

At the expiration of seven years and six months from its commencement, the building was completed. The dedication did not take place till the following year, the twelfth of Solomon's reign. Having all things prepared for this joyful occasion, we read that Solomon assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, that they might bring up the ark of the covenant of the Lord, out of the city of David, which is Zion. 1 Kings viii.

From the narrative of this chapter, we might be led to suppose that the ark and tabernacle were abiding at the same place. But we have seen that the ark was brought into the city of David, and the tabernacle still remained in Gibeon. On this point Dr. Clarke remarks, "It is generally agreed that at this time there were two tabernacles, one at Gibeon, and the other at the city of David, which one David had constructed as a temporary residence of the ark, in the event of a temple being built. Which of these tabernacles were brought into the temple at this time, is not well known; some think both were brought in, in order to prevent idolatry. I should rather suppose the tabernacle from Gibeon was brought in, and that the temporary one erected by David was demolished."

As the ark is brought forward "unto his place, into the oracle of the house, to the most holy place," our attention is arrested by the declaration of verse 9, that there was nothing in the ark save the two tables of stone which Moses put there at Horeb; for we remember having read in Heb. ix, 4, that in the ark were not only the tables of the covenant, but the golden pot that had manna, and Aaron's rod that budded. How can we reconcile this apparent discrepancy? That these last were originally placed in the ark is evident. Ex. xvi, 33, 34; Num. xvii, 10. They must therefore have been removed before the time of Solomon; and it must be the tabernacle as it existed during the lifetime of Moses, of which the Apostle speaks. "Therefore, says Calmet, we need

not trouble ourselves to reconcile the various scriptures which mention this subject; some of which refer to the tabernacle, others to Solomon's temple; and others to the temple built by Zerobabel, which places were very different from each other."

There is another point to which our minds are naturally led in this connection, and that is concerning the book of the law written by Moses: where was it placed? We read in Deut. xxxi, 26, the charge which Moses gave to the Levites, saying, "Take this book of the law and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee."

Much doubt exists in many minds even at the present day as to what place is meant by the expression, "in the side of the ark:" some supposing that it meant within, others, upon the outside of the ark. The following criticism from Dr. Prideaux, on this point may not be out of place:

"As to the book or volume of the law, it being commanded to be put *mitzzad*, i. e., *on the side* of the ark, those who interpret that word of the inside, place it within the ark, and those who interpret it of the outside, place it on the outside of it, in a case or coffer, made on purpose for it, and laid on the right side; meaning by the right side, that end of it which was on the right hand. And the last seem to be in the right as to this matter; for, first, the same word, *mitzzad*, is made use of where it is said that the Philistines sent back the ark with an offering of jewels of gold put in a coffer *by the side of it*. And there it is certain that word must be understood of the outside and not of the inside. Secondly, the ark was not of capacity to hold the volume of the law of Moses, with the other things placed therein. Thirdly, the end of laying up the original volume of the law in the temple was, that it might be reserved there as the authentic copy by which all others were to be corrected and set right; and therefore, to answer this end, it must have been placed so as that access might be had thereto on all occasions requiring it, which could not have been done if it had been put within the ark, and shut up there by the cover of the mercy-seat over it, which was not to be removed. And, fourthly, when Hilkiah, the high-priest, in the time of Josiah, found the copy of the law in the temple, there is nothing said of the ark; neither is it there spoken of, as taken from thence, but as found elsewhere in the temple. And, therefore, putting all this together, it seems plain that the volume of the law was not laid within the ark, but had a particular coffer or repository of its own, in which it was placed on the side of it. And the word *mitzzad*, which answers to the Latin, *a latere*, cannot truly bear any other meaning in the Hebrew language. And therefore the Chaldee paraphrase, which goes under the name of Jonathan Ben Uzziel, in paraphrasing on these words of Deuteronomy—"Take this book of the law and put it in the side of the ark of the covenant," renders it thus: 'Take the book of the law and place it in a case or coffer, on the right side of the ark of the covenant of the Lord your God.'

The Sanctuary and its ark are now again together; the sacred vessels are all brought into their respective places; the movable tabernacle erected by Moses gives place to the permanent and more glorious temple of Solomon; and God takes possession of his habitation. "And it came to pass when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord." The shekinah, or visible glory of God, which had dwelt in the tabernacle had now passed into the temple; and that temple was to be thenceforward the Sanctuary of the Lord.

It will be remembered that in the commencement of this article we passed over the prophetic song of Moses, [Ex. xv, 17,] till it should be fulfilled. That time has now arrived. David in Psalm lxxviii, gives a brief outline of Israel's history from their deliver-

ance from Egypt to his day. Moses standing upon the shore of the Red Sea, looked forward and prophesied. David, standing this side of the accomplishment of that prophecy, looked back and recorded its fulfillment. If then we wish to know what Moses meant, let us see how David says it it was fulfilled. Therefore we read: Verses 53, 54, "And he led them on safely so that they feared not, but the sea overwhelmed their enemies. And he brought them to the border of his Sanctuary, even to this mountain which his right hand had purchased." Verse 69. "And he built his Sanctuary like high palaces," &c. No one can fail to understand these passages, and see that David calls the temple which was here built, the Sanctuary. Hence we see how inapplicable it is to apply Ex. xv, 17, as some have done, to the land of Canaan.

The Sanctuary has now reached the summit of its earthly glory. Its sacred vessels are perfect and complete. It contains the very ark which was made by Moses under the express direction of Heaven; and that ark contains the very tables of the covenant which were written by Jehovah himself. The temple building was a structure of magnificence and glory, and there was nothing to hinder the Levitical worship from going forward in all its perfection.

We would be happy long to contemplate both the temple and the Sanctuary in this prosperous condition; but sin ever present to mar the affairs of man, soon brings a shade over this bright picture. The temple as above described, retained its primitive splendor but thirty-three years, and from this time its history is one of decline. Its services became more or less imperfect, and its glory gradually departed, till finally it ceased to exist on earth.

The reader will remember that the object of this investigation is to make very apparent what the Holy Ghost recognizes as the Sanctuary of the Lord. Claims have been put in at various times and by various persons, in favor of this whole earth, and by others for at least a portion of it, Palestine, as the holy place, the dwelling place, the Sanctuary, of the Lord. But that which is the Sanctuary, we may expect to find the Bible dwelling largely upon, and bringing to our view as such: and we do find upon its sacred pages, continually introduced to us, under the very explicit name of the Sanctuary of the Lord, the building which we have been noticing; hence our interest in investigating the main facts concerning it.

We have seen that during Israel's sojourn in the wilderness, this building was fifty-six times called the Sanctuary. From its entrance into the holy land, to its location in the temple, this term is by the sacred penmen nineteen times more expressly applied to it as will be seen from the following quotations: Josh. xxiv, 26; 1 Chron. ix, 29; xxii, 19; xxiv, 5; xxviii, 10; 2 Chron. xx, 8; Ps. xx, 2; xxviii, 2, margin; xxix, 2, margin; lxiii, 2; lxxvii, 24; lxxiii, 17; lxxvii, 13; lxxviii, 54, 69; xvi, 6, 9, margin; cxxxiv, 2; cl, 1.

(To be Continued)

THE THIRD ANGEL'S MESSAGE.

A MISSIONARY spirit should be cherished by those who profess the Message. Not to send the gospel to the heathen; but to extend the solemn warning throughout the realms of corrupted Christianity. "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain." Joel ii, 1. "Cry aloud and spare not; lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins." Isa. lviii, 1. Show the professed people of God in Christian lands that they are each week violating, and trampling in the dust, one of Jehovah's immutable commandments, and in doing this are honoring an institution of the Papacy. We say a missionary spirit is wanted to raise the cry more extensively in new fields, and sound the alarm throughout christendom. There is yet, no doubt, much

work to be done in each State where the Message has been given; but not in those towns where the alarm has been given, and the few who had ears to hear and hearts to obey have been gathered out.

The West is evidently the most successful field of labor at present, yet those who enter new fields, East or West, find good success. And to continue operations on old ground, and go the rounds over and over with very little success, looks as unwise as for the harvest man, after he has harvested a portion of his fields, to glean them over and over again, and leave a portion of his grain to perish.

But shall our preachers enter new fields, and leave our little churches to perish? No, not to perish; but leave them when fully established, with God and the Message, to pray for missionaries who are breaking new ground, and to honor God with their substance, in sending them forth to the lost and scattered sheep. In doing their duty our churches will prosper far better without ministerial aid than they will with it, while living in neglect of duty. If the Message will not hold them, while doing their duty, nothing will save them. And for laborers to move off into new fields would probably stir up the churches more than anything else, to pray to the Lord of the harvest to raise up, qualify, and send forth more laborers into the harvest. Let the laborers in the Lord's harvest move out in the great work by faith; then let every brother and sister feel that a portion of the responsibility of sustaining the servants of the Lord in their arduous work, rests on them. The churches thus acting up to their duty would share the sustaining grace and power of God, and would be greatly cheered by reports of the advance of the cause in new fields.

It is a generally admitted fact that our preachers do not enjoy as much freedom in old fields of labor as in new ones. And, of course, the churches feel this lack of freedom, and sink in spirituality under it. And for want of faith and courage, and the necessary means, some of our preachers have been kept from new fields of labor, and have gone the old ground over and over. God could not especially bless a wrong course, and the lack of the Spirit of God has been felt, both by preachers and people. Some have felt much discouraged in regard to the advance of the Message, because the Spirit of God has not moved upon them, and given them a Spirit of labor in their own neighborhoods and towns where the Message has been set before the people, and they have inquired, What shall be done?

We take the liberty to answer, Work where work may be done to profit. Send the Message abroad throughout christendom. Let our preachers go forth and labor where God can especially approve and sustain them by his power, and let the churches with their means and their prayers thrust them out. Then God will bless those who stay by the staff, equally with those who go out to battle.

Remember, dear brethren, that this is the Third call to the Lord's great supper. Luke xiv. "Go out into the highways and compel them to come in, that my house may be filled." Yes, "Go out." Go forth from town to town, from county to county, and from state to state, fitly represented by the "highways and hedges," and give the third and last call which has compelling power in it. And nothing as yet has looked more like obeying this mandate to "Go out into the highways and hedges," than to see Tent companies moving out into new fields, among strangers, and pitching their Tents, and posting their hand-bills, to call out the people.

The first call to the supper was to those who had been bidden to the gospel feast, to the professed church of Christ. The second was to those in the streets and lanes of the city. These answer to the first and second Messages in the past. It is said of those who offered their excuses, and slighted these calls, "None of those men which were bidden shall taste of my supper." How vain, then, to labor for such. Those churches which rejected the first message can-

not be moved. How fruitless have been our labors in the streets and lanes of those cities where the former messages have been given. How sure is our success if we go out into the highways and hedges. God help us to keep pace with his truth and opening providence.

We now inquire, Is it time to form colonies of Sabbath-keepers? To huddle together for the sake of the society of those of like faith? Do not such hide their light beneath a bushel? If we judge correctly, God does not approve the course of such by the outpouring of his Spirit on them. Is this the time to improve large farms in the West? Take care, brethren, lest the work of God in the Message as it moves forward, leave you behind. A missionary spirit is lacking, and must be in the church in order for the Third call to move out in the order of God. This call is now to Sabbath-keepers, "Go out into the highways and hedges, and compel them to come in." Those of whom it is said, "None of those men shall taste of my supper," were prevented by their land, their oxen and their wives. The voice of God is to us, "Go out," &c., and will the brethren let these very things keep them from their duty in sending the Third Message forth? If they do, will they taste of the Lord's supper?

With this view of the present duty of Sabbath-keepers, it seems more in the providence of God for them to scatter abroad, than to collect together. That God has laid the duty on some in New England to move into the great West, we do not doubt. He has placed them in the midst of the most successful field of labor, not to bury themselves up deeper in the cares of this life, but to devote their lives to the cause of the Third Message. And it seems in harmony with the work of the last ripening Message for many of those in the East who have borne their testimony to their neighbors and townsmen, and have faithfully lived out the truth before them, to move into the West where there is hope of benefitting many, by a faithful testimony and holy life.

Beware, brethren, of settling down, and burying yourselves up in the cares of this life, of adding house to house, and land to land. O the deceitfulness of riches! Remember that but one of the four classes of hearers brought forth fruit. Matt. xiii. One class understood not the word. The second anon with joy, received the word; but when tribulation or persecution ariseth because of the word, they are offended. This seems wonderfully true where a whole community becomes interested by a course of lectures, and afterwards, with few exceptions, are hardened and set against the word by the professed ministers of Christ.

The third class are thus described: "He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." God grant, dear brethren, that you may be of the fourth class of whom it is said, "But he that received seed into the good ground is he that heareth the word and understandeth it; which also beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty." J. W.

SUBSCRIBERS.—During the last thirteen months the number of stoppages, including those stopped in consequence of deaths, and thirty-eight names recently erased, amounts to 304. On the other hand, the number of new subscribers during this time is 451, making a net gain of 147.

And we might add, that most of those whose papers have been stopped the last thirteen months, never had interest enough in the present truth to pay anything for the Review, while most of our new subscribers are advance-paying subscribers. It is a matter of no small encouragement, that during this period, while strong efforts have been made against the Review, its friends and supporters have been increasing.

J. W.

NOTHING TO DO.

"Nothing to do?" O pause, and look around
At those oppressed with want, and sorrow too;
Look at the wrongs, the sufferings that abound,
Ere yet thou sayest there's naught for thee to do.

Are there no hungry that thy hand may feed,
No sick to aid, no naked to be clad?
Are there no blind whose footsteps thou may'st lead,
No mourning heart that thou couldst make less sad?

"Nothing to do?" hast thou no store of gold,
No wealth of time, that thou shouldst well employ?
No hidden talent that thou shouldst unfold,
No gift that thou shouldst use for other's joy?

"Nothing to do?" O look without, within,
Be to thyself and to thy duties true:
Look on the world, its troubles, and its sin,
And own that thou hast much indeed to do.

**Is the One Thousand Years' Reign of Christ less
Glorious than This Dispensation?—Yes, if the
Age-to-Come Theory is Correct.**

AFTER hearing much of the "glorious Gospel of the kingdom," as it is recently called, I was not a little surprised to learn that those of this faith generally hold to the building of the city presented by Ezekiel from chapters xl-xlviii, in the future age; and that the offerings and sacrifices are to be carried on during that time: also that this city supersedes the necessity of the "heavenly Jerusalem" which John saw "coming down from God out of heaven," and which Paul says "is above, is free, which is the mother of us all;" and that the heavenly Jerusalem is not a literal city but refers to "Polity," or government. Such a state during the reign of Christ would come as far short of meeting my expectations, as a Shaker village did a brother's, when told that he was in the "New Jerusalem."

The Shakers and the Mormons have made attempts to build a city on this sin-cursed earth, to save God the trouble of sending the "New Jerusalem" down upon the "new earth;" and lastly, the Age to come believers attempt to revive ancient Jerusalem from its ruins, to take the place of that which "hath foundations, whose builder and maker is God." This is to give an undeveloped class a chance in a state less glorious than the present dispensation. But I want as much testimony for returning to the ordinances of the "first covenant" as I have that we are in a more glorious one. "But now hath he obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, or testament," &c. 2 Cor. iii, 7-14; Heb. xii, 18-24; viii; ix, 15.

The offerings of the "first covenant" pointed to Christ, the great sin-offering. Now if this work is to be done again, there must, of necessity, be a second Messiah, at the end of the one thousand years, to expiate the transgressions of this undeveloped class. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices, which they offered year by year continually, make the comers thereunto perfect." He is the mediator of the new testament that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. He taketh away the first that he may establish the second. But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God, expecting till his enemies be made his foot-stool. For by one offering he hath perfected forever them that are sanctified." Heb. x, 1; ix, 15; x, 9, 12, 13.

Christ offers his body once for all and takes his seat at the right hand of his Father, in expectation of his enemies' (not a part only) being made his foot-stool; and when he leaves his Father's throne, he takes his own, or David's throne, and comes King of kings and Lord of lords. Heb. x, 10-13; 1 Cor. xv, 24; Rev. iii, 21; Luke i, 32; Luke xix, 12, 15; Rev. xi, 14-15; Rev. xix, 15.

Eld. D. P. Hall has taken the position, in a public meeting, that the "new Covenant" has not been made. But who that believes that Christ has come, can doubt that he is now ministering in the heaven-

ly Sanctuary and that the "new covenant" was "confirmed with many for one week, as was shown Daniel, ix, 26. Truly "all men have not faith." My prayer is, that the true-hearted may not be deceived by error that is being taught by some who profess to be teaching the commandments of God.

In regard to the building of the city seen by Ezekiel, our Age-to-come friends say that this is prophecy and must be fulfilled. I believe God's word will be fulfilled; but I am not expecting any will have offers of pardon, for sins, in the future age; for before Christ comes the mandate goes forth "He that is filthy let him be filthy still, and he that is righteous, let him be righteous still. And behold I come quickly." Rev. xxii, 11, 12.

Neither do I understand that ancient Israel accepted the great blessings offered them. Had they done so, their house would have stood to this day. This does not lay God under obligation to fulfill, in the future, what they could have received in the past, had they been obedient.

Ezekiel, while in captivity, was shown blessings to show to the twelve tribes, while they were in captivity, and if they were ashamed he was to show them the fashion of a house. Eze. xl, 4; xlvii, 13, 21; xliii, 10, 11; xxxvi, 37.

This house was not built; for the one afterwards built by Zerubbabel was the temple of Solomon rebuilt, though larger. Ezra v, 11.

We find that it was offered to the twelve tribes and its fashion to be shown to them if they were ashamed of their iniquities. But Israel did not hearken unto God, by Ezekiel; [Chaps. ii, 5; iii, 7;] and but few, a remnant, chief of Judah and Benjamin, a few others, with some of the ten tribes, accepted of the offers under the decrees, and went up to build their city, after the seventy years' captivity. Such received as God had promised the remnant. Ezra i, 5; vii, 7; Eze. xxxvi, 37. "Thus saith the Lord God, I will yet for this be inquired of by the house of Israel to do it for them." God expostulated with them until they as a nation, were fitted for rejection. Soon after Ezekiel's offer, Daniel, while in captivity, received their closing history, as the people of God.

But that the house presented, in vision, to Ezekiel, is not to be built in the future reign of Christ appears evident, from the fact, that when the blessings connected with this building were to be enjoyed there were deaths, marriages, divorces, the offerings of the first covenant, and Levitical priesthood.

But when Christ reigns they "neither marry nor are given in marriage, neither can they die any more for they are equal unto the angels." The first covenant with its offerings, Levitical priesthood and divorces was done away by Christ, at the cross. Luke xx, 35; Col. ii, 14; Matt. v, 31, 32.

Let us examine a prophecy said to be fulfilled in the future gathering of Judah and Israel, in the Age to Come. "In the day that thy walls are to be built, in that day shall the decree be far removed." Micah vii, 11. By the chronology of this prophecy, we see that Micah stood back of the gathering from Babylonian captivity, and of the decrees for the re-building of the city Jerusalem, after that captivity.

Ezra gives the account of the first decree for the building of the house of God, under Cyrus. Ezra i. Before it was completed, and after Cyrus' death, the adversaries of the Jews prevailed upon the king to make a decree to put a stop to the building at Jerusalem. Ezra iv.

It was nearly one hundred years before this that God showed Micah that this decree "should be far removed," and that the walls should be built. This was accomplished by Darius, king of Persia. He passed a decree that search should be made for the decree made by Cyrus; and when found, he passed one agreeing with that of Cyrus, and for the removing of that which hindered the work. Thus the house was completed. Ezra iv, 24; v, 17; vi, 7, 8, 11, 15.

"In that day also he shall come even to thee from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain." Micah vii, 12.

History shows that Assyria and Babylon were the

nations God took to punish his people. Assyria over-turned the kingdom of Israel, or the ten tribes, and carried them into Assyria and planted other nations in the land of Samaria. 2 Kings xvii, 23, 24. This was more than one hundred years before Judah was carried into Babylon at which time the Babylonian kingdom was universal. Afterward they were conquered by the Medes and Persians; and Cyrus, their king, sent forth a decree throughout all his realm, for the building of the house of God in Jerusalem. Ezra i. This decree reached the ten tribes in Assyria as "the decree of Cyrus is to all the people of the God of Israel."—*Prideaux's Connection*, Vol. I, p. 320. Ezra i.

D. P. Hall stated "that the going to Jerusalem under Zerubbabel did not effect the ten tribes." Although Cyrus says, and it is penned by inspiration, "The Lord God of heaven hath given me all the kingdoms of the earth," it is claimed that "there were powers that were not subject to him, and the ten tribes were held by these powers;" also that "there was no prophecy fulfilled, after the captivity, that refers to the gathering of Israel and Judah; for none but the chief of Judah and Benjamin went to Jerusalem."

But scripture testimony and history show that the decree Ezra received from Artaxerxes "extended to all the people of Israel," and Ezra sent a copy of the king's decree, whereby that favor was granted him, through all Media, where the ten tribes were in captivity, as well as through all Chaldea and Assyria, where the Jews were in captivity; which implies, that both of them were included in that decree, and that being a renewal of the decree of Cyrus, both must be understood of the same extent."—*Prideaux's Connection*, Vol. I, p. 230. Ezra vii, 11.

Before the captivity, some of the tribes of Ephraim and Manasseh dwelt with Judah at Jerusalem, and with them continued the worship of the true God, it is very probable that some of these out of the ten tribes, went to Jerusalem after the captivity. 1 Chron. ix, 3; 2 Chron. xi, 16, 17.

Josephus says, "Many of the Jews took their effects and came to Babylon, very desirous of going down to Jerusalem." Book II, chap. v, p. 225.

"In the day that thy walls are built, in that day he shall come even to thee from Assyria, and from the fortified cities, and from the fortress even to the river, and from sea to sea, and from mountain to mountain." Verse 12.

In Jeremiah we have a synchronizing prophecy and its location given at the overthrow of the kingdom of Babylon by the Medes.

"Israel is a scattered sheep; the lions have driven him away; first the king of Assyria hath devoured him, and last, this Nebuchadnezzar, king of Babylon, hath broken his bones. Therefore thus saith the Lord of hosts, the God of Israel, Behold I will punish the king of Babylon and his land as I have punished the king of Assyria, and I will bring Israel again to his habitation, he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead. In those days, and at that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found; for I will pardon them whom I reserve." Chap. i, 17-20; Ezra vii, 14, 15, 18-20.

We have an account of God's favor to the remnant that were saved, and that they represented the twelve tribes, as believers in Christ represent them in the present dispensation. Ezra vi, 17-22; James i, 1.

"The nations shall see, &c., they shall lick the dust, they shall move like worms." Micah vii, 16, 18. These are figures of speech, as in Jeremiah, to express their weakness, the inability of the nations to oppose the Medes. "The redeemer of Israel is strong," &c. "A sword is upon the Chaldeans, and upon Babylon," &c. Jer. xlix, 43, 33-35, &c.

I have given this as a fair specimen of the prophecies I have heard applied to the Age to Come. The theory rests upon fulfilled and misapplied scripture. I agree with D. P. Hall to "cease from man;" therefore I take scripture testimony rather than man's assertions.

I have observed that when the mind is diverted from the Third Angel's Message, the present truth, that a worldly spirit has followed; and I have found nothing so fully calculated to lead the mind from the present truth as the Age to Come theory.

There are probably those who honestly hold to the theory of both, in some measure, without realizing that these two positions are at antipodes with each other. I hope such will become settled in the truths of the Third Angel's Message.

S. A. BRAGG.

Lake Mills, Jeff Co., Wis., Aug. 26th, 1856.

COMMUNICATIONS.

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

From Bro. Dorcas.

BRO. SMITH:—I realize that we are truly living in perilous times. Everything seems to be triumphing over truth. The different sects have powerful revivals of religion again; (as they call them;) so much so that some of our Sabbath-keeping friends' faith seems to be shaken. And the Devil seems to be taking a new turn in his affairs, with many, in the so-called Christian churches, who will not believe in *Spiritualism! Modern Spiritualism. I mean*; but who seem to be under revival influence! He is classing us, who believe in the near coming of the Lord, with Spiritualists, calling it *devilism*. For, with this class, as long as he can succeed in keeping the truth associated with a lie, and have them reject all together, he is as sure of his prey as if he succeeded in taking them away into that phase of false religion called *Spiritual reform*.

"We are troubled on every side, without are fightings, and within are fears." The Methodists are throwing in our way, in this region, a mass of stuff; to wit, *Acre's Chronology*, and *McQueen's Book on the Christian Sabbath*. The first teaches that the present First-day, or Sunday, is really the original Sabbath, the first seventh day. The other teaches that the day was changed by the apostles. I will give his own words verbatim:

"Infidels and Jews are not more forward to charge us with having made this change, than we are to admit that it did take place."

And still farther down on the same page, (54th page,) speaking of the apostles changing the day, he says, "They only transferred it from the seventh to the first day of the week; and by thus conjoining the new creation with the old, and the rest of God our maker with that of God our Saviour," &c. Notice the contradiction here; for "our Saviour" rested on the same day that our Father, and his Father, our God and his God, rested; namely, the seventh day; and how can we talk of "*conjoining*" a unit. Luke xxiii, 3-6. The women rested the same day that Jesus rested in the grave, which day was one day previous to the first day of the week, the resurrection day, which these say is the Lord's day.

If Acre's work is true, then truly, the Bible, as well as Methodism, must undergo a complete overhauling and revision. But this looks to me as if it savored considerably of the Pharaoh and Herod spirit. The enemies of truth lose nothing by inconsistency, for the masses go with the leaders. They only lose a few honest souls.

Yours in love.

JESSE DORCAS.

Fremont, Ohio, Aug. 28th, 1856.

From Bro. Chase.

BRO. SMITH:—I am much comforted and edified by the paper. I prize its visits very highly, and hope it may continue to increase (with the readers of it) in usefulness, excellence and purity. We feel much encouraged in this section of late, as three more have begun to keep the holy Sabbath. We meet together on the holy Sabbath-day, and the Lord has been faithful to his promise, that where two or three are met together in his name, there he would be. We hope they will continue faithful to the end.

We have some hope that several more will soon make up their minds to obey God and have eternal life. We are still praying the Lord to raise up, qualify and send forth more faithful laborers into this

part of the great harvest-field, that a few more may be gathered in ere it is said, He that is filthy, let him be filthy still, and behold I come quickly to reward every man according as his work shall be.

DAVID CHASE.

Fall River, Wis.

From Bro. Everett.

DEAR BRETHREN:—We wish to say a few words to you at this time on the importance of peace—I mean the spirit of peace in opposition to the spirit of war. Some of you may be strongly solicited to aid the cause of freedom. But let us stand fast in the faith. We wait for the freedom of the sons of God, and the coming of the Prince of Peace. Let us not cast away our confidence which hath great recompense of reward. The spirit of politics and war are so exciting at this time that we need to be on our guard. We may indeed pity the suffering people in Kansas; but we cannot fight with them, nor for them. We must put away "all anger, wrath, malice and bitterness with all evil speaking." Let us then be known as peace-makers, and direct others to seek the peace of God. Said Bro. Miller, Be not deceived with the cry of "Free Soil." So now let us not be deceived with the cry of "Freedom." Things as well as men must grow worse and worse till Jesus comes. Let us heed his words: [Luke xxi, 35:] "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." May we all heed the timely warning, waiting for the glorious liberty of the sons of God.

I remain your brother in tribulation.

SAMUEL EVERETT.

Iowa City, Iowa.

From Sister Parmenter.

BRO. SMITH:—I have long felt that it would be a privilege to communicate to the brethren and sisters. I feel to double my diligence in trying to serve the Lord, and to live more devoted to his cause. I love Jesus, and my Bible. I there find precious promises to those that love God and keep his Commandments. The trials and afflictions of this life are many, but the grace of God is sufficient for us if we trust in him.

I am sometimes cast down; but I am determined by the grace of God to press my way through. Many are the afflictions of the righteous, but the Lord delivereth him out of them all. Ps. xxxiv, 19.

Yes, 'tis a rough and thorny road
That leads us to the saint's abode;
But when our Father's house we gain,
'Twill make amends for all our pain.

Yours in hope of eternal life.

ELIZA A. PARMENTER.

Oakland Co., Mich., Aug. 21st, 1856.

Extracts from Letters.

BRO. J. J. PERKINS writes from Chicago, Ill., Aug. 24th, 1856:—"Bro. SMITH. Chicago reminds me of what Paul said of Athens. I [Athens was wholly given over to idolatry, so is Chicago; and in some respects it is worse than Athens. Here the sects are at war with each other, and with the Roman Church, which is the mother of them all. This city is thronged nearly the whole time with travelers and political aspirants.

"If these political elements were the religion of the lowly Nazarene, then nearly all would be saved. But how wide the contrast between the few that keep the Commandments of God and the Faith of Jesus, and the many that keep the commandments and traditions of men. There are free lectures every evening on the wonderful manifestations, or spiritual developments of this generation, which are to convert the world. Deluded souls! how mistaken to dream of heaven and the society of the blessed Redeemer and all the holy angels that surround the throne above; to even think of ever entering the city of the great King, when they have never permitted to walk in his footsteps here! This city, with its thousands of like charac-

ter, are doomed to drink of the wrath of God that shall soon be poured out without mixture."

Bro. J. M. Lindsay writes from Olcott, N. Y., Aug. 24th, 1856:—"We feel encouraged to go on and patiently wait the coming of the Lord Jesus. I rejoice to know that God is preparing a people for his kingdom. May the Lord help us to keep humble, live holy, and be separate from sinners."

OBITUARY.

DIED in Goshen Gore, our much beloved Brother Milton Southworth, in the 54th year of his age. He was well as usual and labored hard the day but one before he died, which was on the 14th. At 2 A. M., he was seized with a very violent attack of the bow-el complaint, from which he never recovered. His sufferings were intense, but he bore them with Christian meekness and patience, saying that his work was done—until he sweetly fell asleep in Jesus, July 15th.

He was a firm believer in the first, second, and third Angel's Messages and lived a consistent Christian. He has left a companion and an only daughter who deeply feel the loss of a kind, faithful husband and father. The church also feels his loss, yet we sorrow not as those without hope; for the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. 1 Thess. iv, 16, 17. Then will the saying be fulfilled, Death is swallowed up in victory. Isa. xxv, 8.

The funeral was attended on the 17th, by Bro. H. Bingham of Morristown, and a few Brn. from Wolcott and Hardwick.

"In glory immortal, O soon shall we meet thee,
Where sickness and sorrow and parting are o'er,
With all the redeemed then with joy shall we greet thee,
With the King in his beauty to reign evermore."

A. R. MORSE.

Wolcott, Vt., Aug. 20th, 1856.

A WHOLE FAMILY IN HEAVEN.—The following eloquent passage is from the pen of Albert Barnes:—

"A whole family in heaven! Who can picture or describe the everlasting joy? No one is absent. Nor father nor mother; nor son, nor daughter, are away. In the world below, they were united in faith, and love, and peace, and joy. In the morning of the resurrection they ascended together. Before the throne they bow together in united adoration. On the banks of the river of life they walk hand in hand, and as a family they have commenced a career of glory that shall be everlasting. There is hereafter to be no separation in that family. No one is to lie down on a bed of pain. No one to wander in temptation. No one to move along in the slow procession clad in the habiliments of woe, of its members to the tomb. God grant that in His infinite mercy many families may be thus united."

THE CHRISTIAN CHURCH—ITS RISE AND FALL.—

When a church is first raised up and established by the Lord, it exists in the beginning in a state of purity, and the members then love each other as brethren; as is known from what is recorded of the primitive Christian Church after the Lord's coming. All the members of the Church at that time lived one amongst another as brethren, and also called each other brethren, and mutually loved each other; but in progress of time charity diminished, and at length vanished away; and as charity vanished, evils succeeded, and with evils false also insinuated themselves, whence arose schisms and heresies.

These would never have existed if charity had continued to live and rule; for in such case they would not have called schism by the name of schism, nor heresy by the name of heresy, but they would have called them doctrinals agreeable to each person's particular opinion, or way of thinking, which they would have left to every one's conscience, not judging or condemning any for their opinions, pro-

which they maintained nothing contrary to the Divine order, that is contrary to the commandments of the Decalogue.—Swedenborg.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. SEP. 4, 1856.

Reward in this Life.

"And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred fold now in this time, houses and brethren and sisters and mothers and children, and lands, with persecutions, and in the world to come, eternal life." Mark x, 29, 30.

It will be readily admitted that all those precepts which have been given to govern the Christian's life during the gospel dispensation, will apply with tenfold more force as we draw near the close of that dispensation, when the end of all things is at hand. From the above scripture we learn that it has ever been the duty of the Christian to leave father and mother, houses and lands, for Christ's sake and the gospel's, if he could not follow him without. But those who thus sacrifice, are promised a reward of an hundred fold in this life, houses and brethren, sisters and mothers, children and lands. Are we to understand this literally? Are the persons here brought to view to become literal possessors of rich tracts of land, and proprietors of large families? None can fail to see from the text that they assume the relations there mentioned only by becoming members of Christ's great family on earth, every individual of which should love his neighbor as himself.

What then shall we think of those, who, while professing to believe the Third Angel's Message, and that scenes of destruction are just upon us, to be followed by the coming of the Son of man, and the end of all earthly things, are laboring to increase their stock of houses or lands, or children? Are they not rendering themselves liable to be accused by the world of denying their faith, and laying stumbling blocks in the way of the inquiring? We see not how it can be otherwise.

A time of trouble is approaching, more disastrous in its consequences than the calamities that occurred at the destruction of Jerusalem, [Matt. xxiv, 19.] a time when those who adhere to the requirements of truth can neither buy nor sell. Rev. xiii, 17. It will be expected, therefore, by all, that those who profess to believe this, will make their lives correspond. There is no greater circumstance to any cause, than inconsistency on the part of its professors.

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.

Tent Operations.

THERE are not many meeting-houses in the highways and hedges. If there were, they would probably be soon closed against the Message. And people will turn out much better to a tent meeting than to a meeting in the old place of worship. What is the Wisconsin Tent doing this Summer?

At our Conference in May, it was voted to send the Michigan tent into new fields. A Tent Committee of five was chosen. All felt that those who went out with the Tent should volunteer. A brother volunteered to move the tent from place to place for five weeks. Another brother volunteered to assist. Preachers cheerfully came forward to go with the Tent. God has wonderfully blessed the arduous labors of his servants. Bro. Waggoner has returned to his family worn and unwell. Bro. Bates takes his place. Bro. Cornell is much worn, and has been from home about ten weeks. Brethren in Michigan will cheerfully sustain well directed efforts to spread the truth.

You can send means to meet Tent expenses, or for Tent horse and buggy to the Office. J. W.

APPOINTMENTS.

PROVIDENCE permitting, there will be a tent-meeting in South Barre, Orleans Co., N. Y., where Brn. Smith, Paine and others shall appear, 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. LOUGHBOUGH.
WM. S. INGRAHAM.

Ruffianism in Washington.

ONE of our exchanges places together the acts of ruffianism which have stamped disgrace on the city of Washington and the people's representatives during the last session of Congress. The following is the list, arranged in the order in which these acts of brutality occurred:—

1. Two attacks with a cane, by the Hon. Mr. Rust, of Arkansas, upon Horace Greeley, editor of the *N. Y. Tribune*.
2. Attack of Hon. William Smith, of Virginia, upon Mr. Wallach, editor of the *Washington Star*.
3. The shooting of the Irish waiter, Keating, at Willard's Hotel, by Hon. Mr. Herbert of California.
4. The difficulty between Col. Lane and Senator Douglas.
5. The brutal and cowardly attack of Hon. P. S. Brooks, of South Carolina, upon the Hon. Charles Sumner, of Massachusetts. Late accounts represent Mr. Sumner as convalescent, although it is still doubtful how long he may be obliged to abstain from all mental labor. The mountain air of Cresson, in the Alleghenies, where he is at present stopping, has had a beneficial effect on his health.
6. The difficulty between Brooks and Gen. Wilson.
7. The difficulty between Brooks and Gen. Webb.
8. The Brooks and Burlingame affair, in which Mr. Brooks, after challenging Mr. Burlingame, refused to accede to his conditions for the meeting.
9. The attack in an omnibus upon Mr. Granger, of New York, by Hon. Mr. McMullen, of Virginia.

No CROSS, no CROWN.—Coleridge remarked that the temper of the present age inclines to every kind of enervating indulgence. Men appear to think the Christian armor an unnecessary encumbrance; they have no desire to engage in any combat, to undergo any trial; if religion is to be cultivated, it must be one of the fine arts, as an element of Belles Lettres; they forget or despise the saying of Bishop Patrick, that there is no passage to celestial glory but by some cross; that we must suffer with Christ as well as confess him, if we would be with him in paradise.

CHINESE PROVERBS.—In company, set a guard upon your tongue—in solitude, upon your heart.

A great talker never wants enemies—the man of sense speaks little and hears much.

Though the ways of virtue are rough and craggy, yet they reach to heaven.

Receipts.

Wm. Harris, J. T. Ashley, G. L. Ashley, P. Collins, J. Pierce, (for R. Townsend) M. Capin, A. C. Bordeaux, Jas. Clarke, G. Matthews, M. H. Irish, R. Loveland, H. Patch, J. G. Whipple, R. Holland, M. A. Eaton, each \$1. D. Drew \$1.50. R. T. Payne \$0.64.

REVIEW TO THE POOR.—S. J. Voorus, M. A. Eaton, 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.

M. Tyler, (pd.) \$1.00 | A. D. Bailey, (pd.) \$1.00
R. Loveland, (pd.) 2.00

Receipts for Book Fund.

J. M. Lindsay, Jas. Cramer, each \$10. C. O. Taylor, J. G. Whipple, each \$5. E. Lohrop \$4. Wm. S. Gifford, H. S. Gurney, P. H. Howland, M. North, each \$3. Wm. Chapman, A. Belden, each \$2. C. N. Mills, J. T. Ashley, P. Collins, Wm. A. Raymond, I. C. Snow, each \$1. Geo. Hunt, H. H. Bramhall, each \$0.50.

Business.

H. H. Bramhall:—We have abandoned the idea of preparing any Hymn Books in the style proposed.

Wm. Harris:—Your paper is "paid up"—even to Vol. XIV.

E. O. Meacham:—Received.

J. G. Whipple:—You are paid to Vol. XI.

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 Sanctuary and Twenty-three Hundred Days, by "J. N. A." This work presents a clear exposition of Daniel viii and ix, shows what the Sanctuary is, and the nature of its cleansing. Price 12½ cents.

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.

The Four Universal Monarchies of the Prophecy of Daniel, and the Kingdom of God, to which is added a condensed view of the 2300 days and the Sanctuary.—Price 8 cents.

The Sabbath. Containing valuable articles on 2 Cor. iii; Col. ii, 14-17. Who is our Lawgiver? The two bills of Matt. v, 18, Consistency, &c.—Price 5 cents.

The Law of God. In this excellent work the testimony of both Testaments relative to the law of God—is presented.—Price 12½ cents.

The Truth Found. A Short Argument for the Sabbath, by J. H. W. This is the best condensed work on the Sabbath extant. Price 6 cents.

Sabbath and Advent Miscellany. This work is composed of seven small tracts on the Sabbath, Second Advent, &c, and presents a choice variety for those who commence to seek for Bible truth. Price 10 cents.

The Bible Sabbath, or a careful selection from the publications of the American Sabbath Tract Society, including their History of the Sabbath. Price 10 cts.

The Abolition. This work opens a wide field of Bible truth, and will be found a valuable assistant in the study of the great theme on which it treats.—196 pp.—18 cents.

Man not Immortal: the only Shield against the Seductions of Modern Spiritualism. Without the great truth that man is not immortal, and that the dead know not anything, none are prepared to stand against wicked spirits in high places. We commend this work on the Immortality question, as an able discussion of the subject.—148 pp.—12½ cents.

An Examination of the Scripture Testimony concerning Man's present condition, and his future Reward or Punishment. By this work is shown the unconscious state of the dead, and the final destiny of the wicked. In this work we consider all objections to the mortality of man and the death of the wicked fairly and fully met. Price 18 cents.

Why Don't you Keep the Sabbath? Extracts from Catholic works.—Price 5 cents.

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.