

# Advent Review,

## AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus."

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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.  
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### DIVINE ORDER.

'Tis first the true, and then the beautiful,  
Not first the beautiful, and then the true;  
First the wild moor, with rock, and reed, and pool,  
Then the gay garden, rich in scent and hue.

'Tis first the good, and then the beautiful,  
Not first the beautiful, and then the good;  
First the rough seed, sown in the rougher soil,  
Then the flower-blossom, or the branching wood.

Not first the glad and then the sorrowful,  
But first the sorrowful, and then the glad;  
Tears for a day, for earth of tears is full,  
Then we forget that we were ever sad.

Not first the bright, and after that the dark,  
But first the dark, and after that the bright;  
First the thick cloud, and then the rainbow's arch;  
First the dark grave, then the resurrection light.

'Tis first the night, a night of storm and war;  
Long night of heavy clouds and veiled skies;  
Then the fair sparkle of the Morning-star;  
That bids the saints awake and dawn arise.

### A CONSECUTIVE VIEW OF THE PROPHECIES CONCERNING

### THE KINGDOM OF GOD AND ITS ESTABLISHMENT ON THE EARTH.

BY JOSEPH BATES.

(Concluded.)

#### IX. SAINTS RECEIVE THEIR INHERITANCE.

"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 separate them one from another, as a shepherd divideth his sheep from the goats. 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." Matt. xxv, 31-34. At the same time the wicked are commanded to depart into everlasting fire.

We understand this is the nobleman that went into a far country to receive for himself a kingdom, and is here returned, having received the kingdom. And then rewards his faithful servants, which he commanded to occupy till he came. To one he gives authority over ten cities, another five. See Luke xix, 12-19.

The saints cannot have authority over any cities at Christ's second appearing. For reasons which we have already adduced, viz.: 1. Because the saints go to heaven to reign with him in the holy city for one thousand years. 2. Because there will not be an earthly city to have authority over. For at that time the "cities of the nations fall." "Every city forsaken and not a man dwell therein." Cities

laid waste without an inhabitant." "The earth empty." Then the cities spoken of here, which saints are to have authority over, will be built on the new earth, when the saints have received their everlasting inheritance.

This is in agreement also with the new song which the saints are to sing at the close of the judgment scene before they come to earth. "For thou wast slain 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." Rev. v, 9, 10. John's explanation of the scene we have here quoted from Matthew, makes the subject plain. See Rev. xx, 7-15. Christ seated upon a great white throne; all the saints encamped on the earth; the wicked dead, small and great, called out of the sea and out of the earth, with Satan for their leader; while compassing the camp of the saints and the beloved city, fire from God out of heaven devours them. The fire in its onward progress destroys the earth and all the works therein; and a new heaven and a new earth appears. All this transpires when the thousand years are expired. Then the kings and priests of God receive their glorious inheritance.

"And I heard a voice from heaven, saying, Behold the tabernacle of God [the beloved city] is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God, and God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away. . . . He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Chap. xxi, 2-4, 7.

"And the gates of it shall be open night and day. . . . And they shall bring the glory and honor of the nations into it." "And the kings of the earth do bring their glory and honor into it." But none can enter there "but they which are written in the Lamb's book of life." Rev. xxi.

God showed Daniel the same great plan, that Jesus and John afterwards describes.

"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; and the time came that the saints possessed the kingdom."

"And the kingdom and 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, 21, 22, 27.

God's promise to Abraham that he should be heir of the world, and the promise made sure through his seed, was by the righteousness of faith. But "faith without works is dead." Hence, God gave Abraham a condition with this promised inheritance, and makes it binding on all his seed. It was to keep his commanded covenant of ten commandments. See Gen. xvii, 2, 7, 9; Deut. iv, 13.

"If ye be Christ's then are ye Abraham's seed and heirs according to the promise." Gal. iii, 29.

The Third Angel's Message is still proclaiming throughout the wide harvest field, "Here is the patience of the saints; here are they that keep the Commandments of God and the Faith of Jesus." And Jesus also, pointing to the closing scene of

man's probation, points to the same reward through the same condition.

"Blessed are they that do his Commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii, 14.

"I Jesus have sent mine angel to testify unto you these things in the churches."

#### X. CHRIST COMMENCES HIS REIGN ON THE EARTH IN THE PLACE WHERE HIS FATHER DAVID'S THRONE WAS.

"When the Son of Man shall come in his glory. . . . Then shall he sit upon the throne of his glory: and before him shall be gathered all nations." Matt. xxv, 31, 32; Rev. xx, 11. Then will be fulfilled the saying, "And thou profane wicked prince of Israel whose day is come, when iniquity shall have an end. Thus saith the Lord God; Remove the diadem and take off the crown: . . . I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is; and I will give it him." Eze. xxi, 25-27. Jer. lii, 8-14, shows this last earthly king to be Zedekiah. Again says Jeremiah:

"Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Chap. xxiii, 5, 6.

"And in mercy shall the throne be established: and he shall sit upon it in truth in the tabernacle of David." Isa. xvi, 5; Zech. xiv, 9-11. This is according to the promise of the angel Gabriel, as follows: "The Lord God shall give unto him the throne of his father David: and he shall reign over the throne of Jacob for ever: and of his kingdom there shall be no end." Luke i, 32, 33.

"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever." Isa. vii, 6, 7.

This is the kingdom which our blessed Saviour said was at hand, when he began to preach at the end of the sixty-nine weeks. This is the kingdom which was prepared for God's obedient children "from the foundation of the world." It is the same kingdom which Daniel saw given to the Son of man under the sounding of the seventh angel. The same which the God of heaven is about to set up in heaven in the days of these kings, and kingdoms, now existing in Christendom. The same in which Christ will then immediately come to judge the world. And after the judgment, and Christ and all the saints shall come to the earth to execute the same; and fire from heaven shall make the earth new and glorious; then "the saints of the Most High shall take the kingdom, and possess the kingdom, for ever, even for ever and ever."

A few things here with respect to the subject matter of our text. The image of Dan. ii, is a symbol of earthly kingdoms. "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them in 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 fill

ed the whole earth." Verses 34, 35. Verses 36-43, show this image to represent four universal earthly kingdoms; the fourth divided into many kingdoms. Verse 44 explains. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." We have shown under the second proposition in this article, that God will set up this kingdom in heaven, and then Christ will appear the second time, a king in his, or, this very kingdom, and break these kingdoms to pieces.

We have quoted these three verses for the purpose of proving a clear distinction in time between the breaking of these earthly kingdoms to pieces, and the stone, or Christ's kingdom, becoming a great mountain, or kingdom, and filling the whole earth.

N. Webster says the word *became*, or *become*, signifies to pass from one state to another; to enter into some state or condition, by a change of another state or condition. See John i, 12.

Then the stone, or Christ's kingdom, that smites the image will pass into another state or condition, before it becomes a great mountain, or kingdom, and fills the whole earth. This implies time. Verse 44 explains thus: "break in pieces and consume all these kingdoms." Daniel explains it in chap. vii, 11. "I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Here are two states of destruction for these earthly kingdoms in time. 1. "Destroyed," or, "broken to pieces." "Broken without hand." Chap. viii, 25. And this distinction of all the kingdoms represented by the image [chap. ii, 45,] to take place at the second coming of Christ. See 2 Thess. ii, 8; Ps. ii, 8, 9; Rev. xvi, 19; xix, 8-21. 2. We will now examine the sentences which follow these that we have quoted from chap. ii, 44, 35; and vii, 11. "And consume all these kingdoms." "And given to the burning flame."

Says John, "I saw thrones and they sat upon them. . . . 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." Rev. xx, 4, 5. "And when the thousand years were expired," then the wicked dead live again, and with Satan compass "the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." "And I saw a great white throne, and him that sat on it, from whose face the earth and heaven fled away; and there was found no place for them." Verses 7-9, 11. Peter saw the same destruction. 2 Pet. iii, 7, 10, 12.

Thus Daniel saw all the kingdoms of the earth broken to pieces at the second appearing of Christ, in his kingdom; [2 Tim. iv, 1; Luke xxi, 31;] at the first resurrection. And when the thousand years expire, the earth, with every vestige, or shadow of an earthly kingdom, consume in the burning flame or, as John says, fire from heaven. Then the new earth will appear. At which time the stone, or Christ's kingdom which smote the image, will become a great mountain, or kingdom, and begin to fill the whole new earth. Here we prove from the sure word, that Dan. ii, 34, 35, 44: vii, 11, embraces a period of one thousand years from the time Christ appears in his kingdom, to break in pieces all earthly kingdoms; until his kingdom appears on the earth to become a great one. John in like manner shows the two deaths one thousand years apart. See Rev. xiv, 10; xviii, 8; xix, 20.

Respecting the statement relative to the kingdom in Matt. xvi, 27, 28; xvi, 1-9, we understand it was a miniature representation of his future coming in his kingdom; made known to Peter, James and John in vision. "And as they came down from the mountain, Jesus charged them, saying, tell the vision to no man, until the Son of man be risen again from the dead."

In the presentation of this important subject we have endeavored to follow the Bible testimony consecutively, from the enunciation of the second coming of Christ which was made in 1844, through the thousand years, to the new earth. And we think

that the testimony herein adduced does most clearly prove,

I. That the kingdom brought to view in Dan. ii, 44, is given to Christ under the sounding of the seventh angel.

II. That Christ is about to be anointed, and his kingdom set up on mount Zion in heaven.

III. That at that time he will deliver up the kingdom to God. That is, he will deliver up all title, to any further reign on the universal throne of his Father.

IV. That then Christ, the King of kings, will appear from heaven in his kingdom.

V. That then all that know not God and obey not the gospel will be destroyed. Which will be the first death.

VI. That at that time the saints will be caught up to meet the Lord in the air, and from thence to the holy city in heaven.

VII. That there they reign with Christ one thousand years in the Judgment.

VIII. That then Christ and the saints will descend from heaven to the mount of Olives, and execute the Judgment. "This is the second death."

IX. That then the saints receive their inheritance.

X. That then Christ commences his reign on the earth, in the place where his father David reigned. "And will reign over the house of Jacob forever; and of his kingdom there shall be no end."

#### THE CONTRAST.

The advocates of the Age-to-Come theory teach, that at the second coming of Christ and resurrection of the saints, they will meet the Lord in the air, and there remain for a little space, until a portion of the wicked are destroyed. Then Christ with the innumerable company of immortal saints will descend to the mount of Olives and set up his never-ending kingdom over the other portion of the inhabitants then living on the earth, and they will have the gospel of the kingdom proclaimed to them by the saints for one thousand years. And then the new earth will appear.

This positively contradicts inspired testimony, which most clearly teaches, that instead of Christ and immortal saints' reigning on the earth during the thousand years, that at the very commencement of that time, "The Lord maketh the earth empty," "utterly broken down," "clean dissolved." "And it shall fall, and not rise again." "Every city forsaken, and not a man dwell therein." "So that there is no man, that there is none inhabitant." "The dead lived not again till the thousand years were finished."

#### PRIVATE DEVOTION.

THE Lord Jesus, in that greatest sermon that ever fell on mortal ears, enjoins, "*Thou, when thou prayest, enter into thy closet,*" and by his oft repeated example enforces the obligation. Often were his footsteps traced to some secluded spot, the declivity of the mountain, the garden, the wilderness, for the purpose of private prayer. So Isaac was wont to retire to meditate in the field at eventide. David communed with his own heart, and his spirit made diligent search in the night: "seven times a day do I praise thee." Daniel knelt three times a day in his private chamber. Peter retired to the house-top, to be alone with God, about the sixth hour. Mark the biography of the best men that have ever lived, and you will find them often on their knees before their Maker in their closets.

The object of these stated seasons of retirement is, communion with God, reading his word, and devout self-examination. Secluded from the world and its cares, with no eye upon us but that which seeth in secret, the inspired volume spread before us, the secret sins of the heart, and the presumptuous faults of the life brought to view, we unburden our souls with supplications and tears, seeking forgiveness and grace with filial freeness and fullness, through the merits of our glorified Redeemer; saying, "Search me, O God, and know my heart: try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."

Secret prayer should be attended to at regular

seasons. In maintaining a close walk with God, few will be satisfied with less than two seasons of retirement each day. Regularity in this duty is as necessary to the health of the soul, as regularity in meals to that of the body. Let the habit become so fixed by custom, that the consecrated hour cannot pass unimproved without awakening the deep-toned remonstrance of thy conscience.

But the duty enjoined is strictly private, and therefore liable to be neglected. Provided you pay a decent regard to those religious observances which meet the eye of the world, you may not lose your reputation for piety, even though you should neglect your closet. Here is a temptation. Moreover, the active, bustling habits of this age are hostile to the meditative, unostentatious, retired exercises of the closet. Take care that you do not become so absorbed in any of the exciting enterprises of the day, however important they may be in themselves, as to neglect your own heart, and your communion with God. Be assured that such enterprises as have in view the advance of Christ's kingdom on earth, will succeed in accomplishing their ends, under the blessing of God, only as they are controlled and guided by such as seek for wisdom and grace daily in secret places.

Professed followers of Christ, to you let me say, the interest you feel in your secret devotions stands before you as the thermometer of your spiritual state. Other motives than the love of Christ may carry you abroad, and give you the tongue of an angel, and zeal to pour out your treasures like water for the relief of the poor or the spread of the gospel; but be assured that the seclusion of the closet is the last place where the applause of men or a lifeless formality will lead you. If you are found here steadily and punctually, what brighter evidence can you have that your heart thirsts for God, and that you are hastening to a more perfect communion with him in heaven? O ye who have opened your mouth unto the Lord, draw around the sanctuary of your secret devotions a barrier so strong that no vain amusements, no secular cares, no social engagements, shall intrude themselves. As you go out to mingle in the busy scenes of the world, how can you keep a conscience void of offence towards God and man; how can you govern your temper, control your appetite, keep under your body, and have your conversation always "seasoned with salt," unless you go forth under the subduing fear of that all-seeing eye, before which you have just knelt in secret?

Men of business, you are ever ready to say, "We have no time to pray in secret." Is this a valid excuse? Do you not live each day and hour through the forbearance of God? Is it reasonable that you should give all your waking moments to business, and none to Him who gives you life, and breath, and all things—none to the eternal welfare of your soul? No time to pray! For what was time given you? Too much business! Think of the king of Israel with his vast empire, his numerous armies, his frequent domestic and foreign wars, calling upon God "evening, morning and at noon." Think of Daniel with the affairs of an hundred and twenty provinces burdening his mind, yet finding time to enter his closet three times a day, to pray and give thanks to God. Think of Wilberforce, whose long life was spent amidst the conflicting and dissipating scenes of parliament, yet never allowing the hurry of business or the pressure of company to encroach upon his hallowed scenes of retirement. No time to pray, when the Saviour bids you "seek first the kingdom of God and his righteousness?" O, if your heart were right you would find time, though you were obliged to abridge your meals, or invade the allotted hours of sleep.

Ye who are now young, you need not be told that you live in a world of temptation—that some allurements awaits you at every turn, to lead you astray into the deceitful ways of sin and death: these pages tender you an effectual safeguard. Prayer to God, offered sincerely and daily, will cover you with a shield that will prove impervious to every fiery dart. It is not simply saying your prayers that is intended, but sincerely and devoutly praying to God on your knees every day you live. Though young you may die. From many a youthful

grave the voice of wisdom falls upon your ear. "Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?"—*American Tract.*

#### The Church Going into Captivity.

"Ye shall keep my Sabbaths and reverence my Sanctuary, I am the Lord." "Keep the Sabbath day to sanctify it as the Lord thy God hath commanded thee." "Six days thou shalt work, but on the seventh thou shalt rest." "Bear no burden on the Sabbath, nor bring it in by the gates of Jerusalem."

Thickly sprinkled through the pages of holy writ are such commands and prohibitions as the above. The Sabbath is a moral institution. Human nature demands it. Public morals demand it. Civilization demands it, and its observance, so far from being a loss to commerce, is confessedly a gain. The divine institution of the Sabbath, then, is but an announcement from our Father, God, of a provision he has made to meet one of our present wants. And yet how feeble the influence of this testimony, rational and positive, upon the public heart.

Sabbath desecration we fear is on the increase among us. Legislation by a resort to numerous subterfuges does but little to guard it, while the increase of rail-roads have ramified an increase of Sabbath-breaking all over the land. There are few corporations we believe in the country that come completely up to the mark of refusing to run trains on the Sabbath.

In some of our cities the people can scarcely be said to have a Sabbath. In all of our cities, those who profoundly respect, we will not say piously regard, the Sabbath, are most fearfully in the minority. Municipal statutes seem in vain, because, we presume, the moral stamina is wanting in the proper place.

From our own city, Chicago, we are prepared to speak from mournful observation. Our suburbs swarm with pleasure-takers, or rather, pleasure-seekers, but like the evil spirit, most of them wander through "desert places seeking rest and finding none." Many of our streets—with the more respectable business house closed to be sure—present little else than an extended scene of huckstery and revelry. Our eight or nine hundred lager-bier and gambling saloons, with generally closed doors or screened windows, it may be, roar with the bacchanalian song, or quiver in the struggle of the deadly melee, as if one were putting his ear to the key-hole of hades. Here ten thousand take a long and fearful step towards returnless degradation every Sabbath. One may stumble against reeling debauchery almost anywhere on the way to the sanctuary, and the apple-boy, or rather apple-man—meaner than boys generally get—stands sticking out his mercenary fingers for a dime within twenty steps of the altar of God. The police-court generally shows that the Sabbath is kept in Chicago, at least by the servants of Satan.

But the most annoying fact yet remains to be named. Railroad companies, who, while they fatten a city, grow still fatter upon it, blow their whistles almost under the droppings of the sanctuary, or a train running the whole length of the city, often comes thundering in with a noise equal to the engagement of ten thousand infantry, and that, too, just at the time that our city pulpits, in rapt fervor, and with saving truth, are plying the wayward heart.

This occurs Sabbath after Sabbath, and the churches bear the imposition without a murmur. Sometimes we think that some of the pew-holders are heavy stock-holders in the railroad. At other times we think that even members of the church, interested in the running of these trains are seated at the moment with a half-born tear in their eye just in front of the preacher, which tear, however, soon evaporates under a sudden change of thoughts. Sometimes we think—but perhaps it is unclearable to think at all, but with that charity which believeth all things—that our preachers do all they can to remedy this evil. Some of them certainly do. But one thing we do think, viz., that such things are an arrant imposition, upon the worshiping part of Protestant Christians in our land. They should certainly be protected from nuisances and annoyances in their worship, and that too, especially

on the Sabbath-day. To suffer the Christian Sabbath to be stricken down around our churches, is nearly equivalent to erasing our temples. The thing we say again is a base imposition, and it is a growing one. The church is being led captive, chained to the tail of a rail-car. She is now bearing her pilgrimage meekly, but take care, confound not meekness with cowardice. Let every friend of the rights of public worship, every friend of the holy Sabbath, speak out, and speak together, and continue not to cease to denounce these corrupt and corporate encroachments upon the prerogatives of the church.—*N. W. C. Advocate.*

#### Practical Piety.

A DEEP and settled conviction that the present standard of Christian piety is far below that which is taught in the Bible, has induced me to write a series of communications upon this important and interesting subject. Never was there greater need of the exhortation, to earnestly contend for the faith which was once delivered to the saints. The apostle Paul wrote to the Corinthians this language: "Awake to righteousness and sin not, for some have not the knowledge of God; I speak this to your shame;" and this important verse of the sacred writings seems to be given to us for our admonition upon whom the ends of the world are come.

The New Testament of our Lord and Saviour Jesus Christ, is full of instructions to believers, to be careful to maintain good works. They are not only good and profitable unto them that perform them, but are declared to be a means of leading others to glorify our Father who is in Heaven. One of the ways in which we are to let our light shine before men, is by our words and conversation. James says, "If any man offend not in word the same is a perfect man, and able also to bridle the whole body."

This must be the happy state of every one who is sealed with the Holy Spirit of promise, who enjoys that hope which is as an anchor to the soul, both sure and steadfast, and which entereth into that within the veil. Truly, whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith. The general epistles of John convince me that being born of God, born of the Spirit, is a change not yet fully accomplished in the hearts of great numbers who profess to have "passed from death unto life." They are undoubtedly seeking to enter in at the straight gate, and hope at some future period to overcome the world. They are expecting a more convenient season to make their calling and election sure, to work out their own salvation with fear and trembling, thinking that then God will work in us to will and to do of his good pleasure. Instead of seeking first the kingdom of God and his righteousness, they have other things to seek first. Instead of acting as though they believe that now is the accepted time, and day of salvation, they seem to think there is time enough yet, and when they have attended to matters which they seem to consider of more importance, they will consider the claims of God, and obey the Saviour's requirements.

Who would ever think that Jesus said: "That every idle word that men shall speak, they shall give account thereof in the day of Judgment," if he were left to learn it from the conversation of his professed followers? He also says: "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

I will quote a few passages of scripture as proof that "with the mouth confession is made unto salvation." "He that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." "Whoso keepeth his mouth and his tongue keepeth his soul from troubles." "Death and life are in the power of the tongue." "Whoso offeth praise glorifieth me, and to him that ordereth his conversation aright, will I show the salvation of God." "Who is a wise man, and endued with knowledge among you? Let him show out of a good conversation his works with meekness and wisdom." "He that keepeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction."

My all who profess to love the Lord and desire

to obey him, resolve as did David, "I am purposed that my mouth shall not transgress." Ps. xvii, 3.—*Selected.*

#### 1 Kings xviii, 25-40.

How poor a god is that of the ignorant and infatuated world! Elijah had made his proposal: both parties were to sacrifice a bullock, and each was to call on the name of his God. "And the God," said Elijah, "that answereth by fire, let him be God." And all the people agreed to it. "It is well spoken," cried they, as with one voice; and thus the important moment was now come, which should once for all decide whether there be a God in heaven, and who he was.

Elijah lost no time. He said unto the prophets of Baal, "Choose you one bullock for yourselves, and dress it first, for ye are many; and call on the name of your gods." He gives them the precedence on account of their numbers; "ye are many," you have the majority one your side. Yes, my brethren, this has always been the case in the present evil world, that the majority have taken the wrong side; and they so outnumber the little flock of Christ on earth, that they could, as it were, swallow them up, if the safety of the latter depended on their numbers.

"Ye are many!" Yes, indeed, numerous as the weeds of an uncultivated field; vessels of wrath every where; all Israel, except seven thousand, a remnant only preserved; all the rest in Samaria, and her towns and villages alienated from the life of God. And is it not just the same in many christian countries at present?

True it is, in this world they have the upper hand, and not without reason, for the prince of this world is their monarch. Hence they are honored and looked up to, and we are the offscouring of the people; they are the great and the wise, and we the fools. They are the party that have the judgment of the public in their favor, and the voice of the greatest geniuses, and of the most brilliant talents, and the applause of the public journals—and we! ah, if any one takes our part, he thinks he is doing a most condescending work of benevolence. We stand as a sort of criminals before the great public, and have no advocate but him who was in the form of a servant, and who, instead of defending our cause before the world, tells us that "his kingdom is not of this world," and bids us look to the future for our consolation.

What wonder is it that we appear utterly wretched and ridiculous to the world, when the very Judge to whom we appeal, is one whom they have long ago crucified? Well, be it so, ye sons and daughters of the father of lies! be the first, and have the superiority—for ye are many. The Lord is at hand!—*Krummacher.*

#### Do you maintain the habit of Secret Prayer?

PRESIDENT Edwards in one of his discourses on prayer, gives the following solemn advice:

"I would exhort those who have entertained a hope of their being true converts, and yet since their supposed conversion have left off the duty of secret prayer, and do ordinarily allow themselves in the omission of it, to throw away their hope. If you have left off calling upon God, it is time for you to leave off hoping and flattering yourselves with an imagination that you are the children of God. Probably it will be a very difficult thing for you to do this. It is hard for a man to let go a hope of Heaven, on which he hath once allowed himself to lay hold, and which he hath retained for a considerable time. Those things in men which, if known to others, would be sufficient to convince others that they are hypocrites, will not convince themselves."

Here are truths which cannot be gainsayed, and how many professors are there in our churches who probably do not maintain the regular habit of secret prayer?

In another place the same writer says: "He that prays only when he prays with others, *would not pray at all*, were it not that the eyes of other men were upon him." Christian, ponder these words, and ask yourself whether they hold true in your own case.—*Gen. Evans.*

## THE REVIEW AND HERALD.

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

BATTLE CREEK, FIFTH-DAY, SEP. 18, 1886

HISTORY OF THE WORLDLY SANCTUARY.  
Concluded.

THAT the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia to make a proclamation throughout all the kingdom that whoever there were among them of the people of the Lord, they might go up to Jerusalem. Ez. 1-3. The land of Judea had now lain desolate fifty-two years, dating from the death of Gedaliah, which occurred shortly after the entire destruction of the temple by Nebuchadnezzar, and had thereby enjoyed her sabbaths of which it had been deprived during the reign of her wicked kings from the time of Asa.

The Sanctuary was in ruins; but the ministrations of that Sanctuary were not yet completed. The first covenant during which it was to continue was not yet ended. The heavenly ministrations to which the earthly pointed, were not yet entered upon. Hence, the land having fulfilled her sabbaths as the Lord declared that it should in case of their transgression, [Lev. xxvi, 34, 35, 43.] he charged Cyrus to "build him a house at Jerusalem which is in Judah."

Upon this proclamation of king Cyrus, actuated by a desire to rebuild the house of the Lord, there assembled out of the various parts of the kingdom of Babylon, forty-two thousand three hundred and sixty persons, to go up to Jerusalem. These were not only from the tribes of Judah and Benjamin, but numbers of them were from the other tribes also, who availed themselves of this decree of Cyrus; for the decree extended "throughout all his kingdom;" and his kingdom extended throughout the world.

Fifty-two years after the destruction of the first temple, the foundation of the second was laid by Zerubbabel. The work had not proceeded far however, when it was stopped by an order of Artaxerxes, king of Persia, which had been procured through the misrepresentations of the Samaritans and others. Ez. iv. It was delayed fifteen years. Verse 24. However, in the second year of Darius, it was re-commenced, and on the third day of the month Adar, in the sixth year of Darius it was finished and dedicated. [Ez. vi, 15, 16.] twenty-one years after it was begun. B. C. 515.

The glory of this temple was not to equal that of the first. The Lord told Haggai, that it was as nothing compared with the former; [Hag. ii, 3:] and the ancient men who had seen the first house, when the foundation of this was laid before their eyes, wept with a loud voice, Ez. iii, 13. The Sanctuary, indeed, was being restored, but the glory was diminished. The immediate wound which sin had inflicted upon the nation was healed, but it had left behind it a frightful scar.

It was not however with respect to the size, that the first house surpassed the latter; for this was of the same dimensions as the former, being built upon the same foundations. But what was the main glory of the first temple, those marks of the divine favor with which it was honored, which the Jews reckon upon in five particulars, were wholly wanting in the second. These were, 1. the ark, and the mercy-seat which was upon it. 2. The Shechinah, or divine presence. 3. The Urim and Thummim. 4. The holy fire from the altar. 5. The spirit of prophecy.

What really became of the ark on the destruction of the temple has been a matter of much conjecture and dispute. That it was not carried to Babylon is generally admitted; as, if it had been, it would have been brought back with the other sacred treasures which had been carried thither. Ez. i, 8-11.

It is contended by some that it was hid away and preserved by Jeremiah, and is yet to be brought to

light. The reason for this view they find in 2 Maccabees ii, which contains the following account of the matter: Jeremy the prophet, "being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain where Moses climbed up, and saw the heritage of God. And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door. And some of those that followed him came to mark the way, but they could not find it. Which when Jeremy perceived, he blamed them, saying, As for this place, it shall be unknown until the time that God gather his people again together, and receive them unto mercy." 2 Mac. ii, 4-7. But it is not agreed on all hands to how much credit this book is entitled.

Most of the Jews will have it, says Prideaux, that king Josiah being foretold by Huldah the prophetess, that the temple speedily after his death would be destroyed, caused the ark to be put in a vault under ground, which, Solomon foreseeing this destruction, had caused of purpose to be built, for the preserving of it." For proof they produce 2 Chron. xxxv, 3. But these "words import no more than that Manasseh, or Ammon, having removed the ark from where it ought to have stood, Josiah commanded it again to be restored to its proper place." As these are but little more than conjectures, we must conclude that the ark "was destroyed with the temple, as were the altar of incense, the shew-bread table, and the golden candlestick."

The defect of the ark was, however, supplied as to the outward form; for in the second temple there was also an ark made of the same shape and dimensions as the first, and put in the same place; (see Lightfoot on the temple, c. 15, s. 4;) but it contained no tables of the law, there was no appearance of the divine glory over it, and there were no oracles given from it.

As it has been said that the Urim and Thummim were wanting in the second temple, it may be proper to inquire what it was, and what was the use of it. On this point we will content ourselves with the result of a short dissertation by Prideaux, in which he concludes that these words meant "only the divine virtue and power given to the breast-plate in its consecration, of obtaining an oracular answer from God, whenever counsel was asked of him by the high-priest with it on, in such manner as his word did direct; and that the names, Urim and Thummim, were given hereto, only to denote the clearness and perfection which these oracular answers always carried with them; for these answers were not, like the heathen oracles, enigmatical and ambiguous, but always clear and manifest; not such as did ever fall short of perfection, either of fullness in the answer, or certainty in the truth of it. And hence it is that the Septuagint, translate Urim and Thummim by the words, *delosin kai aletheian*, i. e., manifestation and truth, because all these oracular answers given by Urim and Thummim were always clear and manifest, and their truth ever certain and infallible. As to the use which was made of the Urim and Thummim, it was to ask counsel of God in difficult and momentous cases relating to the whole state of Israel." *Connexion*, Vol. i, p. 156.

Of the Sanctuary thus constituted very little need be said during the remainder of its history. Owing to the corruption of its ungodly priests, from time to time, God suffered it to be visited with judgments. It was profaned by order of Antiochus Epiphanes, B. C. 167. The sacrifices were discontinued therein and the idol of Jupiter Olympus was set up upon the altar. It continued thus three years, when it was purified by Judas Maccabeus.

The temple built by the Jews after their return from captivity, falling much short of Solomon's in magnificence, and, five hundred years being now elapsed since its erection, several decays having happened to it, both from the lapse of time and the violence of enemies, Herod the great conceived the idea

of rebuilding it throughout. The old temple was therefore pulled down to its foundations, and the building of the new one commenced B. C. 19. This is the temple of which the Jews spoke to the Saviour at his first passover, saying, Forty and six years was this temple in building. John ii, 20.

(Concluded on last page.)

## THE KINGDOM OF GOD.—No. 4.

LETTERS TO BRO. SPERRY.

DEAR BRO. SPERRY:—In his article on the kingdom, D. P. Hall quotes largely from the prophecies to show that there are great blessings yet to be bestowed on the literal descendants of Jacob. On Eze. xxxvi, he remarks:

"There are but three positions which can be taken in regard to this promise, and many others of like import; viz., They have been fulfilled in the past history of this nation; or they will be fulfilled to those who are Israelites in the highest sense, i. e., after the law of faith; or they remain to be fulfilled to the natural descendants. The last named position is the only one admissible in the scripture now under investigation."

In quoting from the next chapter he throws in a parenthesis as follows:

"So shall they be my people, and I will be their God. And David, (David 2d, Christ,) my servant shall be a king over them, and they shall have one shepherd." &c.

After quoting verses 16-24, he says:

"Is this in the past? or does it relate to the spiritual seed or Christians from among all kindreds, tongues and peoples? If such plain promises as these can be wrung and twisted to suit such notions, adieu to all instructions from the sacred oracles."

We notice here that he has admitted that there are two senses to the term Israel, but decides that it is inadmissible to consider that it refers to Israel in the highest sense, or the Israel of faith. But if it be presumption to consider these promises as referring to the Israel of faith, what shall be thought of his parenthetical comment on verse 24 as quoted? Who authorized him to put "David 2d, Christ" there, while he arbitrarily denies us the privilege of placing *Israel 2d* in the same connection? And where can he have obtained his special privilege of scripture interpretation? I am not going to deny the correctness of his comment, but I think when he has studied the "sacred oracles" more thoroughly on this subject than he appears to have done yet, he will find that no other kind of *wringing* and *twisting* than that he practiced to get "David 2d, Christ," in that passage, will be required to find *Israel 2d*, or in "the highest sense," in the same scripture.

There are, by his own showing, two Israels, and two Davids; and David 1st has reigned over the first Israel, and now he contends that David 2d will also reign over the first Israel. But the first Israel and the reign of the first David belonged entirely to the old covenant, while the second Israel, and David 2d, are under the new. It is as absurd and impossible to connect the reign of David 2d, with the first Israel, as it would be to connect the reign of David 1st, with the second Israel. Neither can he do unless the scriptures "be wrung and twisted to suit" the notions and theories of men.

But he may claim a necessity in the scriptures for referring this promise to Christ, though David's name is used. This I will admit, but I claim that the same necessity exists for referring these promises to the Israel of faith. This necessity may be seen from various and weighty considerations.

The gathering of Israel is described in the first part of the same chapter, in the explanation of the vision of the dry bones. The Lord said: "Son of man, *these bones are THE WHOLE HOUSE OF ISRAEL*: behold, they say, Our bones are dried, and our hope is lost; we are cut off from our parts. Therefore, prophesy, and say unto them, Thus saith the Lord



God: Behold, *O my people*, I WILL OPEN YOUR GRAVES, and cause you to come up out of your graves, and bring you into the land of Israel." Verses 11, 12. This is the Lord's own interpretation of the vision, and teaches that Israel will be brought up out of their graves, from all countries whither they are gone, [verse 21,] and brought into *their own land*, that is, the land promised to Abraham, and to be inherited by the faithful in Christ.

Israel after the flesh, or the natural descendants, never had any land that they could call their own; for they did not fulfill the condition of the covenant under which they lived, and of course gained no title under it. But that covenant waxed old, and is vanished away, and now the promises of God can only be inherited under conditions given in the new covenant. And their possession of Canaan was not the fulfillment of the promise, as Paul shows in his letter to the Hebrews. Again, all Israel, all of Abraham's children, whether originally Jew or Greek, circumcision or uncircumcision, Barbarian, Scythian, bond or free, are now fulfilling that scripture which predicted that Abraham's seed were to be strangers in the land of their enemies. This earth, *all of it*, was given to Adam; but he sinned—became the servant of Satan, and transferred the dominion, now under the curse, to his new master. The Devil offered it to the legitimate heir, on terms with which he would not comply; [Luke iv, 5-7;] had he accepted it from Satan it would never have been redeemed. Jesus himself acknowledged the truth of Satan's claim, saying, "*the Prince of this world cometh and hath nothing in me.*" John xiv, 30. In his prayer for his disciples he said: "They are not of the world, even as I am not of the world." Chap. xvii, 16. Abraham and the faithful of that age confessed that they were "*strangers and pilgrims on the earth.*" Heb. xi, 13. Said the Apostle, "Dearly beloved, I beseech you, as *strangers and pilgrims*, abstain from fleshly lusts which war against the soul." 1 Pet. ii, 11. This shows clearly that all the scattered saints, Abraham's true children by faith in Christ, are in the enemy's land; but they are soon to be gathered according to the scriptures.

Isaiah describes the manner of the gathering of Israel. Chap. xxvii, 12, 13. "And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered, *one by one*, O ye children of Israel. And it shall come to pass in that day that *the great trumpet shall be blown,*" &c. The words of the Saviour agree with Ezekiel and Isaiah both as to the time and manner of the gathering of Israel. "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.

Another scripture showing the gathering from the enemy's land is found in Jer. xxxi, 15, 16. "A voice was heard in Ramah, lamentation and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they are not. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith the Lord; *and they shall come again from the land of the enemy.*" Compare Matt. ii, 17, 18.

As the natural descendants of Jacob had no land, no title being conferred under that covenant, the question arises, Have they any land under the new covenant? I answer, No; for they have no special privileges under the new covenant, as can be (and has been) abundantly shown. An Israelite by birth must pass through the same change to become a child of Abraham, and an heir of the promise, that a Gentile must; and without faith in Christ he has no more claim to the favor of God than a Hindoo, or a Hotentot. And when his faith embraces Christ

he has no privilege before the believing Gentile. This all must know who have studied the New Testament on this subject.

But D. P. Hall says, "It is very unfair, and ungenerous indeed, to give them all the curses, and then take from them all the blessings." That they once enjoyed special privileges all admit; and as they have been disowned and scattered, he seems to think it is their due in *fairness and generosity* that they be again restored to those privileges. But must the privileges they once enjoyed over other nations pass for nothing? And "is God unrighteous who taketh vengeance," or did they merit these afflictions by abusing these privileges? Most assuredly they did. The truth is, their special privileges belonged to that age; and there is no view that gives them "all the curses" of which I am aware; for in this age they have the same privileges that are enjoyed by people of other nations. They can have the blessings of God if they will accept them on the conditions laid down for all without respect of persons. As a privileged people, when they rejected the instructions and warnings from God given by the prophets, and finally by his own Son, God rejected them according to his sure word; for in the covenant which he made with that people he promised that they should be a peculiar treasure above all people, if they would obey his voice. But they did not obey, as Mr. Hall admits, for he says in another place, "The whole history of this kingdom on the part of its kings, priests and people, tells a dark story of disobedience, until God would bear with them no longer." What he would claim for such a people, to be *fair and generous*, beyond the privileges they enjoyed, would be an abuse of justice as great as was their abuse of mercy. Now God promised that they should be a peculiar treasure only on condition that they obeyed him; but they did not obey; and now Mr. Hall will have it that they were to be a peculiar treasure above all people *whether they obeyed or not*. But God's word does not so teach.

When the new covenant was confirmed, the promises of the old were withdrawn, for they had forfeited them, and the covenant was annulled; and now there is no difference between Jews and Gentiles in the purposes and promises of God. His "*peculiar people*" are not rebellious and stiff-necked, but are those "*of all nations, and kindred, and people, and tongues,*" who depart from iniquity and are "*zealous of good works.*" Titus ii, 14.

J. H. W.

(To be Continued.)

## EXAMPLES PREACH.

WHAT Christian has not thought that he would willingly preach the truth, were he only qualified for the work? Who would not wish to do everything possible for the spread of the truth and the salvation of souls? Every heart touched with the love of God responds, It is a glorious work, and I wish to do all I can to forward it.

The preaching which I would recommend in this article, all can preach. Every brother and every sister can and ought to engage in it in earnest. It is to preach by example—by a well ordered life—a life in accordance with the truths we profess; and this kind of preaching is the most effectual of any; indeed, without it all other preaching is in vain.

But when we have said that all *ought* to preach by their example, we have not told all the truth. All are preaching in this way either for or against the truth. This is a solemn thought! for who that loves the truth, can bear the thought of opposing its progress? Yet, unless our examples are in accordance with the truth, we are in reality opposing it.

It is the business of him who labors in word and doctrine, to preach in favor of holiness and against sin. And nothing can illustrate and enforce the doctrine so well as a living example. For instance: the text, "Here are they that keep the commandments of God," is quoted as present truth—as now having its

fulfillment. With what force is the truth carried home to the heart, when a few living, unimpeachable witnesses can be appealed to, of whom the servant of God can say with confidence, *Here they are*. Such believers stay up the hands of the minister, and illustrate and enforce the doctrine. They preach continually. But suppose the reverse of this is the case. Supposing that those who profess the truth are not living it out, who would expect that sinners would be converted to the law of God?

Again, it is sometimes duty to point out the fallen state of the nominal churches, that God's people may flee out of this Babylon, and escape her plagues. One evidence of her fallen state is her pride, the marks of which are not only seen in their houses, public and private, but are worn upon their persons wherever they go. But who shall cast a stone at this soul-destroying sin while the least traces of it can be seen about him? And even if he is confident that the stone he is about to cast will not hurt himself, when he looks around and sees beloved brethren and sisters in danger, how can he throw it? Or, to come at the point without a figure, how can he preach plainness of dress, &c., when, among those who profess to believe his teaching, he can scarcely find one who is a living illustration of his subject?

Pride is the first of sins. It is that by which Satan fell from the favor of God. Isa. xiv, 12-14; 1 Tim. iii, 6. And perhaps I should not err very much should I say it is the last to be eradicated from the human heart. At least it is a sin against which every Christian should wage a war of extermination. It will not do to make a treaty of peace, and, by compromise, settle a boundary line with it; for the more you concede to it, the more it will claim. It must be slain, and that daily. None should imagine they have fought their last battle with this enemy, and gained a complete and permanent victory. Many have thought that they had crucified it—that it was dead and buried, and under their feet. But ere they were aware of it, it had risen again and "appeared unto many."

Pride of dress and appearance is a serious evil among the remnant of God's people, or I have seen but very few of them. I believe the time will come when these idols will be put away. My prayer is, that many may be cast to the moles and to the bats, before it shall be done to go into the clefts of the rocks, for fear of the Lord, when he ariseth to shake terribly the earth. How much money is squandered, and precious time worse than wasted upon dress! That money might be used to the glory of God, and to the good of souls, instead of purchasing an idol to take away your affections from the only living and true God. That time spent upon plaits and ruffles, insertions and edgings and all the *little follies* of finery, might be spent in reading God's word, in devotions, in humbling ourselves and seeking the preparation of heart which all must have in the coming day. Those tears extracted from weary eyes over *fine work* much better be tears of contrition on account of the depravity and pride of the heart. Those who see themselves in anything like the light in which God sees them, instead of desiring these vanities, have an utter aversion to them. If we had a just view of our fallen condition, we should have no desire to decorate these miserable, sin-cursed, mortal bodies.

Dear brethren and sisters, I beseech you to give this subject the attention which it demands; and let your example preach to those around you, whether saints or sinners. Let not your example give the lie to your profession, but let it say to all, that you believe what you say you do. Read again the article from Wesley, in Vol. VII, No. 1, of the Review, and see if you who profess the increasing light of present truth, cannot come up, at least, to the rule so long ago laid down for Methodists. I exhort you to lay aside *all* pride, by denying yourself *every instance* of its gratification.

R. F. C.

## MY HOME.

O. I HAVE wandered earth around  
On fancy's airy plume;  
And sought to find some spot of ground  
Where I might find a home!  
Beside the city's gilded dome  
I chose a mansion fair,  
And thought, "Here will I fix my home;"  
But something said, "Not there."

I found a lovely rural cot  
Beside a crystal stream,  
And there, 'mid nature's smiles, I thought  
To pass life's transient dream.  
Yea, here at last my heart shall rest,  
And breathe its evening prayer;  
This will be home, I shall be blest,  
But something said, "Not there."

Where, then? my weary spirit cried;  
Is't on some fairy isle—  
Away, where southern oceans glide  
'Neath summer's changeless smile?  
Where nature wears her fadeless green  
And skies are pure and fair,  
Is there a home of rest serene?  
A whisper came, "Not there."

"There is no home on earth for thee,  
No rest in this dark sphere;  
Thou art journeying to eternity,  
Build not thy mansion here;  
For earth, with all its gems and flowers,  
Its bending azure skies,  
In prison holds the spirits' powers,  
Which struggle still to rise.

Away beyond each shining star,  
In climes by angels trod,  
There is a land more radiant far,  
Bright with the smiles of God.  
And there are glorious mansions there,  
Where all who will may come,  
Whose joys invite us to prepare  
For heaven, our only home.

[Sol.]

## COMMUNICATIONS.

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

## Church Order.

BRO. SMITH:—For more than two years I have in some measure realized the necessity of the establishment of Church order in the different Churches. As followers of the meek and lowly Lamb, circumstances which surround us, certainly demand a careful, critical and patient investigation of sure wrongs, and trials, existing among Sabbath-keepers, (or those who have a name to keep God's holy Sabbath,) and an immediate withdrawal of the hand of Christian fellowship from some, unless they shall quickly reform and thoroughly and heartily confess their wanderings from the path of duty.

And while exercised with such convictions it has been my humble prayer that we might all be "wise as serpents, and harmless as doves;" that we might not move too fast nor too slow in trying to set things in order.

But for some time past it has been my settled conviction that in some parts of the field we have moved too slow on this point.

Not a few things have laid in the way of messengers in some of their travels, who have anxiously desired to have stumbling-blocks removed. 1st. The want of deacons to aid in this matter. 2d. A general unwillingness on the part of brethren to act in this matter.

What has been written on Church order by Bro. Frisbie and others, I hope may be a benefit to the Church. But I wish to ask a few questions here, which if answered, will probably be a help to others as well as myself.

1. If it is scriptural to exclude offending members by a vote of the Church (which I doubt not) is it not equally scriptural to receive members to the Church by vote, or by some other visible expression of the Church? If not, by what rule shall we determine who is, and who is not, a member of the true Church of God?

2. What shall be done by the Church (if any action be taken) when a member about to be labored with for his past wrongs, withdraws from the Church? This has been done by one who had long been a sore grief to the Church wherever his case was known:

since which I learn he has professedly been teaching and preaching the Third Angel's Message, yet no action has been taken by the Church.

3. In case of existing trials in the Church, is it scriptural for one, or two, or more, to leave the Church before any settlement of difficulties has taken place, and refuse to be subject to the voice of the remaining members, and also to the advice and counsel of a disinterested committee, yet still claim to be in fellowship with the Church in other places? Do not such individuals rather, virtually withdraw themselves from the entire church?

Your brother seeking for the truth.

A. S. HUTCHINS.

P. S. Perhaps as Bro. Frisbie has recently written on the subject of Church order he will favor us with an answer to the above.

A. S. H.

## From Bro. Hamilton.

BRO. SMITH:—I am still striving to keep the Commandments of God and the Faith of Jesus. I am alone here with my family in the wilderness; but I thank God I can rest on his holy day with my family. The *Review* is a welcome visitor.

I have severe trials, but I want to put confidence in God, and I hope God will give me the true faith. I want to be a true child of God and do his holy will, and I ask the prayers of all his dear children to sustain me and my family in serving him.

In hope of eternal life at the appearing of Jesus.

GEO. W. HAMILTON.

Duplain, Mich.

## From Bro. Negus.

BRO. SMITH:—I write to let you know what the Lord has done for me the past year. He laid his hand heavily on me, but it was that he might bring me to the light of the Third Angel's Message. Myself and family were sick and were obliged to call on the neighbors for help. Bro. Ring kindly assisted us until my health would enable me to repay him. I went to work for him last Fall, and became interested in what he said. I borrowed the "Bible Sabbath," and the "Sanctuary and 2300 days," and gave them a careful reading. I read the *Review* as he received it from week to week. I now send you one dollar for the paper.

May I be remembered in the prayers of the church of Christ, and be found among the redeemed at the coming of the Saviour.

Yours in hope of everlasting life.

WM. C. NEGUS.

Eaton Co., Mich.

## Extracts from Letters.

BRO. J. PHILBRICK writes from Sunapee, N. H.:—"O let us strive to be faithful. Shall we, after having tasted the powers of the world to come, again fall in love with the fashions and spirit of this world, and lose our reward? No, never! My heart says, onward to victory. And I desire above every thing to be a follower of Jesus daily; to live separate from the world, its fashions and influence; that when the mystery of God shall be finished, I may be prepared to meet my blessed Lord in peace, and this vile body be fashioned like unto his most glorious body; to receive the gift and promise of eternal life.

"My heart is often filled with gratitude while reading the *Review*, and drawn out in love and sympathy for and with God's people, with whom I hope to stand on mount Zion. My daily prayer shall be for their salvation, and victory over a proud and faithless world.

"Dear brethren, God has set his hand to a great work, and it will go onward. Then be of good cheer, ye saints of the Most High. Press together! press onward towards the glorious prize, and soon the reward will be yours."

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

When thou hast an opportunity of speaking a word for the good of another's soul, defer not the doing till another time.

## OBITUARY.

My mother, Amy Tompkins, fell asleep in Jesus the 11th of June, in the 91st year of her age. In the blessed hope of coming up in the first resurrection. We sorrow not as those that have no hope; for those that sleep in Jesus will God bring with him.

ELIZA TOMPKINS.

Geneva, N. Y.

## Christ's Sympathy with his People.

I HAVE been thinking of Jesus and reflecting upon his character, as a sympathizing Saviour. While passing through this rough and stormy world, how much the Christian needs the sympathy of Christ; he cannot live in the enjoyment of his love without his help and sympathy. He knows how to sympathize with us, for he is acquainted with all our wants. He knows our character, and how frail we are. He can sympathize with us in every circumstance in which we may be placed in life; for by the discipline of his life of humanity, he is prepared to sympathize with, and succor his people in every time of trial and temptation. "He was tempted in all points like as we are," and when temptation comes upon us, we can confidently look to him for strength and grace to enable us to overcome the fires of temptation, and to resist the great adversary of our souls.

It seems to me that the present is a time of trial and temptation to the church, and the people of God, when they need much the aid of their divine leader, and to feel their dependence on him for grace to bear up under the trial of faith, which they are called to endure.

There is evidently a tendency with many at the present day, to exalt *morals* above regeneration, and to cut loose from the great doctrines of the Gospel—repentance and faith in God, and their exhibition in the fruits of a well ordered life and godly conversation—and adopt instead thereof the maxims of the world, and to engage in the wrangling and bitter strife of contending parties, which have no higher aim than the honor and enjoyment of office, or the triumphs of favorite political creeds.

Christ has no sympathy with the spirit of the world. The Scribes and Pharisees could never draw him into the contentions of political parties. He met them with the command, to "render therefore unto Caesar the things which are Caesar's and unto God the things that are God's."

How different would it be with the church, if Christians lived for Christ and labored for the conversion of sinners to God, as is their privilege and duty to do. How different would it be if all ministers would preach Christ and him crucified and glory in nothing save the cross of Christ. [Sol.]

## Sinners Denied of Christ in the Day of Judgment.

To be denied of Christ is a compendious expression of hell. It is condemnation itself; and, what is most of all, it is condemnation from the mouth of a Saviour. O, the inexpressible horror that will seize upon a poor sinner when he shall stand arraigned at the bar of divine justice! when he shall look about and see his accuser, his judge, the witnesses, all of them his remorseless adversaries; the law impleading mercy, the gospel upbraiding him, the devil his grand accuser, drawing his indictment, numbering his sins with the greatest exactness, and aggravating them with the cruellest bitterness; and conscience, like a thousand witnesses, attesting every article, flying in his face, and rending his very heart. And then, after all, Christ from whom only mercy could be expected, owning to the accusation. It will be hell enough to hear the sentence; the very promulgation of the punishment, and anticipated execution.

If Peter was abashed when Christ gave him a look after his denial; if there was so much dread in his looks when he stood as a prisoner, how much greater will it be when he sits as a Judge! If it was so fearful when he looked his denier into repentance, what

shall it be when he shall look him into destruction? Believe it, when we shall hear an accusation from an Advocate, our eternal doom from an Intercessor, it will convince us that a denial of Christ is something more than a few transitory words. What trembling, what outcries, what astonishment will there be upon the pronouncing of this subject! Every word will come upon the sinner like an arrow striking through his veins, like thunder that is hard and consumes at the same instant; yea, it will be a denial with scorn, with taunting reprobations! and to be miserable without commiseration is the height of misery. He that falls below pity can fall no lower. And for those whom Christ has denied it will be in vain to appeal to the Father, unless we can imagine that those whom Mercy has condemned Justice will absolve.—*South.*

#### Do You Want a Friend.

CONSIDER solemnly whether Christ is your friend and you are his. There are thousands, I grieve to say, who are not Christ's friends. Outward members of his Church, attendants on his means of grace all this they are, no doubt. But they are not Christ's friends. Do they hate the sins which Jesus died to put away? No. Do they love the Saviour who came into the world to save them? No. Do they delight in the word of reconciliation? No. Do they try to speak with the Friend of sinners in prayer? No. Do they seek close fellowship with him? No. Oh, reader, how is it with you? Are you, or are you not, one of Christ's friends?

If you are not one of Christ's friends you are a poor miserable man. I write this down deliberately. I do not say it without thought. I say, that if Christ be not your friend, you are a poor miserable man. You are in the midst of a failing, sorrowful world, and you have no real source of comfort or refuge for a time of need.

You are a dying creature, and you are not ready to die. You have sins, and they are not forgiven. You are going to be judged, and you are not prepared to meet God. You might, but you refuse to use the only Mediator and Advocate. You love the world better than Christ. You refuse the great Friend of sinners, and you have no friend in heaven to plead your cause. Yes; it is sadly true. You are a poor miserable man. It matters nothing what your income is; without Christ's friendship, you are very poor.

If you really want a friend, Christ is willing to become your friend. He is ready to receive you, all unworthy as you may feel, and to write your name on the list of his friends. He is ready to pardon all the past, and to clothe you with righteousness, to give his Spirit to make you his own dear child. All he asks you to do, is to come to him. He bids you come with all your sins, only acknowledging your vileness, and confessing that you are ashamed. Just as you are—waiting for nothing—unworthy of anything in yourself—Jesus bids you come and be his friend. Come, and be wise. Come, and be safe. Come, and be happy. Come, and be Christ's friend.—*Ryle.*

#### Christ in the Storm.

##### BEAUTIFUL INCIDENT.

ONE dark and stormy night, said a traveler, we were tossing in a rude little native boat, near the coast of Ceylon. As I lay on my low bed in the bottom of the boat, and saw the red flashes of lightning through the thatched covering, and heard the rapid peals of thunder, while the rain was pouring in on all sides, and our boat tossing like a bubble on the angry waves, I could not but think of our danger, for I knew that the native boatmen were timid and ignorant, and many such little barks go down every year on that coast.

Trembling and afraid, I raised my head to catch the words of my companion as he inquired for the master of the boat. "He is in the hinder part of the ship, asleep," was the reply. Little did the rude heathen who uttered these simple words, know how they

made my very soul thrill. In a moment I was carried back to that night when Jesus, perhaps in just such a rude little boat as ours, lay tossing on the stormy lake of Genesareth. Never, did I so realize that our blessed Saviour was once a man, a suffering mortal, and one with us in nature.

Far from home and kindred, weak, helpless, and full of fear, for a moment I had forgotten that Jesus was just as near as he was to those fearing disciples, and that he could as easily say to the foaming billows about us, "Peace, be still," as he did on that night when they cried, "Master, carest thou not that we perish."

My fears were gone. I felt that Jesus was near, that I could almost put my hand in his, and hear his voice, "It is I; be not afraid." Often since then, in hours of darkness and trial, have I lived over that night, and been comforted by the same sweet thoughts.

Dear fellow Christian, in a time of darkness and storm, dost thou remember that Jesus is near? When afflictions come, and mountains of grief stand on the right hand and the left, and the mists of full despair come full and thick in thy face, dost thou draw near to thy Master and trust to his arm to save? This is thy privilege. Oh, come to Him and enjoy it. Do heavy burdens press thee down, fear not to carry them all to Jesus. None are too heavy for him to bear, none so small as to be beneath his notice. In him all fullness dwells. Art thou poor? he is rich. Art thou weak? he is strong. Art thou sinful and unworthy? he is righteous and infinitely worthy.

Look up, then, to Jesus. Confide in him. Live very near to him, and be at peace!

#### Be on the Look-out.

PASSING a field, a few days since, I saw several gentlemen engaged setting a long, round net, with a wing upon each side. They were preparing to entrap a flock of quails which were near by. Joining with them for a few moments, we surrounded the tree under which they rested. So soon as the net, which was attached to several small stakes, was properly planted, at the given word we closed in toward them on every side but that of the net, whistling in a low and careless manner. The drove hurried along before us on the ground. As they came against the wing on each side, and we still nearing them, they rushed to the center, entered the elongated part, which grew less and less for several feet. We rushed to its mouth, gave it a turn, or twist, and the little victims were in safe-keeping.

How truly, thought I, was it illustrative of the "fowler's snare," the net of sin. Daily it is set, and thousands are drawn imperceptibly within its folds. The arch-enemy is constantly by the way, with all his subtle influences, planting his gins, laying his snares to beguile, and entice us within his deadly embrace. When once allured to the beginning of transgression, how hard to escape, how sad the position! The careless or indifferent whistle caused the innocent birds not to suspect the intrigue. So, the apparently-innocent pleasures of life are often proffered; and we, off our guard, "suspecting not some danger nigh where we possess delight," sip little by little, till the poison is inhaled, to our great grief. The way of sin is no "friend to grace, to help us on to God." Within the folds of the beautiful flower is often hidden the poison insect. With every rose, there is a spine. Would it not be wise, therefore, to look out for the destroyer? For safety let us dwell in the cleft of the Saviour's side, and say:

"Tis there I would always abide,  
And never one moment depart;  
Concealed in the cleft of thy side,  
Eternally held in thy heart."

[W. Ch. Ad.]

#### Names of the Days of the Week.

IN the Museum of Berlin, remarks a writer in a Newark cotemporary, in the hall devoted to Northern Antiquities they have the representations of the idols from whom the names of the days of our week are derived. From the idol of the sun comes Sunday. This idol is represented with his

face like the sun, bolding a burning wheel, with both hands on his breast, signifying his course around the world. The idol of the Moon, from which cometh Monday, is habited in a short coat like a man, but holding a moon in his hands. Tuisco, from which comes Tuesday, was one of the most ancient and peculiar gods of the Germans, and is represented in his garments of skin according to their peculiar manner of clothing. The third day of the week was dedicated to his worship. Woden, from whence Wednesday comes, was a valiant prince among the Saxons. His image was prayed to for victory. Thor, from whence Thursday is, is seated on a bed with twelve stars overhead holding a scepter in his right hand. Friga, from whence we have Friday, is represented with a drawn sword in his right hand and a bow in his left. He was the giver of peace and plenty. Seater, from whence is Saturday, has the appearance of perfect wretchedness; he is thin visaged, long haired, with a long beard. He carries a pail of water in his right hand, wherein are fruits and flowers.—*Rural New Yorker.*

#### Death-bed Testimonies.

WE must turn elsewhere than to the Books of New Testament for death-bed scenes. One beautiful record of the first deacon of the church, who prayed for his countrymen, "Lord, lay not this sin to their charge," is all that we have of martyrology in the Bible. Its warriors fight the good fight. We know that in some battle or other they finish their course. Where, or how, or under what circumstances of humiliation, or triumph, we are not told. If it pleased God that their lamps should shine out brightly at the last, that was well, for he was glorified in their strength. If it pleased him that the light should sink and go out in its socket, that was well too, for he was glorified in their weakness. Not by momentary flashes does God bid us judge of our fellow-creatures; for he who reads the heart, and sees the meaning and purpose of it judges not of them by these. And never be it forgotten, that at the death which has redeemed all other deaths, and made them blessed, there was darkness over all the land until the ninth hour, and that a cry came out of the darkness, "My God, my God, why hast thou forsaken me?"—*F. D. Maurice.*

#### The Word of God.

THE mother of a family was married to an infidel, who made a jest at religion in the presence of his own children; yet she succeeded in bringing them up in the fear of the Lord. I one day asked her how she preserved them from the influence of a father whose sentiments were so openly opposed to her own. This was her answer: "Because to the authority of a father, I did not oppose the authority of a mother, but that of God. From their earliest years, my children have always seen the Bible upon my table. This Holy Book has constituted the whole of their religious instruction. I was silent that I might allow it to speak. Did they propose a question, did they commit any fault, did they perform any good action, I opened the Bible, and the Bible answered, reproved or encouraged them. The constant reading of the Scriptures has alone wrought the prodigy which surprises you."—*Adolphe Monod.*

WHAT is life? A short journey through time to eternity. Then keep your eye and your heart on the end of your race.

The ministry is a noble profession, and rich in interest to him who loves it—to him who does not, it is a life of drudgery.

DR. SOUTH.—Dr. South says, "The tale-bearer and the tale-hearer should be hanged up both together, the former by the tongue, the latter by the ear." In speaking of the tattler, he says, "If you let this fly blow in your ear, a worm will come out of your mouth."

## THE REVIEW AND HERALD.

BATTLE CREEK, MICH. SEP. 18, 1856.

(Continued from fourth page.)

This building was considerable larger than Zerubbabel's, and was at once the admiration and envy of the world. "Its appearance," says Josephus, "had every thing that could strike the mind and astonish the sight; for it was on every side covered with solid plates of gold so that when the sun rose upon it, it reflected such a dazzling effulgence, that the eye of the beholder was obliged to turn away from it: being no more able to sustain its radiance than the splendor of the sun." "It appeared at a distance like a huge mountain covered with snow; for where it was not decorated with plates of gold, it was extremely white and glistening."

We now pass to the time of our Saviour. That covenant which had its "ordinances of divine service and a worldly Sanctuary," was drawing to a close. The Great Sacrifice to which the offerings of the Sanctuary pointed was soon to be offered. Our Lord was performing his ministry. Often would he have gathered the children of Jerusalem together, enlightened the blindness of their minds, and healed their backslidings, but they would not! A final doom is therefore pronounced upon their beautiful temple. Behold, says Christ, *your house is left unto you desolate.* Matt. xxiii, 37, 38. And as he departed from the temple he declared that it should be thrown down, so that there should not be left one stone upon another.

The services of the worldly Sanctuary were now, in the purposes of Heaven, at an end. There was no longer virtue in its ministrations. And the prediction here uttered, was, in the short space of forty years, fulfilled to the very letter. The Roman soldiers under Titus, in A. D. 70, visited upon Jerusalem the destruction which had been foretold. The temple they burned to the ground and utterly demolished. This took place on the same month and on the same day of the month, on which Solomon's temple was destroyed by the Babylonians 650 years before. The Jews have been scattered throughout the world: a fate which the Lord had often pronounced upon their disobedience. Heathens and strangers have possessed themselves of their beautiful land; and upon the site where once stood the ancient temple, now stands the Mosque of Omar.

A few thoughts concerning the Sanctuary of the new covenant we may offer in our next.

## The Gospel of the Kingdom.

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations, then shall the end come."

The disciples had asked their Master when the temple should be destroyed, and what should be the sign of his coming, and the end of the world. He answered them by telling them, first, the general course of events through all coming time; and cautioned them not to be deceived by these, for they are not the signs of the end. It is not until the fourteenth verse, that he gives a positive sign of the end; and that is given in the text at the commencement of this chapter.

But what is meant by "This gospel of the kingdom?" Answer. That peculiar form of glad tidings, in which John the Baptist, Christ, the twelve apostles, and seventy disciples went forth and proclaimed the kingdom of God, before Christ came to Jerusalem at first, riding on an ass, and a colt the foal of an ass, as King of Israel. John's enunciation was, "Repent ye, for the kingdom of heaven is at hand." Matt. iii, 2. Jesus, as soon as John was cast into prison, "came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, the kingdom of God is at hand; repent ye and believe the gospel." Mark i, 14, 15. So likewise, when Jesus sent out the twelve to preach, he gave them the same message. "As ye go preach, saying, The kingdom of heaven is at hand." Matt. x, 7.

Also, when he sent out the seventy disciples, he gave them a similar commission. "And say unto them, The kingdom of God is come nigh unto you." Luke x, 9.

This message was restricted to Jews alone; his charge to the twelve was, "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel; and as ye go, preach, saying, The kingdom of God is at hand." Likewise when the Syro-Phoenician woman came to him, he said, "I am not sent but to the lost sheep of the house of Israel." Matt. xv, 24.

In accordance with the purpose of offering the kingdom to the Jewish nation for their acceptance at that

time, the entire nation throughout Judea, Galilee, and other places, was notified in this proclamation, and the accompanying miracles, that Jesus claimed to be the Christ, and was soon to appear as King. The preaching caused universal interest; and probably not an individual Jew existed capable of understanding the message, who did not hear it, and deliberate on the evidence of Christ's claims.

He came and was rejected. Then he pronounced Jerusalem's doom; and in reference to his second coming as King, and the end of this dispensation he said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; then shall the end come."

I regard this as a positive promise that in the closing up of this dispensation, the same distinct enunciation, "THE KINGDOM OF GOD IS AT HAND," shall go to all nations of the earth to notify them of the coming of Christ in the clouds of heaven to reign forever, that was made to the Jews before he came as King, to Jerusalem.—*Millennial Glory.*

J. Deming stops his paper having paid nothing on Vols. VII or VIII. G. Stults ditto, nothing paid on Vol. VIII.

## Receipts and Pledges for Relief of Office.

As the time has now passed at which all pledges for this object should have been received, we have concluded to make out the entire list in this number, marking all those paid, which have been received. It will be seen that quite a sum yet remains due, which we hope the friends will forward as soon as convenient. If we have failed to give credit in the following list to any who have paid, they will please notify us.

J. Byington (pd.)	\$25.00	J. Cornell (pd.)	\$10.00
J. Dorcas (pd.)	20.75	J. P. Kellogg (pd.)	10.00
D. R. Palmer (pd.)	15.00	I. D. Perry	10.00
M. Phillips (pd.)	10.00	J. B. Frisbie (pd.)	5.00
J. R. Lewis (pd.)	5.00	H. I. S. Rathbun (pd.)	1.00
S. W. Rhodes (pd.)	10.00	Jno. Hall (pd.)	2.00
J. Hart (pd.)	10.00	R. Rathbun (pd.)	2.00
D. W. Williams (pd.)	5.00	C. G. Cramer, (pd.)	5.00
J. Bates (pd.)	5.00	L. B. Lockwood (pd.)	2.00
E. Goodwin (pd.)	10.00	J. Wilson,	3.00
W. Holden (pd.)	5.00	A. J. Nash,	3.00
D. H. Simonds	3.00	S. Duntin, (pd.)	0.50
A. Hart (pd.)	\$5.70	I. Abbey, (pd.)	5.00
E. Green	5.00	R. N. Chaffee,	1.00
Z. Brooks	5.00	Wm. C. Sevey,	5.00
G. Lowree (pd.)	5.00	S. Putnam,	1.00
Wm. Hough (pd.)	0.25	H. N. Packard,	1.00
J. P. Hunt	5.00	M. E. Devereux (pd.)	2.00
M. G. Kellogg (pd.)	3.00	S. Dunklee, (pd.)	1.00
J. F. Byington (pd.)	5.00	L. W. Carr,	0.50
L. Russell	5.00	Thos. H. Moffit,	1.00
A. Friend	10.00	D. McDermid,	2.00
B. Hall (pd.)	5.00	M. E. Cramer, (pd.)	0.57
C. Smith (from the		A. P. Lawton, (pd.)	3.00
purse of his late son,		H. N. Bates, (pd.)	5.00
Wm M.) (pd.)	5.00	J. W. Stewart, (pd.)	3.00
M. Lockwood (pd.)	1.00	A. Woodruff, (pd.)	5.00
C. Hurlbut (pd.)	1.00	E. S. Lewis, (pd.)	1.00
R. Lockwood (pd.)	5.00	S. B. McLaughlin	2.69
A. P. H. Kelsey (pd.)	5.00	P. Dickenson (pd.)	3.00
J. F. Eastman (pd.)	0.64	A. Friend in Ct.	8.00
Sr. Palmer (pd.)	1.00	E. P. Burditt (pd.)	2.00
W. Hyde, (pd.)	1.00	S. Elmer (pd.)	0.50
S. Danklee, (pd.)	2.00	C. S. Hurlbut (pd.)	1.00
S. Brigham, (pd.)	2.00	Louisa Howland (pd.)	5.00
Wm. Harris, (pd.)	4.08	M. W. Hargrave (pd.)	1.00
Joel Locke, (pd.)	1.00	M. Hutchins, (pd.)	2.00
L. Kellogg (pd.)	2.00	G. W. Amadon, (pd.)	2.00
S. F. W. Gove (pd.)	2.00	Jas. E. Titus, (pd.)	1.00
C. M. Lunger	0.50	R. Loveland, (pd.)	2.00
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E. Paine (pd.)	1.00	A. D. Bailey, (pd.)	1.00
S. R. Nichols, (pd.)	2.00	N. H. Satterlee, (pd.)	3.00
J. Parmelee, (pd.)	1.50	Sr. D. Lyon (pd.)	1.00

## APPOINTMENT.

PROVIDENCE permitting, there will be a tent-meeting at Lunenburg, Vt., to commence Sept. 27th, and continue as long as thought best.

C. W. Sperry.  
H. BINGHAM.

## Business.

L. M. Jones:—We cannot furnish a complete file of back numbers of the present volume, but send what we can.

G. W. Holt:—You gave us directions for crediting only four of the five dollars you sent. What shall we do with the other dollar?

D. R. Palmer:—The money from Jno. Carter was received. The dollar for Review will be found receipted in No. 15. The 50 cts. for Instructor is receipted in the

August number, accidentally to I Carter. We will send Instructor to Saml. Babcock when we learn his P. O. Address, which was not given when the name was sent to this Office.

## Receipts.

E. Tompkins, G. W. Hamilton, Wm. Hoyer, L. M. Jones, J. Fishell, A. Southworth, L. Greave, B. Hems, A. White, J. Lindsey, A. G. Phelps, H. Beck, R. G. Ramsey, C. Standish, A. Osborn, C. Bates, A. S. Gillet, J. K. Bellows, C. Simmonds, R. Bennett, each \$1.  
D. Robins, Wm. K. Loughborough, Danl. Smalley, each \$2. J. D. Hough, S. I. Twing, each \$1.50. A. S. King \$1.70 Wm. C. Negus \$0.82. E. W. Waters, J. H. Cottrell, N. M. Denison, each \$0.50. I. Clark \$0.25.

## 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.

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