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"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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Battle Creek, Mich.

HYMN.

"Underneath are the everlasting arms."

DISEASE and war keep watch to slay,
For so it was of yore;
The loved and trusted may betray,
As they have done before.

But, let the wildest tempests moan—
If, 'mid their wrath severe,
A Father's arm is round us thrown,
Say, what have we to fear?

Why boast ye of your riches proud,
Or of your honors bright?
See, swifter than the changeful cloud,
They fade, and take their flight.

Why droop ye thus when joys decay,
When props are overthrown?
There's nothing in this house of clay
That ye can call your own.

What boots it, though ye weeping bend
Along your pilgrim way,
If toward that glorious home ye tend,
Where tears are wiped away?

Why shrink ye back from ills and pains;
For though the world be drear,
The everlasting arm sustains,
And what have ye to fear? [L. H. S.]

A CONSECUTIVE VIEW OF THE PROPHECIES

CONCERNING

THE KINGDOM OF GOD

AND

ITS ESTABLISHMENT ON THE EARTH.

BY JOSEPH BATES.

(Continued.)

VII. SAINTS IN JUDGMENT WITH CHRIST IN THE THOUSAND YEARS.

"A WISE man's heart discerneth both time and judgment. Because to every purpose there is time and judgment. For God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. viii, 5, 6; xii, 14.

DAY OF JUDGMENT.—Said Jesus, "I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. xii, 36.

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." 2 Pet. iii, 7.

"And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude 6.

"Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." Acts xvii, 31.

The saints in unison with Christ judge the world, when he raises them from the dead.

Proof. 1. "The Father judgeth no man, but hath committed all judgment unto the Son." "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and kingdom." John v, 22; 2 Tim. iv, 1; Acts xvii, 31.

2. "And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, [or glorious throne, Campbell,] ye shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. xix, 28.

"Do ye not know that the saints shall judge the world?" "I beheld and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High." 1 Cor. vi, 2, 3; Dan. vii, 21, 22; Rev. xi, 18.

DURATION OF THE DAY OF JUDGMENT.—"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years." Rev. xx, 4-6.

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city." Verses 7-9.

The plain and simple view of what John saw here in holy vision was, (1.) The thrones with saints seated upon them, and judgment given unto them, and they were priests of God and of Christ, and reigned with him a thousand years. And when the thousand years expired, the saints, and the holy city which they had occupied during the judgment were both on the earth, and the judgment closed, because (2.) those, and all that had been dead and lived not again during the thousand years, from the first resurrection, he describes on the four quarters of the earth as numerous "as the sand of the sea." He saw they were compassing "the camp of the saints about and the beloved city, and fire came down from God out of heaven and devoured them."

The proof herein adduced stands thus: From the resurrection of the just, to the resurrection of the wicked, or from the first to the second resurrection, the saints will live and reign with Christ in the heavenly Jerusalem in the judgment, one thousand years, called by Jesus, Paul and Jude, "the day of judgment," or "the judgment of the great day." Aside from their worship before the throne of God, in his temple; [Rev. vii, 15:] the Scriptures are silent respecting the employment assigned them during this great day.

Will the reader please compare this scripture testimony of the work of the saints in heaven, during the thousand years, with the Age-to-Come theory, which teaches that the saints will be on the earth, preaching salvation to unbelievers during this same

thousand years. The first is inspired testimony. The second is uninspired, and just as far apart as the heavenly Jerusalem is from the earthly Jerusalem. The heavenly "which is above is free, which is the mother of us all." The earthly one "is in bondage with her children." See Gal. iv, 25, 26.

These writers refer us to chap. xiv of Zech. for proof that Christ comes to the mount of Olives at his second advent, and sets up his kingdom at the beginning of the day of the Lord and reigns 1000 years on the earth before the second death.

The objections in our mind against this view are (1.) that the thousand years do not begin with "the day of the Lord." (2.) Christ does not come to the mount of Olives, nor to any part of this earth during the 1000 years. This will lead us to enquire respecting

THE DAY OF THE LORD.

We shall endeavor, then, to prove that THE DAY OF THE LORD embraces time at each end of the thousand years.

1. 2 Pet. iii, 10 says, "But the day of the Lord will come as a thief in the night."

Paul says, "The day of the Lord so cometh as a thief in the night. For when they [the wicked] shall say peace and safety, then sudden destruction cometh upon them, . . . and they shall not escape." 1 Thess. v, 2, 3.

We have before shown that the day of judgment embraced just one thousand years, between the two resurrections, and that the one thousand years of judgment cannot commence until after the first resurrection, and that event will transpire at the second appearing of the Lord Jesus.

Now Jesus says, when his sign appears in heaven "then shall all the tribes of the earth mourn." Then they shall see the Son of man coming in the clouds of heaven. Then the trumpet will sound. Then the righteous dead will be raised. Then the judgment will sit, and the one thousand years commence. Then the cry of peace and safety, and the day of the Lord coming as a thief upon the wicked, must all take place before the above named events, because the wicked cannot cry peace and safety after their destruction comes.

Further. "The day of the Lord" is near upon all the heathen. "Behold 'the day of the Lord' cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it." Obadiah 15; Isa. xiii, 9; see also Zeph. i, 8-18.

The spirits of devils are going "forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty." Rev. xvi, 14. The saints, in the time of Jacob's trouble, are to stand in the battle in "the day of the Lord."

Here is clear proof that the kings of the earth, and the whole world, (of sinners,) and the saints, are to stand in the battle in "the day of the Lord." All this transpires before the second appearing of Christ, and consequently before the resurrection of the just, to sit in judgment at the commencement of the thousand years. Hence "the day of the Lord" commences before the thousand years, or day of judgment.

2. Zechariah shows that "in that day [day of the Lord] shall there be upon the bells of the horses, Holiness unto the Lord." "And there shall be no more utter destruction." Chap. xiv, 11 20.

For further proof that this is after the thousand

years, and refers to the second death, we refer to the following testimony:

"But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Pet. iii, 10. Here is utter destruction of every thing; and Peter says that this will take place in "the day of the Lord," from which there can be no more utter destruction. John in holy vision saw, that this utter destruction came after the day of judgment, when the thousand years had expired.

Here is unquestionable testimony that the utter destruction is after the thousand years are past. But in the day of the Lord. Hence the thousand years are within the limits of "the day of the Lord."

Zech. xiv. "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle," &c. Verses 1, 2. Here we learn that the battle, in which the wicked are slain at the first death, commences in the day of the Lord. In this chapter, this day is referred to nine times; viz., verses 1, 4, 6, 7, 8, 9, 13, 20, 21. (1.) Verses 1, 13, refer to the battle of "that day." And verses 1-3, 12-15, show the dreadful destruction of those who know not God in the commencement of that day. (2.) Verses 6, 7, refer to the appearance and time of that day. (3.) Verses 4, 8, 9, 20, 21, refer to the end of that day. While verses 4-11, 20, 21, refer to the coming of the Lord with all the saints to the mount of Olives, the location of the holy city which is to be safely inhabited by saints, and there shall be "no more utter destruction" in that day.

Verse 7. "But it shall be one day which shall be known to the Lord, not day nor night: but it shall come to pass, that at evening time it shall be light."

As there are but three definite days given in the Bible, and we are not permitted to call it day nor night, i. e., from sunset to sunset, nor a year for a day, [Eze. iv, 6,] which days are already known to man, but call it "one day which shall be known to the Lord," we have no other alternative but to call it a day known to the Lord, or, as it reads in the first verse, the day of the Lord. A day which mortal man never did, or can know. Then the nine times that Zechariah speaks of this day, we may know that in every instance he refers to transactions in the day of the Lord.

Let us now examine some of the transactions seen by the prophet, at the close of this day of the Lord. We have stated that verses 4-11, 20, 21, refer us to the work in the end of that day. Verses 4, 5, describe the Lord with his feet upon the mount of Olives and all the saints with him; the wicked fleeing before the divided earth which he saw rolling into two mountains, north and south of the mount of Olives, and old Jerusalem. That the wicked will be there, which were not to live for a thousand years [Rev. xx, 5] from the sitting of the judgment, that will hear the Saviour's voice, and come forth [John v, 29] to "the resurrection of damnation," while he and the saints are descending to the earth, or mount of Olives at the end of a thousand years, read Rev. xx, 7-9; Matt. xxv, 31-34, 41; and it will be seen clearly, that the Saviour and the saints, with all the wicked, will be seen together on the earth, when the thousand years are expired. Verse 10 shows the extent of the great valley or plain to be from Geba to Rimmon. In that day, [verse 8,] living waters shall go out from Jerusalem. Verse 11. "And men shall dwell in it, and there shall be no more utter destruction: but Jerusalem shall be safely inhabited."

Verse 10. "All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem." A map in *Prideaux's Connection*, shows these two places to be thirty miles apart, and Rimmon to be twenty miles west of Jerusalem. Therefore when this event takes place, Jerusalem that was, and now is, will be as perfectly destroyed as though it never had been, and consequently will be known henceforth no more forever. From that point another Jerusalem must be located there. Mark, the battle is to be fought in the old one. When the new

comes, the wicked are to gather around it, and will be destroyed by fire from heaven.

Again he says, that living waters shall go out from Jerusalem in that day, passing to the former and latter sea, in this valley. We read of only one place where living water flows, and that is from the New Jerusalem, and from the throne of God. Rev. xxii, 1. These waters can never flow through that plain until the New Jerusalem from heaven is located there, where Zechariah saw it. It is the place where the judgment is to be executed. Jesus has shown that he will sit upon the throne of his glory on the earth at that time. Matt. xxv, 31. John saw it, and Jesus seated upon his throne, when a thousand years from the setting of the judgment had expired. Rev. xx, 7, 9, 11. See also Joel iii, 18. How clear then is verse 11. "And men shall dwell in it, and there shall be no more utter destruction: but Jerusalem (the new one) shall be safely inhabited."

According to the foregoing testimony of John and Jesus, he does not come to the earth with the saints until the thousand years of judgment are ended. So far as we have examined, Zechariah is in perfect harmony with them.

"And there shall be no more utter destruction." That Zechariah had reference to the utter destruction of the wicked as well as all earthly things, we prove from verse 21; viz., "And in that day there shall be no more the Canaanite in the house of the Lord of hosts." Canaanites were the uncircumcised, which were to be utterly destroyed [Deut. xx, 15-18] as the enemies of God. So also, all that manifest a like spirit. See chap. xiii, 8, 9; Gal. v, 19-21. That Zechariah here refers to the destruction of all the wicked, and also, none but saints to dwell in the holy City, New Jerusalem, see Isa. lii, 1; lx, 21; Nahum i, 15; Joel iii, 17, 18, 20; 2 Pet. iii, 7-13; Rev. xxi, 27. This last text shows the New Jerusalem located on the earth, but no one to enter it "but they which are written in the Lamb's book of life."

Here then from Zech. xiii, 8, 9, xiv, we prove, (1.) that the "one day which shall be known to the Lord," and "the day of the Lord" are one and the same day. (2.) That at the opening of this day of the Lord, the battle of the great day begins, and all that are not tried as gold is tried, "will be cut off and die." This will be the first death. (3.) And when utter destruction shall come in the day of the Lord, the Lord will be king over all the earth, the New Jerusalem safely inhabited, and there will be no more utter destruction. This must be the second death.

According to the order of the Holy Spirit to make the latter prophecies explanatory of the former, we will now compare Zechariah's and Peter's prophecies with the last which God has given. Rev. xix, 19-21, shows the first death in the destruction of all the wicked about the time of Christ's second appearing, in the battle of the great day. According to chap. xx, 4, as before shown, judgment is given to the saints, and the judgment of the great day is set, and the saints reign with Christ one thousand years. Verse 5 shows this reign in judgment to begin with the first resurrection. Verse 7. "And when the thousand years are expired Satan is loosed." The judgment work of the saints is finished in the City in heaven, the City and the saints are on the earth, the wicked which had not lived [verse 5] for a thousand years, surround the City, and the saints, for a battle. Fire from God out of heaven devours them. In giving a more extended view of this dreadful scene, he saw the dead, small and great, cast into the lake of fire, and the heavens and the earth fleeing away, or burning with fire, from before him who sat upon the throne, [verses 11, 12, 14,] and a new heavens and new earth appear. Chap. xxi.

Here John and Zechariah saw the destruction of all the wicked at the beginning of the day of judgment. At the end or after the day of judgment, Peter has shown the utter destruction of the wicked, and all things. Zechariah says, "and there shall be no more utter destruction." John has shown when the thousand years are ended fire devours them. This he calls the second death, after which there shall be no more death. And the new earth appears. These three prophets who were charged to

declare the awful scenes of the day of judgment in the day of the Lord, show the wicked in that day silent—all dead. The righteous have no other work assigned them but judgment during the thousand years. "In the mouth of two or three witnesses shall every word be established."

Eze. xxxix, 9, shows one exception, in one place only, and that for a specified time, in relation to the destruction of the wicked in the beginning of the day of the Lord.

"The great and terrible day of the Lord," "The battle of the great day of God Almighty," "The great and dreadful day of the Lord," "The day of the Lord," are one and the same day. The battle spoken of in Zech. xiv, 1-3, 12-15, commences before the first resurrection, and before the thousand years begin. About that time the wicked that will be then living will die the first death. See proposition V. Then this cannot be the utter destruction spoken of in verse 11, because one thousand years from this first death, all the wicked that ever lived, "the number of whom is as the sand of the sea," will be raised and cast into the lake of fire. This is the second death. Here also, the heavens and the earth pass away. Here, and at this point only, could Zechariah say, "There shall be no more utter destruction." This is in the day of the Lord. See verses 4-11. As Peter also shows, in the which the heavens, and the earth also, and the works that are therein shall be burned up. 2 Pet. iii, 10. John shows the same utter destruction after one thousand years, from the setting of the judgment, while Christ, the saints and the beloved City are all on the earth, and fire destroys the wicked, and the earth also. Rev. xx, 7, 9. So also Zechariah describes the Lord and the saints on the mount of Olives, and the City located on the plain. Then from the time the City is inhabited, "there shall be no more utter destruction." This testimony is harmonious.

This leaves Agas to Come believers without a starting point, or any foundation from the Bible to found their theory upon. One passage of scripture is absolutely necessary here, to prove that Christ and the immortal saints do come to the mount of Olives, or the earth at the commencement of the thousand years. This one passage they cannot produce. Hence the wind is all out of their sails! In this dilemma, we would most earnestly and kindly invite their attention to the continual cry of the Third Angel, [Rev. xiv, 12,] saying with a loud voice, "HERE (in another direction from where you are looking) is the patience of the saints: HERE are they that keep the Commandments of God and the Faith of Jesus." We show next that

VIII. CHRIST AND THE SAINTS EXECUTE THE JUDGMENT.

"The Father hath committed all judgment unto the Son. . . . And hath given him authority to execute judgment also. . . . Marvel not at this: for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John v, 22, 27-29.

We have before shown that the resurrection of the righteous is called the first resurrection. Here is a declaration that the wicked will also hear his voice and be raised for destruction, or the second death. At the close of the judgment day, or when the thousand years are expired which is the same, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven and devoured them. And the devil that deceived them was cast into a lake of fire and brimstone where the beast and false prophet are." Rev. xx, 7-10.

The balance of this chapter refers to the execution of all the wicked without distinction. We shall refer to this in its proper place, after examining some of the Old Testament prophecies, as follows:

"Praise ye the Lord, sing unto the Lord a new

song, and his praise in the congregation of the saints, Let Israel rejoice in him that made him: let the children of Zion be joyful in their king. . . . Let the saints be joyful in glory: let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand: to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron: to execute upon them the judgment written; this honor have all the saints. Praise ye the Lord." Ps. cxlix, 1, 2, 5-9.

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly." Jude 14, 15.

"Behold, he cometh with clouds: and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, amen." Rev. i, 7.

The new song which the children of Zion are to sing in glory, in connection with the execution of the judgment written, (in the foregoing Psalm) by all the saints, is the one we referred to under proposition VI. Rev. v, 9, 10, is the explanation. "And they sang a new song, saying, . . . and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation: and hast made us unto our God kings and priests: and we shall REIGN ON THE EARTH."

The reader will remember that these saints are yet to stand on mount Zion, redeemed from the earth, before they sing the new song. See chap. xiv. Then when the judgment is past they sing the new song and descend from heaven with their Lord to execute the judgment written and reign with him forever on the earth. The prophets will explain:

"And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley shall reach unto Azal; yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah, king of Judah; and the Lord my God shall come, and all the saints with thee." Zech. xiv, 4, 5.

Now as the saints with their Lord do not come to the earth but once, as the foregoing shows, they come to the mount of Olives first, to execute the judgment, and reign on the new earth. If we read this chapter consecutively, it will appear that the Lord comes to the mount of Olives at the battle. But this is not the order. Verses 1-3, 12-15, explain the battle at the first end of the day of the Lord. Verses 4-11, 20, 21, explain the work at the ending of the day of the Lord, where there will be no more Canaanite in the land, and no more utter destruction. If this is not the understanding of this chapter, then it is the reverse of what we have shown from Revelation, Psalms, and Jude, and what we shall further quote from other prophecies. But we believe that Zechariah is in harmony with them all.

Respecting verses 16-19, chap. xiii, 8, 9, shows who the left of the nations are. The feast of tabernacles, like the day of atonement, is typical, [Lev. xxiii, 27-42], and cannot belong to immortal saints, but follows after the Third Angel's Message. Joel i and ii refer to such a work before the Lord comes. The 5th verse also shows that the wicked are raised for their final, and [verse 11] utter destruction; also a place made to locate the beloved City, to be safely inhabited. How clearly this compares with Rev. xx, 7-9, at the end of the thousand years of judgment.

Respecting the earthquake, and these wicked fleeing as in the days of Uzziah, see 2 Chron. xxvi, 18-21. The earthquake is not mentioned there, but Josephus gives an account of it in Book IX, chap. x, p. 324. Further, as Jesus has said that all shall hear his voice and come forth, the righteous hear, and come forth when he is descending from heaven at his second advent, this is called the first resurrection; but the rest of the dead live not again until

the thousand years are finished. And when the thousand years are finished the wicked that were dead are seen alive in the four quarters of the earth. Then when the Lord is descending from heaven with the saints to stand on the mount of Olives, the wicked dead hear his voice and come forth, and are in readiness, or, do flee before the rolling mountains of Old Jerusalem at the end of the day of judgment, and then rally around the City, and the judgment is executed by fire from heaven. In further confirmation of the foregoing we present the testimony of Jesus:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. Campbell says, seated upon his glorious throne. And before him shall be GATHERED ALL NATIONS. . . . And he shall set the sheep on his right hand, and the goats on the left. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . Then shall he say also unto them on the left hand, Depart from me ye cursed, into everlasting FIRE, prepared for the devil and his angels. . . . And these shall go away into everlasting punishment: but the righteous into life eternal." Matt. xxv, 31-34, 41, 46. This is destruction by fire, and is final, and agrees with Malachi.

"For behold the day cometh, that shall burn as an oven: and all the proud, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Chap. iv, 4, 5.

Now let John in holy vision explain all these prophecies which we have herein adduced.

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell (or the grave, margin) delivered up the dead which were in them: and they were judged every man according to their works. And death and hell (or those that were of the dead in sea and earth) were cast into a lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into a lake of fire." Rev. xx, 11-15.

Here is the EXECUTION OF THE JUDGMENT. "This is the second death," "And there shall be no more death," "And there shall be no more utter destruction, nor, 'everlasting destruction from the presence of the Lord,'" which is extinction of life: the very opposite to eternal life, which is promised to all that have their names written in the book of life. Three points here claim our attention:

1. *The final end*, and extinction of every soul ["the soul that sinneth, it shall die"] that had died the first death unreconciled to God. They are to stand before the judgment seat of Christ, without distinction of character, stripped of every symbolic Bible term, and worldly titles, and there to hear the sentence from their Judge, Depart! and then burn to ashes in the lake of fire. Awful thought!

2. *Books opened*.—A book of life for the righteous, and a book of death for the wicked, compared with the statute book the Bible and judgment rendered accordingly.

3. *The great white throne*.—This must be the one that Jesus is about to receive from his Father on mount Zion in heaven; viz., the throne of David. Proof. When the Son of man shall come in his glory [New Jerusalem, Dan. vii, 13; Matt. xix, 28; Rev. xx, 4] and all the holy angels with him, [the saints come with him, as saith Zech. xiv, 4, 5; Jude 14, 15—they are always in company with him after the first resurrection, 1 Thess. iv, 17.] then shall he sit upon the throne of his glory: (or glorious throne:) and before him shall be gathered all nations. And he shall execute judgment and justice in the earth." Jer. xxiii, 5. "For we must all

appear before the judgment seat of Christ." 2 Cor. v, 10; Rom. xiv, 10. "And he that sat upon the throne said, Behold I make all things new. . . . I am Alpha and Omega." Rev. xxi, 5, 6. Compare this with chaps. i, 11, 17; xxii, 12, 13. I am Alpha and Omega. This is Christ seated on his father David's throne, from whose face the earth and the heaven flee away, being devoured by the lake of fire that will then come down from God out of heaven. And then will appear a new heaven and a new earth.

Peter says, "The heavens and the earth are reserved unto fire against the day of judgment and perdition of ungodly men."

Malachi says, "And the day that cometh shall burn them up, saith the Lord of hosts."

Said Jesus, "Depart from me ye cursed into everlasting fire."

Rev. xxi, 8. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

Dear reader, let your prayers continue to ascend to the throne of God that you may not be found with this class of sinners, and experience the second death.

From the foregoing testimony we may learn that if it could in any way be made to appear that Christ and the immortal saints would preach a gospel to unbelievers on the earth during the thousand years, then all such labor would be disapproved of God, and far worse than lost; for the Revelation which he gave to Jesus, and is recorded by John, declares in the most positive terms that "whosoever was not found written in the book of life was cast into the lake of fire." Chap. xx, 15.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." Verse 6. The book of life, or Lamb's book of life, is finished before, or at the first resurrection; because we learn that no one is to enter the City but they which are written in the Lamb's book of life. The saints at the first resurrection enter the City to sit in judgment, in the beginning of the thousand years. The worshipers of the beast all die the first death [chap. xiii, 8; xiv, 9-11] at the beginning of the thousand years. Chap. xix, 19-21; xx, 5. At the end of the thousand years, those that were dead are made alive, and cast into the lake of fire; [verses 7-9, 12, 15;] while those that reign with Christ in the judgment from the first resurrection are the only ones that are saved. The proof is clear that no man under whatever circumstances can be saved after the first resurrection.

(To be Continued)

Origin of Popish Errors.

CATHOLICS often talk of the antiquity of their religion, but we think that the following dates of the original of their peculiar doctrines and practices, will show them to be too modern for a scriptural Christian to receive them:

	A. D.
Holy Water,	120
Penance,	158
Monkery,	328
Latin mass,	394
Extreme unction,	558
Purgatory,	558
Invocation of Virgin Mary and of Saints,	594
Papal usurpation,	607
Kissing the Pope's toe,	708
Image worship,	715
Canonization of Saints,	993
Baptism of Bells,	1000
Transubstantiation,	1000
Celibacy,	1015
Indulgences,	1190
Dispensations,	1200
The Inquisition,	1204
Confession,	1215
Elevation of the host,	1222
The Immaculate Conception,	1854

THE philosophers of antiquity addressed themselves to the intellect: the simple words of Jesus lay hold of the heart.

THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH-DAY, SEP. 21, 1856

HISTORY OF THE WORLDLY SANCTUARY.

(Continued.)

DESTRUCTION OF THE TEMPLE, AND ISRAEL'S CAPTIVITY.

We have said that the temple built by Solomon, retained its primitive splendor but thirty-three years. At the expiration of that time Shishak, king of Egypt, having declared war with Rehoboam, king of Judah, took Jerusalem and carried away the treasures of the temple. 1 Kings xiv, 25, 26; 2 Chron. xii, 9. Sin was the cause of this calamity; for when the king humbled himself, the wrath of God turned from him. Verse 12. This was B. C. 971.

Jehosh commenced the work of repairs B. C. 856; 2 Kings xii, 4, 5. Ahaz, king of Judah, becoming involved in a war with the kings of Israel and Damascus, robbed the temple to pay Tiglath-pileser, king of Assyria, whom he had summoned to his aid. 2 Chron. xxviii, 21, 22. B. C. 740. Hezekiah, his son, in a measure repaired this loss, but was himself finally compelled to take all the riches of the temple, to give to Sennacherib, king of Assyria, who had come against him. 2 Kings xvii, 15, 16. B. C. 713. Manasseh, son and successor of Hezekiah, profaned the temple of the Lord by setting up altars to all the host of heaven, even in the courts of the Lord. 2 Kings xxi, 4-7. God delivered him into the hands of the king of Babylon. He was loaded with chains, and carried beyond the river Euphrates. 2 Chron. xxxiii, 11. B. C. 676. But as he humbled himself and repented of his sins, he was sent back to his own dominions, when he labored to repair the profanations he had committed upon the house of the Lord. Verses 14-16. Josiah, king of Judah, labored zealously to repair the edifices of the temple. 2 Kings xxii, 4-6, &c. He commanded the Levites to put back the ark of the Lord in the Sanctuary in its proper place, and that they should no more hear it about as they probably had done during the administrations of the wicked kings who had reigned before him." 2 Chron. xxxv, 3.

But these were only slight profanations and calamities compared to the storm of destruction that was now beginning to overshadow their land. The nation had sunk to so low a depth of sin that God could no longer dwell among them. Zephaniah complains that her prophets were light and treacherous persons; that her priests had polluted the Sanctuary and done violence to the law. Zeph. iii, 4. And God says by Ezekiel, [chap. xxiii, 38, 39,] "Moreover this have they done unto me: they have defiled my Sanctuary in the same day and have profaned my sabbaths. For when they had slain their children to their idols, then they came the same day into my Sanctuary to profane it; and lo, thus have they done in the midst of mine house." And in chap. xxiv, 21, he says, "I will profane my Sanctuary." Therefore

GOD AGAIN FORSAKES HIS SANCTUARY.

It is never without a warning that God visits his people in judgment. We know of no exception to this rule. In the case before us, he first threatened the people with those strokes of his displeasure which their iniquities obliged him to inflict. We read it in these words:

"But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel. And now, because ye have done all these works, saith the Lord, and I spake unto you rising up early and speaking, but ye heard not; and I called but ye answered not; therefore will I do unto this house, which is called by my name wherein ye trust; and unto the place which I gave to your fathers, as I have done to Shiloh." Jer. vii, 12-14; xxvi, 1-7.

What did God do to the Sanctuary in Shiloh? David thus answers this question in psalm lxxviii,

59-62: "When God heard this he was wroth, and greatly abhorred Israel; so that he forsook the tabernacle of Shiloh, the tent which he had placed among men, and delivered his strength into captivity and his glory into his enemy's hand." His threatening to do the same to the temple as he had done to the tabernacle at Shiloh, was a solemn declaration that he would forsake it.

The manner in which the people received this warning is thus set forth: "But they mocked the messengers of God, and despised his words, and misused his prophets until the wrath of the Lord arose against his people till there was no remedy." 2 Chron. xxxvi, 16.

God accomplished the judgments he had threatened upon his people, by Nebuchadnezzar, king of Babylon—the first universal empire, the head of gold, of Daniel's image. Dan. ii.

Nebuchadnezzar took away a part of the sacred vessels of the temple, and placed them in the temple of his god, Bel, at Babylon, under the reign of Jehoiakim, king of Judah. 2 Chron. xxxvi, 6, 7. B. C. 606. From this date is reckoned the seventy years' captivity; for at this time the people were carried into captivity, the sons of the royal family, and the nobility of the land made eunuchs and slaves in the palace of the king of Babylon, the king made a tributary, and the whole land brought into vassalage under the Babylonians. But kings still reigned on the throne of Judah, through their sufferance.

The behavior of Jehoiachin, son of Jehoiakim, in the year B. C. 599, induced Nebuchadnezzar to come up again against Jerusalem, at which time he prosecuted still further his ravages on the house of the Lord, and its goodly vessels. Verse 10.

But lastly, the evil course of Zedekiah, Jehoiachin's successor on the throne of Judah, at length drew down on Jerusalem that terrible destruction with which his reign ended. A rebellion on his part, brought up Nebuchadnezzar in fury to his final charge against that devoted city. After a siege of about one year the city fell, the king bound in fetters of brass was carried to Babylon, and the utter destruction that followed is thus described by Prideaux:

"In the fifth month, on the seventh day of the month (i. e., towards the end of our July) came Nebuzaradan, captain of the guards to the king of Babylon, to Jerusalem; and, after having taken out all the vessels of the house of the Lord, and gathered together all the riches that could be found, either in the king's house, or in any other house of the city, he did, on the tenth day of the same month, pursuant to the command of his master, set both the temple and the city on fire and absolutely consumed and destroyed them both, overthrowing all the walls, fortresses, and towers, belonging thereto, and wholly razing and levelling to the ground every building therein, till he had brought all to a thorough and perfect desolation." This was in the eleventh year of Zedekiah's reign, B. C. 588.

As God did at first to the Sanctuary at Shiloh, so had he now done to the Sanctuary at Jerusalem, only with tenfold heavier judgment. There the ark was only taken and might be restored; here it was destroyed. There the Sanctuary remained among them; here it was laid in ruins. There the sacred vessels, the ark excepted, remained with the Sanctuary; here they were cut to pieces and carried to Babylon. There the people still remained possessors of the land; here they were led away to suffer a dark captivity in a foreign land.

With this view before us we can readily understand such scriptures as the following: Ps. lxxiv, 3, 7; lxxix, 1; Isa. lxiii, 18; lxiv, 10, 11; Eze. xxiv, 21; Jer. li, 51; Lam. i, 10; ii, 7, 20; iv, 1. It was in this, the time of their dispersion, and desolation of their beautiful Sanctuary, that God promised to be to them as a little Sanctuary in the countries where they should come. Eze. xi, 16. Towards the close of the seventy years' captivity, Daniel prayed,

"Cause thy face to shine upon thy Sanctuary which is desolate." Dan. ix, 2, 17.

Before following Israel as they retrace the steps of their captivity and return to dwell again in their own land, we wish to call attention to a few points.

1. *The Sanctuary offered by Ezekiel—Has it ever been, or is it ever to be, built?* Fourteen years after the Sanctuary had been destroyed, God gave Ezekiel the pattern of another to show to the house of Israel, as recorded in his prophecy. Chaps. xl-xlviii.

As it is claimed of late by some that this city and Sanctuary are yet to be built in a future and immortal state, we will commence at this end of the subject to examine its claims. We argue then that it cannot be in the immortal state; for there is to be but one Prince that shall be King over Israel in the glorified state; and that one is Jesus. Luke i, 32, 33. But the prince here brought to view, is commanded to offer not only a sin-offering, [Eze. xlv, 22,] but all kinds of offerings for himself. Chap. xlv, 1-8. These princes were to take away exactions from the Lord's people. Chap. xlv, 9. This prince is to have sons and servants, to whom if he will he may give an inheritance; [xlv, 16, 17,] and he is forbidden to oppress the people. Verse 18. He must therefore be poor, frail mortal; for surely it would be blasphemous to apply all this to our Lord Jesus Christ.

And further: Christ was himself the great Sacrifice, and caused all others to cease at his cross. When he reigns there will be no oppression; for the officers will be peace and the exactors righteousness. Isa. lx, 17-22. Hence Ezekiel is not predicting the future reign of Christ over the house of Israel.

Secondly: It cannot refer to the gospel dispensation; for it was to be fulfilled while literal circumcision was in force, [Eze. xlv, 9,] which was abolished at the first advent. It was while divorce was permitted, [xlv, 22,] which is now done away. It was while there was distinction between meats clean and unclean, [chap. xlv, 23, 31,] which is not now recognized. It was while burnt-offerings and sin-offerings of bulls and goats were in force. [xlv,] which are not now acceptable to God. Heb. x. It was while the Levitical priesthood existed, [xl, 46,] which is now superseded by the priesthood of Melchisedec which passeth not to another. Heb. v-ix.

Thirdly: It was not accomplished under the first covenant, or typical dispensation, for it was conditional, and Israel did fulfill the conditions. It was offered to them on condition that they should be ashamed of their iniquities and put them away. Eze. xliii, 10, 11. But they were not at all ashamed of their iniquities; for when the decree was granted for their return only a few accepted of the privilege.

We may then sum up the evidence on this question as follows:

1. The promise to Israel of a city and Sanctuary is not to be fulfilled in a future and immortal state; for it is accompanied with marriages, divorces, disease and death which are exclusively confined to this mortal state. Eze. xlv, 22.

2. It was not to be fulfilled in the present dispensation; for it is accompanied with all manner of offerings and a Levitical priesthood, which ceased at the cross of Christ.

3. It was not fulfilled in the past dispensation; for Israel did not fulfill the conditions on which it was offered. In view of this testimony it must be apparent to all that this question is forever settled.

(To be Continued.)

THE ATMOSPHERIC TELEGRAPH.—The Washington correspondent of the Baltimore Sun says that the experiment of an atmospheric telegraph for the conveyance of the mails with lightning speed has been authorized by an act which has passed the Senate. The act directs the Postmaster General to test the plan of Mr. Richardson, by laying under ground a tube between Washington and Baltimore, and ap-

appropriates ninety-five thousand dollars for the expense of the same.—*Sel.*

THE KINGDOM OF GOD.—No. 3.

LETTERS TO BRO. SPERRY.

DEAR BRO. SPERRY:—The *Inheritance* and the *Kingdom* are intimately connected, being the parts of the same plan, in the development of God's purpose of grace toward man. In this connection I will notice some positions taken by D. P. Hall, who was chosen by certain ones in the West to write out their views of the kingdom and the Age to Come. I shall not, however, notice them at any great length, as I have already examined the subject of the new covenant, its inheritance and the heirs, in noticing objections to the view that the enemies of Christ will be destroyed at his coming. To those articles I would refer.

I can readily endorse what he has written in regard to the importance of the glad tidings of the kingdom; also that the kingdom arrangement is the same in both Testaments. But this fact he seems afterward to have forgotten, for he has drawn conclusions at variance with declarations in the New Testament. Judging from his article, I should conclude that he thought a great array of scripture would prove the truth of his position; but it is not the great amount of scripture quoted, but the correct application of scripture that will prove the truth of any theory. He quotes promises made to Abraham and remarks:

"The land of Canaan then lies at the bottom of God's promise concerning the everlasting inheritance promised to Abraham and his seed. Let this be distinctly noticed, as much turns upon this point. Remember it is the land of Canaan, not the entire globe, but a particular locality. Here is a place where, we apprehend, many stumble in investigating this subject." Again, "In all these instances the land of Canaan is promised, and not the whole globe, nor a locality in the clouds."

These declarations are erroneous; and as he remarks, "much turns upon this point," so is his theory erroneous, being based on such declarations. The "whole globe" is promised to Abraham. Here Mr. Hall has entirely lost sight of the New Testament view of the inheritance, and he has offered in his own writings an illustration of the fact that in this place many stumble in investigating this subject. Mark what Paul says of the extent of the promise to Abraham: "For the promise that he should be the heir of the world, was not to Abraham or to his seed, through the law, but through the righteousness of faith." Rom. iv, 13. David testifies to the extent of the gift and possession of Abraham's seed, (Christ,) and says it will be "the uttermost parts of the earth." Ps. ii, 8. The righteous, who are "heirs according to the promise," "shall inherit the earth." Gal. iii, 29; Ps. xxxvii, 9, 11; Matt. v, 5.

That the whole earth was promised to Abraham and his seed is very plain; and that too by the very promises quoted by Mr. H. in his article is evident, for they are the only promises made to Abraham. Now Paul explains these promises thus: the seed is Christ, the inheritance is the world, the saints are heirs, (with Christ,) and the earnest of God's Spirit is the token of the fulfillment of the promises. I am at a loss to conceive what he would do with Paul's comments on these promises, as he does not seem to recognize their existence, and has therefore stumbled "in investigating this subject." That view which would confine the inheritance of Abraham and his seed to Canaan or Palestine, would also confine circumcision to the outward ordinance, and limit the heirs to the natural descendants of Abraham. And as surely as the New Testament reveals the fact that circumcision is not outward in the flesh, but is of the heart, and in the Spirit, and that he is not a Jew which is one outwardly, but the children of the promise, or the faithful of all nations, are counted for the seed, [Rom. ii, 28, 29; ix, 8; Gal. iii, 9, 28, 29.] so surely does it reveal the fact that the whole earth, even the uttermost parts, is the inheritance of Abraham and his seed. The position taken by Mr. Hall

is Judaism of the narrowest kind, and out of harmony with the whole scope and tenor of the scriptures.

Paul, in Heb. iii and iv, places Canaan in the same relation to the rest that remains to the people of God, that Moses and Joshua bear to Christ, which is that of the type to the antitype. Whiting's translation of Chap. iv, 8, reads, "For if Joshua had given them the rest, then he would not afterward have spoken concerning another day." By referring to Joshua xxi, 44, it will be seen that they did enjoy rest when Joshua led them into Canaan, and their enemies were subdued before them; but that was not the rest contemplated in God's promise. That rest was the land of Canaan possessed by the literal descendants of Abraham. The rest of the promise is "the world" made "sure to all the seed." Rom. iv, 13, 16. That is in the past, and is a matter of history: this "remains," and is a matter of promise, and the object of hope.

The most positive contradiction of his theory is found in Heb. xi, where the inheritance is the subject of the promise referred to. First, Abraham is represented by Paul as looking for a heavenly country; and then, speaking of his natural descendants, even "of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets;" *every one of them living in Canaan or Palestine*, he says, "And these all having obtained a good report through faith, received not the promise. GOD HAVING PROVIDED SOME BETTER THING FOR US, that they without us should not be made perfect." Verses 39, 40. Yet Mr. Hall would have us believe that that was indeed the rest of the promise, and that which remains to the people of God; but in this he places himself in direct opposition to Paul, and of course his argument is of no value.

His expression, "a locality in the clouds," is indefinite; if by it he meant to say that the saints will never leave the earth to go to, or in the clouds, he has contradicted a plain declaration in 1 Thess. iv, 17. If he meant to say that they will not remain in the clouds where they go to meet the Lord, he has only said what all believe, and so far is beating the air. And I may be allowed to express my surprise that our opponents do not state our positions correctly, and meet them fairly, if they have the argument, instead of throwing out meaningless insinuations, only calculated to blind the eyes of those unacquainted with our faith. "In the clouds"—"beyond the bounds of time and space"—"sky kingdom," &c., are expressions thrown out as unsparingly as if there was no real, tangible locality but this sin-cursed earth. I would do them the kindness to think that they did not mean to misrepresent our views, but were only unfortunate in their thoughts which could not rise to the heavens where the Lord has prepared his throne but I fear they would not appreciate it. I will now examine this point and see whether there is not a locality away from this earth, even in heaven, promised to the saints.

I have already noticed that Jerusalem and mount Zion are in heaven; that the promise is that the followers of Jesus shall be taken there; and that the saints sing their song of triumph there. But this appears too cloudy for some, who have not faith enough to pierce through the clouds and view the glory beyond. That the New Jerusalem is now in heaven, I presume none will deny; and that this is embraced in the promise to Abraham and his seed, is capable of the clearest demonstration.

Abraham looked for a City, not built by Jews nor Gentiles, but one "whose builder and maker is God." Of Abraham and his faithful predecessors, it is said, that God "hath prepared for them a City." Heb. xi, 10, 16.

Abraham's children, the saints, have an inheritance "reserved in heaven." 1 Pet. i, 4.

That this inheritance in heaven is the City that Abraham looked for, the New Jerusalem, and the heavenly Zion, where they will stand with the Lamb,

is evident from the fact that the New Jerusalem is their Mother. Gal. iv, 26, 31.

They that are Christ's, the heirs of the new covenant, the seed of Abraham, and the children of the New Jerusalem, are the same; and none but the children of Abraham are the children of the New Jerusalem. Now this fact that, in order to be constituted children of the New Jerusalem, we must become Abraham's seed through faith in Christ, is sufficient evidence of the relation existing between the promises to Abraham and the heavenly City.

This City is, and has been in the past, the Mother of Abraham's children, to an entrance into which they become entitled by doing the works of Abraham, or by keeping the Commandments of God and the Faith of Jesus. John vii, 39; Rev. xxii, 14. Of course there is, and has been, a locality in heaven which to the saints is a matter of promise.

The children of the old covenant of bondage, would be at home in Canaan, Palestine, or "Jerusalem which now is," for she is their mother; but Abraham's faithful seed will be at home only when they arrive at the free heavenly Jerusalem. That they will be taken there has been already proved.

Prov. viii, 21, has been quoted to prove that the saints do not go to heaven: "That I may cause those that love me to inherit substance." This would be in point provided that God himself, his temple, and his throne, were non-entities, and that Christ had gone *no where*. But Paul says to those that suffered loss for Christ's sake, "Knowing in yourselves that YE HAVE IN HEAVEN A MORE ENDURING SUBSTANCE," Heb. x, 34. So we can assure those who look to Canaan or Jerusalem, because they desire substance, that we have a substance, even in heaven, undefiled, and more enduring. That is perishable; it will be shaken by the voice of God, and be removed. This is eternal; it cannot be shaken; it is incorruptible, undefiled, and will not fade away. Praise God for the blessed hope!

J. H. W.

(To be Continued.)

TENT MEETINGS AT HILLSDALE, MICH.

WE held meetings in Hillsdale, altogether about four weeks. Bro. Bates took Bro. Waggoner's place the last week, he not being able to continue in consequence of sickness. For want of time we only state the result of the meetings, leaving many interesting circumstances and incidents without notice. The time was all improved as far as possible, every evening and prayer-meetings on Sabbath and First-day mornings. On the third First-day eleven were baptized. And the next day (Monday) one more was baptized. The next First-day there were nineteen baptized, and on the last, twenty-three more, making in all fifty-four. A large concourse of people were assembled to witness these baptismal scenes. These were solemn seasons, and a deep and lasting impression is made upon many minds. Most of those baptized had been as they supposed baptized by sprinkling; others had never made any profession, and only two had ever been baptized by immersion. There are about fifteen others who have embraced the Sabbath that are satisfied with their former immersion, so that there are in all about seventy Sabbath-keepers at Hillsdale.

When we commenced meetings there was not a Sabbath-keeper living within ten miles that we knew of. There are thirty-six subscribers for the *Review* at Hillsdale. Truly the Lord is good and the present truth is mighty. To the Lord be all the glory. Amen!

M. E. CORNELL.

JOSEPH BATES.

Hudson, Mich., Sept. 4th, 1856.

P. S. While preparing the way for meetings here, we have received information that others in Hillsdale have decided to keep the Sabbath since we left, and they have commenced their meetings. Our efforts commence here this evening.

M. E. C.

J. B.

NOT THY REST.

Arise ye and flee. for this is not thy rest.—Micah ii, 10.

No, "not thy rest," poor pilgrim, worn and weary,
Foot-sore and fainting on life's darksome waste;
Thy sky o'ercast, the storm-clouds howling dreary,
And threat'ning death in every angry blast.

No, "Not thy rest," for there's no safety near thee,
And moth and rust corrupts thy choicest things;
The midnight thief breaks thro', and scorns to fear thee,
And all thy boasted treasures make them wings.

No, "not thy rest," thy direst foe within thee
Betrays thy soul in every passing hour;
Passions and lusts and fair temptations win thee,
And make thee feel the arch-deceiver's power.

Then "rise and flee;" there is a rest above thee,
No moth, nor rust, nor thief can enter there;
Nor hard oppressor, dark assassin, move thee;
Not even death shall cloud thy brow with care.

Yes, there's a rest, poor weary, wandering stranger,
Arise and flee, and let thy soul be glad;
In that blest home they never reck of danger,
No foot is weary, and no heart is sad.

Then "rise and flee," the Saviour comes to meet thee;
And all thy loved companions gone before,
With outstretched wings and holy joy shall greet thee,
And enter with thee, Canaan's peaceful shore.

There evermore the ransomed millions wander,
And bathe for ever in that boundless flood;
There tune their harps, and deathless praises render
To Him who bought them with his precious blood.

[Selected

Love not the World.

Strong and repeated inducements are held out in the word of God to lead his people to set their affections on things above, and not on things on the earth. "On things above" we may with safety bestow all of our affection. Yes, our affection may twine there with a fondness beyond the power of language to express, and the smiles of the Lord rest sweetly and constantly upon us still. But when our love falls back upon this poor dark and dreary earth and its objects, how soon we lose sight of the soul-inspiring promise of the holy Bible, and of heaven with all its joy.

Many reasons might be presented and urged why Christians should "love not the world." We will here present but a few. Let us then look back over the mouldering generations of the past, to the moment when the great Creator "saw everything that he had made, and, behold, it was very good." "When the morning stars sang together, and all the sons of God shouted for joy." All was then lovely and fair.

Man was there surrounded with everything calculated to render life happy and desirable. The earth new from the hand of its Creator, was bathed with his own glory; for sin had not appeared to mar the handy work of God.

But, alas, soon the earth received her dreadful shock, by the fall of man! From that time forward upon this world and the things that are in the world, the blight of sin has rested too heavily to possess the affection of the people of God. There is nothing substantial here. All is passing. The brightest and fairest prospect of the worldling to day, may be his darkest, and most-to-be dreaded, to-morrow.

Again, our Master, our Leader, has declared, "My kingdom is not of this world." He had not where to lay his head. "He is despised and rejected of men; a man of sorrow and acquainted with grief."

Said Jesus, "If ye were of the world, the world would love his own, but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John xv, 19. "I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world." Chap. xvii, 14.

Let fallen churches talk of loving the world, and being loved of the world; but may the Lord help the remnant, who keep the Commandments of God and the Faith of Jesus, to remember that "the friendship of the world is enmity with God; whosoever therefore will be a friend of the world, is the enemy of God." James iv, 4.

Let worldlings heap together treasures for the last days; but let those who love the appearing of the just One, lay up treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; "For where your treasure is there will your heart be also."

If then our blessed Redeemer has chosen us out of the world, why should we, how can we, love the world? May the Lord in tender mercy forbid that our sensibility should be blunted, and our energies crippled in his service, and we make ourselves "the enemy of God," by loving this poor, fading, passing world, which is doomed to immediate destruction, with all the ungodly.

Again: *Ye cannot serve God and mammon.* I greatly fear that some who profess to be walking in the light of the Third Angel's Message are overcharging themselves with the cares of this life. I have looked upon the possessions of some, and to me they look more as though "My Lord delayeth his coming," than as though *it is near, even at the doors.* Brethren and sisters, are these things so? May the Lord help us to remember that our works as well as words are to preach. They tell powerfully for or against the truth! If the spirit of the world creeps into our hearts the Spirit of Jesus departs. O, grieve not that tender Spirit!

But John presents a reason sufficiently strong why we should love not the world: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John ii, 15. Mark the expression, *If any man love the world, the love of the Father is not in him.*

Many strong temptations, well calculated by the great deceiver to lead us in our affections away from the truth and the love of it, surround us; but by the grace of God assisting we can obtain the victory over the world and the flesh and the devil.

But if we would do this we must be awake; we must be active in the service of our heavenly Master. I do feel, and deeply feel, while I write on this point. We are doing our last work for this poor, perishing generation of men. The world seems to me much like a great cradle, in which the enemy of all righteousness is rocking its inhabitants to sleep. O, awake, ye lovers of our returning Lord! Set your affections on things above. And, *Love not the world.*

A. S. H.

Princeton, Mass.

The Vine of the Earth.

DEAR BRETHREN:—We are beset by many on almost every side to vote at the next presidential election, who hold out as a great inducement to us the non-extension of American Slavery under the expected administration of Fremont. These principles at a superficial view may appear somewhat plausible, but test them by sound reason and Bible truth, and they will fall to the ground.

Firstly, these politicians do not pretend to ameliorate the condition of the poor slave, only that he shall not be sold and transferred into another State, that has been made out of a free Territory; but Slavery still exists in quite a number of States, and many of them very large, and there is still room enough for the poor slave to toil and be sold until great Babylon shall be destroyed, which is found dealing in slaves and the souls of men. Rev. xviii, 13.

Thus we see that voting will not effect anything; for the slave will not be liberated till the mighty angel sent from heaven does the work, breaks his chain, and lets him rise in triumph and leave his master in confusion.

My brethren, is not the world fast being bound in bundles to be burnt, and reaped by that fifth angel's sharp sickle that shall gather the clusters of the vine of the earth, (secret societies and all political parties,) and cast them into the great wine press (seven last plagues) of the wrath of God. Rev. xiv, 17-20. O, my brethren, I hope that we shall not be found in these clusters, but with the 144,000, having our Father's name written in our foreheads. Rev. xiv, 1.

I believe that all admit that the United States is symbolized by the two-horned beast, [Rev. xiii.] and will make more effectual laws for the observance of Sunday, (mark of the beast, verse 17.) and that no man may buy or sell, save he that has the mark, or the name of the beast, or the number of his name.

Dear brethren, it will be a dreadful calamity indeed to be found with any of those parties that break God's holy and immutable law, and make an image to the beast, (Papacy,) that you shall not buy your daily bread, nor sell it to your starving brother, but must keep Sunday on the dreadful penalty of death.

The prophet Isaiah had a prophetic view of these times in the 8th chapter. The 12th verse reads, Say ye not a confederacy to all them to whom this people shall say, A confederacy; neither fear ye their fear nor be afraid. We discover here a great confederated cluster of people with fear, perhaps about Kansas, &c. But, my brethren, what is our duty? Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. Verse 13.

Please read the remaining portion of the chapter, and you will, beyond a doubt, ascertain that this point of chronology belongs to these days. Now is the time for us to act wholly for God, and have on the armor of God, and have our conversation in heaven from whence we expect the Saviour soon. Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their Lord when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. Luke xii, 35-37.

My brethren, shall we spend our time in political campaigns to elect Buchanan or Fremont, when we so soon expect Christ in all the glory of his Father, and all the holy angels with him, when he shall sit upon the throne of his glory? Will not that be far better than a mortal president elected for four years? Christ is to be King over all the earth. Zech. xiv, 9. We find in Daniel [chap. ii, 44.] that the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Amen. And the kingdom and the dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Dan vii, 27.

My dear brethren, let us lay aside every weight and the sin that doth so easily beset us, and run the (christian) race that is set before us, and look to Jesus and not to man, the Author and finisher of our faith. Where is the blessed Jesus? He has set down at the right hand of God. O may our treasure and our hearts be there. D. HEWITT.

Battle Creek, Mich., Sept. 7th, 1856.

Extracts from Letters.

Bro. C. W. Stanley writes from Giddings P. O., Wis.:—"The Review comes to us a welcome messenger, and by the assisting grace of God we are determined to stand by the truths that it advocates, and do what we can to help spread them. They are none the less precious than when we first saw them in all their force and beauty; but even more precious as we see from time to time the evidence of their truthfulness. We feel almost alone, as the Sabbath-keepers are so few and scattering, and there are none in this part of the country to occasionally preach to us the word."

Bro. J. H. Bates writes from Green Vale, Ills.:—"We are encouraged to press forward and hold on to the truth, when we read how the cause is rising in different parts of the field. God is blessing the labors of his servants in bringing the honest ones to see the truth. Four were brought to see the posi-

tion they stood in, in breaking the commandments of God, (or the fourth one,) and the difference between keeping God's Sabbath and the Pope's, under the preaching of our beloved Joseph Bates, and are strong in the faith of the soon coming of the Saviour. We have meetings every Sabbath, and the Spirit of the Lord is with us in blessing our feeble efforts in keeping his commandments.

"Northern Illinois is a great field for labor. The harvest is truly great but the laborers few. My prayer is that the Lord will send more laborers into this part of his vineyard."

Condition of Europe.

To any one who really sees Europe as it actually is at this hour, the spectacle is a sad one. To him who forgets that God rules all, from evil still evoking good, it is a hopeless one. Are we really at the close of war, or only at the beginning of one still greater? Take up the newspapers—those Arguses, whose eyes travel to and fro on the face of earth—and what do we read of?

First come voices of trouble from the East. Troubles in Arabia—fifty thousand rebels at Mecca swearing that the Sulan has forsworn the Prophet; troubles in Syria—wild men at Nabulus rising because there is no one to keep them down; troubles in Bagdad, smouldering troubles in Smyrna and other places in Anatolia, where the charter we wrung from the Porte is only setting Turk and Christian the faster by the ears; perfect anarchy in Greece—neither men nor goods safe beyond three miles from the coast, where French troops' patrol—and the people fiercer than ever against the Ottomans, and more than ever frantic to kiss the feet of the Czar, and subject themselves to an iron despotism which is probably marked out by Providence as the sole effectual cure of Hellenic madness. So much for Turkey, which, our rulers tell us, we have rescued and made strong. Is there a single whole place in it from head to foot? But "we have checked the southward progress of Russia." For the moment. But why those cries for help from the Caucasus, that marshaling of Churloff's host, those plans now preparing in the bureaux of St. Petersburg for new forts on the east side of the Black Sea, and a war-navy on the Caspian?

Turkey disintegrating, and Russia adhering to her "hereditary policy"—this is but one scene of the drama. Take another phase of the troubles. Were there ever before so many "armies of occupation" in Europe? Austrians in the Principalities, British and French in Turkey and Greece, French and Austrians in Italy, all most generously keeping the peace in other people's territories—the wrong men in the right place!

The sight of those various white, blue and red-coated soldiers in alien countries is a significant proof of the disjointed state of affairs. It is like the sight of dragons in a mob, telling of troubles. Italy is specially the seat of troubles and the object of apprehensions. Geologically the most volcanic of European countries, she is so now also politically. The damp dungeons of Naples teem with victims, and King Bomba overawes his people by means of brigands and lazzaroni. French bayonets around the Vatican alone ward off a new Roman Republic and a second flight of the Pope to Gaeta. Austria overpassing her own frontiers, has corps of occupation alike in Parma and the Legations, where they rule like demons—and in her own Italian territories there prevails only a milder form of the same reign of terror.

Radetzy writes to Vienna that either his master must say No at once to the Remonstrances of the Western Powers and Sardinia, or he will resign. Indeed, in the present combustible state of the peninsula, can Austria recede without evoking the flames? It is a duel between Austria and Sardinia, contesting the supremacy of Italy. Sardinia demands—publicly in the face of Europe demands—that the cords which bind Italy shall be slackened. If Austria yield, the Star of Piedmont rises higher on the horizon, and all eyes turn to it. The light of hope will

grow stronger all over the peninsula, and the slackening of her cords will only make galled Italy pant more furiously to be free.

But what a spectacle for modern Europe! Italy and Greece, the heirs of the classic empires, the descendants of the ancient world—both mad and miserable—raving and chafing with a fury unintelligible to northern races! Why, the very soldiers of our Italian Legion at Malta are growing delirious—have been shouting and stabbing "for liberty" in a place where there is nothing but batteries and oranges—and would doubtless throw themselves into the sea to swim for Sicily, if they could carry their arms with them.

Is this peace? Cross the Alps and look northward. Poland groaning, and at times hoping, but securely manacled, and perhaps about to be offered by her master a political sop. Hungary, bleeding at the heart, but with no hope on the earth, save in the utter crumbling of the Hapsburg throne, which would only bring a Muscovite instead of an Austrian bondage. These we count not at present. They figure largely in the speculations of superficial observers, but it is not by them that the troubled sleep of Europe will first be broken; indeed it seems to us their day cannot come at all until Germany and Italy have first gone through the fire, and come out greatly changed. But Germany is troubled, and will probably be into the furnace sooner than most people imagine.

Destitute of the mad impulses of the South, less demonstrative even than the French, the Germans do not give tongue much before they act—but there are symptoms that the tranquility of Central Europe is anything but secure. The policy of the governments towards the people has become most reactionary—in many respects there is less freedom now than there was before 1848—and even in the "free republic of Hamburg, the most cruel measures of oppression are put in force against the press.

The Germans are a slow-moving race, and if they had even a promise of better things coming, they would wait on, smoking their pipes and drinking their beer, with true Teutonic phlegm, for another generation. But at present they have not even a promise of better things—the nobility, worse than the throne, seem only bent upon pushing things backward toward feudalism; and the consequence is, that were revolution to commence in serious form, either at Paris or in Italy, Germany would speedily catch the flame.

In France itself tranquility is only secure so long as the firm hand of Napoleon III holds the reins. While he lives France will not throw its rider. But his death would resolve all into chaos; and Bourbonists, Republicans and Socialists would be struggling together in the dread maelstrom. For such a convulsion there can be but one issue. Order must be re-established; but around whom is the nation to rally? Suppose Napoleon III gone, what Saul is there overtopping all the rest by head and shoulders? What name is there but one that is known beyond the limits of Paris and a few leading towns?

Such, it appears to us, is the essential condition of the leading States of the Continent. Troubled they are all of them. Never was the political state of Europe so full of quicksands. "Distress of nations and perplexity"—such is the exact aspect of the times. One cannot take a bold step any way without plunging into abysses which the future only can fathom. Not to speak of the evidently transition state of the Spanish peninsula, Turkey is disintegrating. Italy is on the eve of exploding; even Germany is not safe; and a crisis in any one of these quarters may set Europe by the ears. Liberalism and Despotism are for the moment strangely interwoven. France threatens the press of Belgium—Austria similarly threatens Sardinia, and crushes Italy. Sardinia menaces despotic Austria—England sympathizes with freedom everywhere, but does not act. France dreads an outbreak in Italy, and stands balancing between Austria and Sardinia, yet at the same time is not disinclined to intervene to check Espartero and democracy in Spain.—*Blackwood.*

SUNDAY MAIL.

[THERE seems to be an increasing opposition on the part of the professed christian denominations of the day, to that toleration now exercised by this government, in permitting the running of rail-road trains and the transportation of the mail upon the first day of the week—the so-called Christian Sabbath. This is what we might expect; we expect also that it will increase and make itself felt throughout the nation. It is the principal agent to bring about events brought to view in the last of Rev. xiii. All our readers will therefore feel interested in its development. The following from the *Religious Telescope* is an expression of the feeling which is beginning to exist and manifest itself upon this question. We notice also an article on the same subject in the *Northwestern Christian Advocate*, which, readers, we will soon lay before you.—Ed. REVIEW.]

The United States mail is carried on the Christian Sabbath in this Christian land and nation. But it is said to be "constitutional." What sort of a constitution have you? One that dethrones the King of the Universe? It may be according to the "constitution" of the carnal mind, but I deny that the constitution of the United States requires any such thing. But the first amendment to the constitution says: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Is it establishing any system of religion to refuse to hire men to break the law of High Heaven? Is it a part of the religion of some men to carry the news on Sunday? If so take away the hire, and let them go on their pilgrimage of love. Let them have the "free exercise" of their religion, but pray, sirs, do not make us partakers of their guilt. But I question whether I would feel compelled to surrender my purse because one of my neighbors feels in duty bound to carry it fifty miles on *Wednesday*. I doubt too, whether our Congress is bound to deliver up the United States Mail, because, forsooth, some men must travel with it fifty miles on Sunday "for conscience' sake."

To desecrate the Christian Sabbath is practical atheism. Are we under constitutional obligation to hire men to be practical atheists? Is this "religious liberty?"

To recognize the Sabbath, in a law, would, perhaps, be regarded by some as unconstitutional. Sunday, as a day of rest, is recognized in the constitution of the United States, by requiring the president to return any bill passed by Congress, "within ten days, (Sundays excepted,) after it shall have been presented," if he wish to veto it. See Art. I, Sec. 7th. Is the constitution itself unconstitutional?

The government being in the hands of the people, they are responsible for its acts. Is it right to make Christians responsible for hiring men to break the Sabbath? Is this religious liberty?

Remember, the issue made by the advocates of the Sunday mail is false. They assume that to refuse to hire men to break the Sabbath, is to compel them to observe that day. No such thing. Mail carriers could still travel all day if they desired, and carry a sack of corn if they needed ballast, but our government would not be responsible.

Now I appeal to every christian citizen of our land, are you not responsible for the transportation of the Sunday mail? Who makes the laws which regulate the post-boys, and the post-masters? The representatives of the people. Did you vote for that representative who can look with indifference on national Sabbath-breaking? Do you labor by word and vote to have that atheistic law repealed? When you kneel in the congregation on the Lord's day, and thank God for Sabbath and Sanctuary privileges, does the thought ever occur to your mind that you are hiring your fellow-men to forego all those blessed privileges, and set at defiance the decree of High Heaven? Will you thus buy souls?

Sabbath-breaking comes along our highways, full of years, and having the seal of a christian (?) government stamped on his brazen forehead. "Religious liberty" beats time to his tread. He is a "national" fellow, with a good "constitution." What will you do? Let him pass? For one I protest.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. SEP. 11, 1856.

POLITICS.

WHEN we declare our neutrality in politics, and refuse to take part in a contest so exciting as the one which is now agitating this nation, it is right that we give an exposition of the principles on which we stand, and the reasons for our course.

The present state of the world is such as to arrest the attention of the greatest minds. It is such as to create the worst forebodings in the minds of those who look farthest into the future. The state of our own country we all know. A fair index of the state of Europe is given in another column. The great antagonistic principles of Temperance and Intemperance, Protestantism and Catholicism, Freedom and Slavery, Republicanism and Tyranny, are all at work. Now whenever and wherever these principles appear, every christian knows or should know which side he is on. He is with Temperance and not Intemperance; with Protestantism and not Catholicism, Freedom and not Slavery; Republicanism and not Tyranny. These principles are essential elements of religion; and whoever is not sound on these, forfeits his claim to the title of christian.

We will now apply these remarks to politics. Whenever they involve any of the above principles, they involve principles in which we are interested; and it follows as a matter of course that that class of politicians which is supported by justice, humanity and truth, so far as it is actuated by these principles, is entitled to our sympathy.

We will come still nearer home. We consider that the sympathies of all merciful and humane persons must be with those who desire to see the chains of the bondman broken, and the slave go free; or who desire that the foul demon, Slavery, should at least be confined to its present limits. With the belief that the people generally entertain, that there is yet a long future before the world, we cannot blame them for using every effort to prevent soil which is now free from being blasted by the mildew of Slavery. It amounts to nothing to say that nothing is gained should Kansas come into the Union a free State, because there would still be room enough for the slave to toil in and be oppressed. The question is, Shall the curse spread till it infects the whole land? Again, we say, we cannot blame any who love justice and freedom, viewing things as they are generally viewed, for using every possible means to prevent such a result—every possible means to stunt this great evil.

The unrighteous course of the Border Ruffians and Pro-Slavery Demagogues, sustained as they are by modern Democrats in general, must create some feeling in the breasts of those who have formerly engaged actively in these contests; though they now feel compelled to confine themselves to questions of paramount importance to this age of the world.

To the question, why we do not with our votes and influence labor against the evil tendency of the times, we reply, that our views of prophecy lead us to the conclusion that things will not be bettered. This country, if we are correct in believing it to be symbolized by the two-horned beast of Rev. xiii, will finally sustain such an abominable character, that it will be landed in the lake of fire. Rev. xix, 20. The two-horned beast will speak like a dragon. Rev. xiii, 11. We do not therefore feel it incumbent upon us to labor, in this respect, either to hasten or retard the fulfillment of prophecy. God's purposes will surely be accomplished. And we feel it our duty to confine our efforts to preparing ourselves, and others as far as in us lies, for the great and final issue already pressing upon us—the revelation of the Son man from heaven, the destruction of all earthly governments, the establishment of the glorious, universal and eternal kingdom of the King of kings, and the redemption and deliverance of all his subjects.

"We Can't Keep the Sabbath."

MANY say so, and many reasons are offered why they cannot. Now I am not going to deny their assertions—I believe they speak the truth; but I think their inability arises from the position they occupy, and not from there being anything unjust or rigorous in the commandment; for God's commandments are not grievous. 1 John v, 3. The fact that they cannot keep the Sabbath is evidence of wrong on their part, not of him who gave the law.

The only reason that I have ever been able to find why people cannot keep the Sabbath, or any of the commandments of God, is found in Rom. viii, 7; "Because the

carnal mind is enmity against God, for it is not subject to the law of God, NEITHER INDEED CAN BE."

When people acknowledge the claims of the decalogue, and profess to keep the Sabbath, while they are yet carnally minded, it is not to be wondered at that they keep Sunday in its stead; for there is no subjection to the law of God required to keep Sunday.

The great mistake with the mass of religionists of the present day is: they endeavor to serve two masters, and to bring the carnal mind, full of worldly and selfish desires, into subjection to the law of God. But it can never be accomplished; they must renounce their allegiance to their old master, and have the carnal mind taken away by the blood of Christ, a new heart and a right spirit given, which will be at peace with God. Then, being reconciled to God, they will feel a sweet submission to his law; as it was to David and Paul, the law will be their delight.

Says the psalmist, "The Lord is nigh unto them that are of a broken heart." Ps. xxxiv, 18; li, 17. It is to be feared that many are endeavoring to bend an old rebellious heart to the service of God, unwilling to let it break. They must die to self and the world before Christ can be formed within.

J. H. W.

COULD we with ink the ocean fill;
Was all the earth of parchment made;
Was every stick thereon a quill,
And every man a scribe by trade—
To write the love of God to man,
Would drain the ocean dry;
Nor would the scroll contain the span,
Though stretched from sky to sky.

SANE AND IN CHRIST.—Let, it says Hooker, be accounted folly, or frenzy, or fury, or whatsoever; it is our comfort and our wisdom. We care for no knowledge in the world but this, that man hath sinned and Christ hath suffered; that Christ hath made himself the Son of man, and that men are made the righteousness of God in him.

T. S.

God is well pleased with what Christ has done for us; and when we are pleased with it and lay hold upon it with all our hearts, God is well pleased with us for his righteousness's sake.

T. S.

As the compass, quadrant and chart are the mariner's guide, while on a voyage, even so should the Bible, faith and prayer, be man's pilot while on his voyage through time.

THREE things should be thought of by the Christian every morning: his daily cross, daily duty, and daily privilege; how he shall bear the one, perform the other, and enjoy the third.

It sinks the spirits to do the best you can, and then be told by those who would give neither counsel nor aid, that you should have done better.

WHATEVER is dearest to us is our Isaac—happy are we if we can offer it to God. They shall never rest with Abraham who cannot sacrifice with Abraham.—Hall.

WE have received a letter signed H. Wheeler, containing one dollar for the Review; but as no State or Town is given, we know not where to look for his address. Will he please write again.

Receipts.

C. W. Stanley, J. J. Curtis, J. Kemp, D. Tucker, J. I. Stewart, M. Swarthout, H. M. Ayers, H. Page, H. Reefer, C. N. Russell, J. Philbrick, C. Lyman, H. H. Wilcox, M. S. Kellogg, (for L. J. Wickham), H. L. Richmond, R. H. Brown, J. Purington, S. Segar, \$1 each. A friend in Canada \$2. J. Braymer, A. Parmelee, J. Hasker, \$0.25 each. H. Noble, S. A. Howard, \$0.50 each.

REVIEW TO POOR.—D. R. Palmer \$2. S. W. Rhodes \$3.

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.

P. Dickenson (pd.) \$3.00. S. B. McLaughlin (pd.) \$2.69.
E. P. Burditt " 2.00. A friend in Ct. " 8.00.
C. S. Hurlbut " 1.00. S. Elmer " 0.50.

Receipts for Book Fund.

D. Richmond, C. Smith, J. H. Bates, H. N. Anstin, \$5 each. C. Weed, M. S. Kellogg, \$3 each. G. Smith, J. Stowell, H. M. Ayers, H. H. Wilcox, \$2 each. N. M. Richmond, C. K. Farnsworth, J. Farnsworth, N. Mead, D. Tucker, J. S. Wager, C. R. Austin, M. Ballou, \$1 each. J. J. Curtis \$1.42.

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