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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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PROPHECY.

WHAT can be more natural than for man, as he looks forth upon a world where evil is everywhere present, and the marks of disorder and decay everywhere visible, to inquire whether or not this state of things shall always continue? and what inquiry can be of more interest and importance to the race than that which has respect to the age of the world in which we live? It would therefore be unreasonable to suppose that God would give a revelation to man and yet leave him uninformed in respect to subjects of such absorbing interest.

The declaration of the scripture is therefore in strict accordance with an enlightened reason, when it says, "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos iii, 7. The object of prophecy is to forewarn the world of things to come, in time for the requisite preparation, and to inspire the people of God with fresh courage as they see the time for the full fruition of their hope drawing nigh. No judgment has ever come upon the world unheralded; and none have ever fallen therein unwarned. And if from the uniform dealings of an unchangeable God with our world in the past, we may judge of the future, then may we confidently conclude that of the events yet to transpire, and above all the great event in which earth's drama shall close—the ushering in of the great day of the Lord, and the coming of the Son of man, something will be known, and the world be faithfully warned thereof, ere they shall take place.

In calling attention to these things we are accused of prying into the secrets of the Almighty. From this charge we want no better vindication than the language of Moses in Deut. xxix, 29: "The secret things belong unto the Lord our God, but those things which are revealed, belong unto us and to our children forever." Prophecy belongs to that portion of the Bible which may properly be denominated a revelation. It is designed to reveal to us things of which we could not in any other way gain information.

Again, we are met with the plea that the prophecies cannot be understood. But says the Saviour, referring directly to the prophecy of Daniel, "Whoso readeth let him understand." Matt. xxiv, 15. With this endorsement by our Saviour of our efforts to understand, with the declaration that the wise shall understand [Dan. xii, 10], and with the promise that if any man lack wisdom God will give liberally and upbraid not, if he will only ask of him, we are certain that the way is open for an understanding of these things before all those who are humble and teachable enough to ask and receive instruction of him through the medium of his word, and the agency of his Holy Spirit. To deny that the prophecies can be understood, is to deny that a part of God's word is a revelation, which is, so far, infidelity.

That the Bible reveals the day or hour of Christ's coming we do not pretend. But there are certain prophecies given and signs foretold which are to show

us when the great day is at hand; and we are commanded, when we see these things come to pass, to know that it [margin, he, Christ] is near, even at the doors. Matt. xxiv, 33. And Paul gives assurance that Christians will possess a knowledge of these things when he says, "But ye brethren are not in darkness

This image's head was of fine gold.

"Thou, O king, art this head of gold." Vs. 38.

His breast and arms of silver.

"And after thee shall arise another kingdom inferior to thee." Vs. 39.

His belly and sides of brass.

"And another third kingdom of brass, which shall bear rule over all the earth." Vs. 39.

His legs of iron.

"And the fourth kingdom shall be strong as iron." Vs. 40.

His feet were part of iron and part of clay.

"So the kingdom shall be partly strong, and partly broken." Vs. 42.



B. C. 677.

Babylon 120 years.

B. C. 538.

Medo-Persia 207 years.

B. C. 331.

Grecia 170 years.

B. C. 161.

A. D. 31.

Rome, to its divided state 644 years.

A. D. 483.

that that day should overtake you as a thief." 1 Thess. v, 4.

With these remarks we call the attention of the reader to the events and predictions recorded in Daniel ii. The scene opens with the kingdom of Babylon or Chaldea at the summit of its greatness and glory, B. C. 603. Nebuchadnezzar the Chaldean monarch, as it is natural for man to do, had been anxiously looking into the future, and pondering what should come to pass thereafter. Verse 29. Instead of rebuking or discouraging this spirit of inquiry in man, God takes occasion to grant to the king, and through him to the world, the information which he sought. Under the symbol of a great image he presents before him the most impressive and succinct history of the world from that time on, that can anywhere be found. This image's head was of fine gold, symbolizing the kingdom of Babylon, then existing. In his interpretation of the vision, the prophet addressed himself to the king in the following words: "Thou art this head of gold." Verse 38. The breast and arms of silver represented Media and Persia, which shortly supplanted Babylon in the empire of the world. The belly and sides of brass prefigured Grecia, which, conquering its predecessors, enjoyed its period of universal dominion. And finally Rome, the legs of the image, bore its iron sway over all the earth. In development of the ten toes, said the prophet, "The kingdom shall be divided" [verse 41]; and so was Rome divided into ten kingdoms between the years A. D. 356 and 483. What next? The monarch beheld till a stone cut out of the mountain without hand smote the image upon its feet, ground its metallic parts to powder, became a great mountain and filled the whole earth. The inspired interpretation of this impressive scene is given thus: "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, . . . but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Verse 44.

The earthly governments symbolized in this vision are all in the past. Their rise and fall may be easily traced by every lover of history. On these we shall not therefore dwell, but only inquire concerning that portion of the prophecy which yet alone remains to be fulfilled, namely, the setting up of the everlasting kingdom of God. Far too many, we are aware, will be ready to meet us here with the view that this kingdom of God is a spiritual kingdom and was set up in the days of Christ and the apostles. Let us ask such, must not the fifth universal kingdom be physically like the four which precede it? Is it at all admissible to suppose that the scene would suddenly shift without the least intimation from literal kingdoms on this literal earth, to a spiritual kingdom in the hearts of men? Such a kingdom as this, if the term is allowable, might exist without interfering with earthly governments; but the kingdom of God in Dan. ii, dashes in pieces all earthly governments ere it succeeds to their rule and absorbs their territory.

Another consideration more fatal still to this unscriptural though popular view of the kingdom, is found in the following: It was not till "the days of these kings" that the God of heaven was to set up his kingdom. Dan. ii, 44. "These kings" can be no other than the ten which arose out of the Roman empire. Not till after this division of the empire, therefore, could the kingdom of God contemplated in this prophecy, be set up; and it is a fact that this division was

not accomplished till the year A. D. 483. Whatever may therefore be meant by the expression, kingdom of God, in other places, it is certain beyond the shadow of doubt, that his kingdom which is to destroy and succeed all earthly governments, was not set up by Christ or his apostles; neither is it yet set up; for earthly governments still exercise their authority over the world.

A thought may here occur and be a source of perplexity to some. Have not the ten kingdoms, of the Roman empire, in the days of which the God of heaven should set up his kingdom, passed away? and has not the prophecy failed, if that kingdom is still future? We answer, the days of those kingdoms still continue. It matters not that their boundaries may have been changed, and their identity, in some cases, almost lost: The kingdom is still divided. *We have passed that point* where ten divisions out of the Roman empire completed the development of the image. It is now only waiting to be smitten upon the feet by the stone cut out of the mountain without hand.

Reader, are you ready for this destruction of all earthly governments? Have you an interest in the kingdom that is to be set up? Is your name enrolled among those highly privileged ones, who are to be its immortal subjects? Is your citizenship in heaven, from whence we look for the Lord and Saviour? Are you Christ's, and therefore an heir, according to the promise? Or are you, on the other hand, in that condition, that if the King should appear, to raise his people to their glorious and imperishable inheritance, you would covet, as the greatest blessing to be buried from his presence by rocks and mountains? Woful condition! Watch! lest coming suddenly he find you sleeping.

DANIEL CHAPTER VII.

It hath pleased the pen of inspiration, in imparting instruction to men, to give line upon line and precept upon precept. In Daniel vii, we have the same great outline of this world's history as symbolized by the image of chapter ii, again brought to view but in a different form. The prophet here saw four great beasts, explained in verse 17 to be four great kingdoms, corresponding respectively to the gold, silver, brass, and iron, of the great image.

"The first was like a lion, and had eagles' wings." Verse 4.

The Chaldean empire, as advanced to its summit of prosperity under Nebuchadnezzar, was intended by this beast.



BABYLON, B. C. 677.

"The second like to a bear, and it raised itself up on one side and had three ribs in its mouth." Verse 5. A fit emblem of the character and conquest of the Persian nation which succeeded Babylon B. C. 538. *Prideaux*, Vol. I, p. 139.



MEDO-PERSIA, B. C. 538.

"And lo, another like a leopard, which had four wings and four heads." Verse 6. This was the emblem of the Grecian or Macedonian empire, which for the time was the most renowned in the world. It was erected



GRECIA, B. C. 351.

by Alexander the Great on the ruins of the Persian monarchy, and it continued in four divisions under his successors. The leopard being exceedingly fierce and swift, represented the kingdom, and especially under Alexander its founder but the swiftness of the quadruped was not an adequate emblem of the rapidity with which he made his conquests; the leopard had therefore four wings of a fowl upon his back. *Scott*, *Prideaux*, Vol. I, p. 380. *Rollin's Hist. of Alexander*.



ROME PAGAN, B. C. 161.

had ten horns. These are declared in verse 24 to be ten kingdoms. The ten kingdoms are enumerated by Marchiaval, Bishop Lloyd, and Dr. Hales, as follows: 1. The Huns, A. D. 356. 2. The Ostrogoths, A. D. 377. 3. The Visigoths, A. D. 378. 4. The Franks, A. D. 407. 5. The Vandals, A. D. 407. 6. The Suevi, A. D. 407. 7. The Burgundians, A. D. 407. 8. The Heruli and Rugii, or Thuringi, A. D. 476. 9. The Anglo-Saxons, A. D. 476, and 10. The Lombards, A. D. 483. "It is certain that the Roman Empire was divided into ten kingdoms: and though they might be sometimes more and sometimes fewer, yet they were still known by the name of the ten kingdoms of the western empire." *Scott*.



ROME PAPAL, A. D. 538.

great things." Verse 8.

This little horn is by all Protestants acknowledged to be a symbol of the Papacy. Said the angel of this horn, He shall subdue three kings. Vs. 24. The three kingdoms that were plucked up to make way for the Papacy were, 1. The Heruli, in 493. 2. The Vandals, in 534, and 3. The Ostrogoths in 538. *Gibbon's Decline and Fall*. Into the hands of this power the saints, times and laws were to be given for a time, times and the dividing of time, (1260 years; see Rev. xii, 6, 14). From 538, when the Papacy was set up, 1260 years extend to 1798; and it is a notable fact of history, that on the 10th of February, 1798, Berthier, a general of Buonaparte's, at the head of the Republican army of France, entered Rome and took it. The Papal government was abolished, and the Pope died in exile in 1799. (See *Croley* on the Apocalypse, *Their's History of the French Revolution*, *Clarke* on Dan. vii, 25). The Papacy has never been restored to its former power. We are by this chain of prophecy brought down to within 62 years of the present time. The prophet does not see this beast gradually changing his wild and ferocious nature to the innocence and gentleness of the lamb to make way for a temporal millennium; but he looks only a step further, and says,

"I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Dan. vii 11.

DANIEL, CHAPTER VIII.

It is characteristic of the different chains of prophecy, that each succeeding one introduces particulars not furnished in any, previously given. The seventh of Daniel, after covering the general field symbolized by the image of chap. ii, instructs us more particularly concerning the development of the little horn, or man of sin. In the eighth chapter we are again conducted over a portion of the world's great highway, with additional particulars concerning the mighty kingdoms that stand as waymarks along our journey. On the symbols of this chapter, the ram, he-goat, and horn which waxed exceeding great, the prophet received the following instruction:

"The ram which thou sawest having two horns are

"And behold a fourth beast, dreadful and terrible, and strong exceedingly." Vs. 7. The kingdom that succeeded Greece was Rome, "the invincible fortitude, hardiness and force of which perhaps were never equalled." This beast

the kings of Media and Persia." Verse 20. The Persian division of the empire was the highest and came up last. The ram with the two horns was the well-known emblem of the Medes and Persians.

"It was usual for the Persian kings to wear a diadem made like a ram's head of gold." *Scott*.



PERSIA.

"And the rough goat is the king of Grecia; and the great horn that is between his eyes, is the first king." Verse 21.



GRECIA.

was born B. C. 356, decided the fate of Persia at the battle of Arbela, n. c. 331, and died eight years thereafter in a drunken fit, at the age of 33, B. C. 323.

"And whereas the great horn being broken, four came up in its stead," "four kingdoms," said the angel, "shall stand up out of the nation." Verse 22.



THE FOUR HORNS.

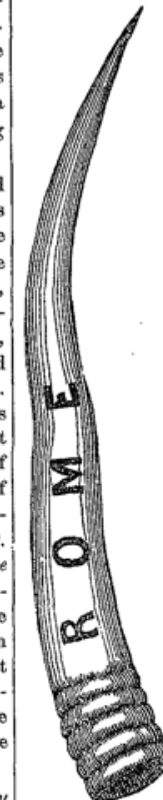
These were Macedonia, Thrace, Syria and Egypt, into which the empire was divided shortly after Alexander's death, governed respectively by Cassander, Lysimachus, Selucus and Ptolemy.

"And out of one of them came forth a little horn." Verses 9, 23-27.

Rome was not connected with the people of God, and hence is not introduced into prophecy, till after its conquest of Macedonia, one of the horns of the goat; hence it is represented as coming forth from one of those horns. That this little horn which waxed exceeding great was Rome, the following considerations prove:

1. It was to rise in the latter part of their kingdom, that is, of the four kingdoms. So did Rome, so far as its place in the prophecy is concerned. Its connection with the Jews commenced B. C. 161. 1 Mac. viii. *Josephus' Antig.* B. xii, c. x, sec. 6. *Prideaux*, Vol. ii, p. 166. 2. It was little at first. So was Rome. 3. It waxed "exceeding great, towards the east and towards the south." So did Rome. It conquered Macedonia B. C. 168; Syria, &c., to the river Tigris, B. C. 65; Egypt, B. C. 30. "From this horn's increasing towards the south and east particularly, Sir Isaac Newton infers that it arose in the north-west corner of the goat's dominion, i. e., in Italy; which points directly to the Romans. 4. "It cast down some of the

host and of the stars to the ground." So did Rome; persecuting the disciples and ministers of Jesus as no other power ever did. 5. "He magnified himself even to the Prince of the host." Thus did Rome, when both Herod and Pontius Pilate conspired against Jesus. 6. He shall destroy wonderfully . . . the mighty and the holy people." Let from 50 to 100 millions of martyrs make good this charge against persecuting Rome. See *Religious Encyclopedia*. 7. It was the only power that succeeded the four kingdoms which waxed EXCEEDING GREAT. 8. In this vision Grecia succeeds Medo-Persia, just as it had been seen twice before; and it is absurd to suppose that the power which follows them in this vision is a different power from the one which twice before had been seen succeeding them, in chapters ii and vii; and that power was Rome." 9. "He shall be broken without hand." How clear a reference to the stone cut out without hand which smites the image upon its feet. Chap. ii, 34.



THE 2300 DAYS.

BESIDES the symbols of governments contained in Dan. viii, there is a definite period of time brought to view, which claims attention. As recorded in verse 13, Daniel heard one saint ask another the question, how long the vision should be concerning the daily [sacrifice] and the transgression of desolation to give both the sanctuary and the host to be trodden under foot. The angel then addressed himself to Daniel and said, Unto two thousand and three hundred days; then shall the sanctuary be cleansed. Waiving for the present the question as to what may constitute the sanctuary, we wish to ascertain if possible the nature, the commencement, and termination, of this period of time. There are two kinds of time to be met with in the Bible: literal and symbolic. In symbolic time a day signifies a year. Num. xiv, 34; Eze. iv, 6. To which class do the 2300 days belong? Being brought in in connection with acknowledged symbols, it would be both easy and natural to infer that they partook of the nature of the rest of the vision and were symbolic, presenting us with a period of 2300 years. And that such is the case is further evident from the fact, as is shown in the investigation of Dan. viii, that the field of the prophet's vision, was the empires of Persia, Greece and Rome. The 2300 days there given cannot therefore be literal days; for literal days (scarcely six years and a half) would by no means cover the duration of any one of these empires singly, much less embrace so nearly the whole of their existence put together, as they evidently do. They must consequently denote 2300 years. Can we now ascertain the commencement of this period? We answer, Yes; the key to the matter being found in the ninth chapter of Daniel, between which and the eighth there is an unmistakable connection, as we shall now endeavor to show.

After their mention in verse 14, the 2300 days are not again spoken of in chap. viii. All the other parts of the vision are there fully explained; it must have been therefore, this point concerning the time, that troubled the mind of the prophet, and in reference to this, solely, that he exclaims at the end of the chapter, "I was astonished at the vision, but none understood it."

It was in the third year of Belshazzar, B. C. 553, that Daniel had this vision of chap. viii. Fifty-three years previous to this time, Jerusalem had been taken by Nebuchadnezzar, and the seventy years' captivity commenced; and thirty-five years before this, the Chaldeans had utterly demolished the city, broken down its walls and burnt the house of God with fire. 2 Chron. xxxvi, 19. Daniel had learned from the prophecy of Jeremiah, [chap. xxv], that the seventy years of captivity were drawing near their close, in the first year of Darius, B. C. 538, as we read in the first verses of Dan. ix; and it is evident that he so far misunderstood the period of the 2300 days as to suppose that they ended with the seventy years of Israel's servitude; therefore turning his face toward the prostrate city and the ruined temple of his fathers, he prays God to cause his face to shine upon his sanctuary which is desolate. Verse 17.

"And while I was speaking and praying," says he, [chap. ix, 20-23], even the man Gabriel whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me and talked with me, and said, O, Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplication, the commandment came forth, and I am come to show thee; for thou art greatly beloved; therefore understand the matter, and consider the vision. *Seventy weeks are determined upon thy people and upon thy holy city,*" &c.

That this is a continuation of the explanation of the vision of chap. viii, would seem sufficiently evident without the aid of any special argument to prove it so. But as there is a vital point that hinges upon this fact, we will offer a few reasons which place it beyond the limits of contradiction.

1. Gabriel had received a charge [chap. viii, 16], to make Daniel understand the vision; but at the end of that chapter, Daniel says he was astonished at the vision, but none understood it. Gabriel therefore did not complete his mission in chap. viii: the charge still rested upon him, "Make this man to understand the vision."

2. The being who came to Daniel at the time of his supplication, was the very same who had appeared to him in the vision at the beginning; namely, Gabriel. And that he had now come to undeceive him concerning his application of the time, is evident in that he says, I am now come forth to give thee skill and understanding. Why did he not give him a full understanding of the vision at first? Because, we answer, he revealed to him all that he was then able to bear; for he fainted and was sick certain days.

3. Direct reference is made to the vision at the beginning; and if that is not the vision of chap. viii, it is impossible to find it. And again, if Gabriel does not explain in chap. ix, what he omitted in chap. viii, it is impossible for any man to show wherein Gabriel fulfilled his commission to make this man understand the vision. But a position which will lead to such a result, is utterly allowable.

4. When Gabriel commenced his further explanation he did not explain the symbol of the ram; for that he had already explained; he did not explain the goat; for he had likewise explained that; neither did he commence about the little horn; for he had made that plain also in chap. viii. What then did he explain? The very point there omitted; namely, time: "*Seventy weeks are determined upon thy people,*" &c. These facts are sufficient to show the connection of Dan. ix, with the vision of chap. viii.

But how do the words of Gabriel, "Seventy weeks are determined upon thy people," &c., explain the period of the 2300 days? The answer is, The word rendered, determined, signifies literally, cut off. Gesenius in his Hebrew Lexicon thus defines it: "Properly, to cut off; tropically, to divide, and so to determine, to decree." The Englishman's Hebrew Concordance says, "Determined, literally, divided."

From what period are the seventy weeks divided, or cut off? From the 2300 days; for there is no other period given from which they can be taken; and this is placed beyond a doubt by the connection of the two chapters, which has already been proved.

Having now ascertained that the 70 weeks of Dan. ix, are the first 490 years of the 2300 days, and that consequently the two periods commence together, we further learn that this period of weeks dates from the going forth of a commandment to restore and build Jerusalem. Dan. ix, 25. If then we can definitely locate this commandment, we have the starting point for the great period of the 2300 years. The Bible furnishes us with four tests by which to determine when the true date is found: 1. From the time of the commandment, 49 years were to witness the completion of the street and wall of Jerusalem, Dan. ix, 25. 2. Three score and two weeks from this time, or, in all, 69 weeks, 483 years, were to extend to Messiah the Prince. Id. 3. Sixty-nine and a half weeks were to extend to the crucifixion—the cessation of sacrifice and oblation in the midst of the week. Verse 27. 4. The full period of 70 weeks was to witness the complete confirmation of the covenant with Daniel's people. Id. In the 7th of Ezra, we find the decree for which we seek. It went forth in B. C. 457. Much concerning this decree and the date of its promulgation, for brevity's sake we are compelled to pass. Concerning it, we can only remark,

1. It contained all the elements necessary to constitute such a decree, and when carried out, resulted in the thorough restoration of the Jewish state. It answered to the prophecy fully in this respect.

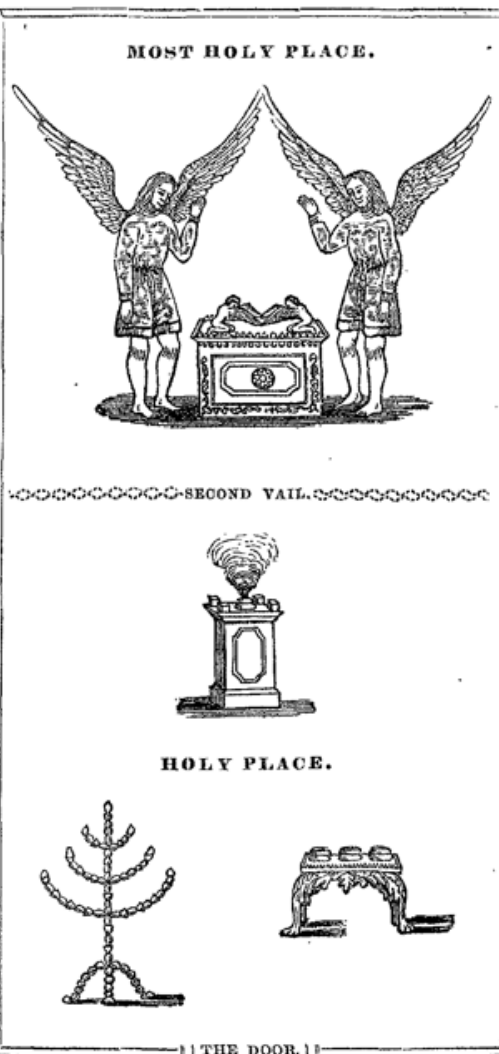
2. From the commencement of the work by Ezra, to the last act of reformation by Nehemiah were just forty-nine years, which is the exact period allowed in the prophecy to this work.

3. As this decree went forth B. C. 457, the 69 weeks or 483 years which were to extend to the Messiah the Prince, reckoned from the commencement of the work in the autumn of that year, bring us to the autumn of A. D. 27, when our Lord was baptized by John in Jordan and went forth preaching "the time is fulfilled." Mark i. Luke iii, 22, margin. Three and a half years from this, to the midst of the seventieth week, bring us to the spring of A. D. 31, where, according to Dr. Hales, the Council of Caesarea A. D. 196, the Alexandrian Chronicle, &c., the crucifixion took place. Three and a half years more, the last half of the week, terminate the 70 weeks or 490 years in the autumn of

A. D. 34, where Hales, Usher and Pearson place the martyrdom of Stephen, the first persecution, and the formal rejection of the gospel by the Jewish Sanhedrim.

Here then we stand at the end of this great period which Gabriel in his explanation of the 2300 days, told Daniel was cut off upon Jerusalem and the Jews. There is this one grand fact yet to be noticed: If the first 490 years terminated in the autumn of A. D. 34, the whole period ends in the autumn of A. D. 1844. For 490 taken from 2300, leave 1810; and 1810 added to A. D. 34, where the 400 terminate, make 1844. For the application of this argument, and the event to mark the termination of the days, see article on the sanctuary.

THE SANCTUARY.



1. SANCTUARY is defined to be a holy or sacred place. *Cruden, Walker, Webster.* It is a dwelling-place for the Most High. Ex. xxv, 8.

2. It cannot therefore be the earth; for the earth will not bear one of the above definitions; and of the 146 times of the occurrence of the word sanctuary in the Bible, it is not once applied to the earth.

3. It is not the land of Canaan. Substitute "the land of Canaan" for "the earth," and read the above. See also Josh. xxiv, 26. For an explanation of Ex. xv, 17, see Ps. lxxviii, 53, 54, 69.

4. It is not the church; if it is, who are the "host," or worshipers that are invariably connected with it. Dan. viii, 13. Compare Dan. ix, 26, with Matt. xvi, 18.

5. It was built by the children of Israel. Ex. xxv, 8, 9; xxxv-xi; 2 Chron. xx, 8.

6. It had two apartments—the holy place and the most holy place. Ex. xxvi, 33, 34; Lev. xvi, 2. In the first apartment were the candlestick, the table of shewbread, and the altar of incense. In the second, were the ark which contained the tables of the covenant, and the cherubim. Heb. ix, 1-5. That the covenant here referred to is the ten commandments, see Ex. xxxi, 18; xxxii, 15, 16; xxxiv, 28; Deut. iv, 13; ix, 9-11; x, 4.

7. In this Sanctuary the priests ministered. Ex. xxviii, 41, 43; xxix, 30; xxxv, 19; Lev. iv, 6, 7, 16, 17; xvi, 2-9; Heb. ix, 6, 7; xiii, 11, &c.

8. The transgressor confessed his sin over the head of his victim, thus transferring his guilt to it. The victim was slain and the blood bearing that guilt was sprinkled by the priest within the sanctuary. From these sins, thus transferred to it, the sanctuary had to be freed once a year; and this service was called its cleansing. Lev. i, 4, 5; iv, 6; xvi, 16, 33; Heb. ix, 7; Eze. xlv, 18.

9. This cleansing was performed with blood. Lev. xvi, 15, 16, 18, 19, 32, 33; Ex. xxix, 36, 37; Eze. xlv, 18-20; Heb. ix, 22, 23.

10. This sanctuary was not an original building, but was made after the pattern of a greater and more perfect tabernacle, which must therefore be the great antitype of this earthly building, and must take its place when the latter has served its purpose. Ex. xxv, 9, 40; xxvi, 30; Acts vii, 44; Heb. viii, 5. When the tabernacle of Moses gave place to the temple of Solomon, it was still according to the pattern. 1 Chron. xxviii, 10-13, 19.

11. This was the sanctuary of the first covenant [Heb. ix, 1], and was destroyed by Titus in A. D. 70. Dan. ix, 26. For a historical record of this event, see *Josephus' Wars*, Book vi, chap. iv, sec. 5.

12. This was a type or figure of the sanctuary of the New Covenant, WHICH IS IN HEAVEN. Heb. viii, 1-5; ix, 23, 24; Ps. cii, 19.

The heavenly sanctuary resembles the earthly in that,

1. It has two holy places. Heb. ix, 24. See also verses 8 and 12, and chap. x, 19, in each of which texts the words rendered "holiest," and "holy place," are plural in the original, and should be so rendered, holy places, as they are in many translations. Compare also Ex. xxvi, 31-35, and xxx, 1, 6, with Rev. iv, 1, 2, 5; viii, 3-5; xi, 19.

2. It contains the law (covenant or testament). Rev. xi, 19. Here is brought to view the ark, in the temple or sanctuary in heaven; and the ark was used as the depository of the tables of the covenant or ten commandments. Ex. xxv, 21, 22; xxvi, 33, 34; xl, 20, 21; 1 Kings viii, 6-9; Heb. ix, 1-4.

3. It has a service of priesthood. Heb. vi, 19, 20; viii, 1-5; ix, 24; x, 19-21.

4. Christ bore our sins in his own body on the tree [1 Pet. ii, 24]; and through his ministration our sins when we confess them to him, are transferred to the sanctuary above, rendering it in this sense only impure. Nothing less can be argued from the type.

5. It is therefore to be cleansed. Dan. viii, 14. This text must refer to the heavenly sanctuary; for the earthly was destroyed only 526 years after the 2300 commenced. This cleansing of the heavenly sanctuary is accomplished with blood. Heb. ix, 11, 12, 23, 24.

6. When the glory of the Lord filled the tabernacle, or temple, in the type, there was no ministration. Ex. xl, 34, 35; 1 Kings viii, 10, 11. So it will be in the antitype. Rev. xv, 8.

7. The most holy place in the type was entered only on the day of atonement. Lev. xvi, 2, 12-15, 29, 30; Heb. ix, 7. So it is in the antitype. Rev. xi, 19. Cleansing the sanctuary, and making the atonement, are identical works.

From the foregoing testimony we see that we were only warranted to expect from the declaration, "Then shall the Sanctuary be cleansed," [Dan. viii, 14], that at the end of the days our great High Priest, in the heavenly sanctuary would enter within the veil into the most holy place, to perform before the ark of ten commands, the last act in his ministration. Having since his ascension, ministered in the first apartment of the heavenly sanctuary as foreshadowed by the ministration of the priests in the earthly tabernacle, we believe that at the end of the days in 1844, he entered the most holy place, and commenced, according to the prophecy, that work which is called the cleansing of the sanctuary.

What more befitting than that a work of such momentous importance, the last ministration of mercy by our great High Priest, the closing up of the work of salvation for the world, should be introduced by the termination of a great prophetic period? What point of more thrilling interest and importance could be made known than the commencement of the great though brief period of examination and decision of the characters of men? When this is finished the great decree of Rev. xxii, 11, will go forth: "He which is filthy let him be filthy still, and he that is holy let him be holy still."

REVELATION XII & XIII.

In the book of Revelation we have the fourth kingdom of Daniel's visions brought to view under different symbols. The three preceding kingdoms having passed away when John lived, he commences with ROME in its PAGAN FORM. Chap. xii, 3, 4. "And there appeared another wonder in heaven, and behold a Great Red Dragon, having seven heads and ten horns, and seven crowns upon his heads."



PAGAN ROME.

The seven heads of the dragon denote the seven forms of government in the Roman empire. These are commonly enumerated as follows:

1. The Kingly. 2. The Consular. 3. The Decemvirate. 4. The Dictatorial. 5. The Triumvirate. 6. The Imperial. 7. The Papal. See *Ency. Americana*. John lived under the 6th form. Five had fallen, and one was "not yet," in his day. "And the dragon [Rome Pagan] stood before the woman [the church], to devour her child [Christ] as soon as it was born." See Matt. ii.

NOTE.—The Devil is also called a dragon, in verse 9. His has been the master spirit, actuating more or less all the beasts of Daniel's and John's visions. Pre-eminently was this the case with Pagan Rome; hence the earthly power, as the outward medium, here takes the symbol of the being who inspired its action.



PAPAL ROME.

In Rev. xiii, we have another symbol brought to view; namely, a beast with the body of a leopard, feet of a bear, and mouth of a lion, having seven heads and ten horns, and upon his horns ten crowns. Verse 12. To this beast the Dragon gives his seat, his power and great authority. To whom did Pagan Rome give its seat [the city of Rome], and power and great authority? Ans. To the PAPACY. This beast is further shown to represent the Papacy, from its being identical with the little horn of the fourth beast of Dan. vii.

1. The little horn was a blasphemous power. "He shall speak great words against the Most High." Dan. vii, 25. So also does the beast of Rev. xiii, 6, do the same. "He opened his mouth in blasphemy against God."

2. The little horn made war with the saints and prevailed against them. Dan. vii, 21. This beast also [Rev. xiii, 7] makes war with the saints and overcomes them.

3. The little horn had a mouth speaking great things. Dan. vii, 8, 20. So had the beast of Rev. xiii. Vs. 5.

4. Power was given to the little horn of Dan. vii, 25, for a time, times, and the dividing of time—1260 years. To the beast also, power was given 42 months—1260 years.

5. At the end of that specified period, the dominion of the little horn was to be taken away. Dan. vii, 26. At the end of the same period, the beast of Rev. xiii was himself "to be led into captivity." Verse 10. Buonaparte fulfilled both in his capture of the Pope. Who can fail to see their identity?



PROTESTANT AMERICA.

At this point of time, John beheld another beast coming up, having two horns like a lamb. This beast is for a while cotemporary with the one above: for he exerts all the power of the first beast before him [enopion, in his

presence]. We understand this to be a symbol of these United States, from the following specifications:

1. Its location. All Europe is occupied by the first beast and his ten horns. We cannot look there for another beast. Whatever power arises there, must be a part of the first beast, or one of his horns. Consequently we must look for the two-horned beast to another continent.

2. The time of its rise. At the time of the captivity of the Pope (1798), there was no other notable power "coming up," except these United States.

3. The manner of its rise. It comes out of the earth; that is, in a quiet, peaceable manner; unlike the other beast which came up out of the sea—arose through wars and commotions.

4. Its character. It has two horns like a lamb. The lamb feature is a fit emblem of the profession and in-cipient acts of this government. But it speaks like a dragon—a fit emblem of the practice of this hypocritical nation. Look at the Declaration of Independence and the Constitution; and then look at Slavery, look at the religious intolerance, the corruption and oppression existing throughout the land. A further development may be expected in the future.

5. The form of its government. There are no crowns upon its horns, which shows that the government is not monarchical. Verse 14 [Rev. xiii] shows it to be republican: "Saying to them that dwell on the earth, that they should make an image to the beast," &c. This is not the language of a government, the power of which is vested in a supreme and absolute head. It is the voice of a nation, in the government of which the people participate—fixing it again to these United States.

6. It is a government which tolerates Slavery; for it embraces within its jurisdiction "both free and bond." Verse 16. All the great powers of the earth have now abolished Slavery, except the United States.

7. Its acts. "It doeth great wonders," &c. We need but refer here to the astonishing application of steam power to various purposes, the wonderful discoveries concerning electricity, and its application to the magnetic telegraph, &c.; but more especially the wonders and mysteries of modern Spiritualism, all of which have emanated from this country, and arrested the attention of the nations of the earth.

Its two horns fitly denote the two great branches of power that exist in this Republic, commonly designated, Ecclesiastical and Civil, Religious and Political, Protestantism and Republicanism, or Church and State.

It will be seen by comparing Rev. xiii, 14, with chap. xix, 20 that the two-horned beast is the same as the false prophet. His doom is to be cast alive with the beast into a lake burning with fire and brimstone. Rev. xix, 20.

REVELATION VIII & IX.

AFTER four trumpets had sounded [Rev. viii, 7-12], an angel was seen and heard flying through the midst of heaven, saying with a loud voice, "WOE! WOE! WOE! to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels which are yet to sound." Verse 13.

"And the fifth angel sounded," &c.

This was fulfilled by the Saracens. The fifth trumpet commenced to sound



July 27th, 1299, when Othman, the founder of the Turkish empire, made his first attack on the Greeks. It extended 150 years to 1449. When the fifth angel ceased it was said, "One woe is past, and behold two more woes come hereafter."

"And the sixth angel sounded," &c. Rev. ix, 13-15. This trumpet commenced July 27th, 1449, when the 150 years of the previous one ended.



ed. Its chief characteristic was the use of gunpowder and fire arms, for purposes of war, which were then but recently intro-

duced. "Out of their mouth issued fire and smoke and brimstone." The time designated for its continuance was an hour, a day, a month and a year; amounting to 391 years and 15 days. It ended August 11th, 1840; and at that time the OTTOMAN SUPREMACY DID CEASE!

"And the seventh angel sounded," &c. Rev. xi, 15. This is not the last trumpet which wakes the dead [1 Cor. xv, 52], as some have supposed. But it is like the two preceding it, a war trumpet. Solemn and fearful events are located under its sounding. Read Rev. xi, from verse 15 to 19.

THE THREE ANGELS' MESSAGES OF REV. XIV.

We talk of the first, second and third angels' messages, and are accused of being limited and fanciful in our views of Scripture. But we wish to ask plainly every person who respects the sacred text, if there are not three angels spoken of in Rev. xiv, in consecutive order, the last called the third, by which the other two are recognized as the first and second? 2. Have they not each a special message to proclaim? 3. Is it not therefore eminently proper and scriptural to speak of the first angel's message, the second angel's message, and the third angel's message? All must admit that it is. Let no fault, then, be found with our phraseology of these messages, while we proceed to offer a few reasons for our application of them.

Like most other agents introduced in the book of Revelation, we believe these angels to be symbols. That they are not literal angels is certain from the fact that they are commissioned to preach the everlasting gospel, and associate truths. But in the proclamation of the gospel literal angels are not employed. This work is committed unto men [Matt. xxviii, 19; Mark xvi, 15; 2 Cor. iv, 1-7; v, 18]; and we therefore conclude that they symbolize classes of religious teachers, with special and important truths.

We now inquire after the time of these proclamations, to which, however, but a brief space can be allotted in this sheet. Of the scene immediately following the third angel's message there can be no doubt. The one like unto the Son of man [verse 14] seated on a white cloud, is evidently a symbol of the Lord Jesus coming in the clouds of heaven. These messages therefore go forth *previous* to the coming of Christ, and extend to that event. We are therefore warranted to look for the *third* message, at least, immediately preceding the coming of the Son of man. The other messages go forth before this; but how long before? Not long ages, as some contend, from the fact the messages are connected together in unbroken succession; and from the fact also, that the first of these proclamations is, "The hour of his judgment is come," bringing to view a scene closely connected with the second advent. Such a proclamation as this was not made by the apostles. Paul reasoned of a judgment to come [Acts xxiv, 25], not of one immediately impending. They declared moreover that the day of the Lord was not, in their day, at hand. 2 Thess. ii, 2. Martin Luther and the other reformers did not give this message; for he

placed the judgment in the future from his day about 300 years. In short, no movement can be found in the past history of the church to answer to this message except the great movement on the second advent question, which has taken place within the memory of this generation. For a full discussion of these subjects the reader is referred to a pamphlet entitled, "The Three Messages of Rev. xiv," published at this Office. The following series of illustrations will present to the mind of the reader, at a glance, the order of these events and the application of them which will be found abundantly sustained, in the work above mentioned:

"And I saw another angel fly in the midst of heaven, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." Verses 6, 7.

Fulfilled in the special proclamation of the everlasting gospel, based on the prophecies and termination of the prophetic periods between the years 1837 and 1844.

"And there followed another angel, saying, Babylon is fallen, is fallen." Verse 8.

Fulfilled from the spring to the fall of 1844.

Babylon—(mixture, confusion), a lifeless and divided Christianity. Its fall—a moral one, caused by the rejection of the first message or proclamation of the advent.

"And the third angel followed them, saying with a loud voice, If any man worship the beast, and his image, and receive his mark," &c. Vs. 9-12.

This message is now going forth. The proclamation is based upon the closing sanctuary work upon which our High Priest entered at the close of the 2300 days in 1844.

"The temple of God was opened in heaven," says the apostle [Rev. xi, 19], and there was seen in his temple the ark of his testament. The ark was a portion of the furniture of the sanctuary, and was a depository of the tables of the testimony, or ten commandments. Ex. xxv, 21; xxxi, 18. And hence the declaration, "Here are they that keep the commandments of God, and the faith of Jesus." The faith of Jesus, of course, includes everything contained in the New Testament. The commandments of God must therefore be something separate and distinct from this, and can only refer to the ten which he spoke with an audible voice from the summit of Sinai.

The next event in this line of prophecy is "a



white cloud, and upon the cloud one like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." Verses 14.

We have here a symbol of the Son of man coming in the clouds of heaven, in fulfillment of the promise made by the angels to the men of Galilee when they said, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i, 11.

A TEMPORAL MILLENNIUM.

By this expression is understood a thousand years to precede the coming of Christ, in which all the world

will be converted, and a season of uninterrupted peace, happiness and prosperity attend the Church. But such a view, though it has extensively obtained, so far from being taught in the Scriptures of truth, is positively contradicted by their most pointed testimony. The word of God being sole umpire on this question, we shall do little else than let it speak for itself.

1. Matt. vii, 13, 14. "Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it."

In this scripture we have a description of the world's condition as it is at present, and as it ever has been from the beginning. Not without the most positive evidence, therefore, have we a right to say that this scripture will ever be reversed, and the time come when broad will be the way which leadeth unto life, and all the world will go in thereat, and narrow the way that leadeth unto destruction, and none can find it.

2. The people of God are forewarned that in the world they shall be hated and have tribulation. Jno. xv, 19, xvi, 33; 1 Tim. iii, 12; 1 John iii, 13. And these declarations are unlimited, applying to saints so long as they shall be found in this world.

3. If it shall ever be the case before the Lord comes, that the world becomes all converted, and Christianity universal, a painful period of apostasy will surely succeed this time of religious triumph; for we are told that in the last days (and there can be no days later than the last—they must include the days just before the coming of the Son of man) perilous times shall come. Men shall be lovers of their own selves, covetous, boasters, proud, and wicked in fifteen other dark particulars of the catalogue of sin, yet having a form of godliness. 2 Tim. iii, 1-5. Yes, the professed church itself will become thus hopelessly corrupt in the last days. But can such a scene ever succeed a temporal millennium? Will the saints enjoy their thousand years of happiness only to look forward to the dark hour when they should fall from their steadfastness, and be led captive by Satan at his will? Impossible! No; that can never be; but when once the reign of peace and righteousness shall be inaugurated, it will be that it may abide forever. Dan. vii, 18; Rev. xxi 1-5, and many other passages.

4. The "man of sin," acknowledged by all Protestants to be the papacy, is to be consumed only by the Spirit of Christ's mouth, and destroyed by the brightness of his coming. 2 Thess. ii, 8. That this coming of Christ is his personal coming in the clouds of heaven, is evident from the former epistle, and the first verse of this chapter. The papacy is not therefore to be overpowered and melted away by the power and spirit of the gospel, but is to be violently consumed and destroyed by the personal appearance of the Saviour. This may be further learned from other scriptures where the same power, its continuance and destiny, is brought to view. Dan. vii, 11; Rev. xix, 20. There is therefore no chance for a temporal millennium, while the mystery of iniquity, the mother of harlots, is seated upon her seven hills, and corrupting the earth with her abominations. And the indubitable fact that this power is to continue till the personal appearance of the Son of man, is enough to sweep the popular idea into eternal oblivion.

But will not the Father give the Son the heathen for his inheritance, and the uttermost parts of the earth for a possession, to be converted and saved? Ps. ii, 8. Not to be converted and saved, but, as the very next verse informs us, to be broken with a rod of iron, and dashed in pieces like a potter's vessel. This power Christ also grants to his people, according to Rev. ii, 26, 27. "As the vessels of a potter shall they be broken to shivers." That this is a manifestation of wrath and not of mercy is sufficiently evident from the language itself.

Matt. xiii, 24-30, 36-43. We here have the significant parable of the tares of the field. In the interpretation of the parable, the good seed are declared to be the children of the kingdom, and the tares the children of the wicked one. Let this one point then be particularly noticed. These wheat and tares, the righteous and the wicked, are to grow together till the harvest [verse 30]; and the harvest is the end of the world.

THE SECOND ADVENT.

Christ will appear the second time. "And to them that look for him shall he appear the second time without sin unto salvation." Heb. ix, 28; Acts i, 9-11; John xiv, 1-3; Titus ii, 13; 1 John iii, 2; Rev. i, 7; xxii, 20.

Christ's coming will be personal and visible. "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts i, 9-11; Matt. xxiv, 30; Mark xiii, 26; xiv, 62; John xiv, 3; 1 Thess. iv, 16; 2 Thess. i, 7; Titus ii, 13; 1 John iii, 2; Rev. i, 7.

At Christ's second coming the sinners then living will be destroyed. "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. ii, 7, 8; i, 7-10; Matt. xiii, 24-30, 37-43; iii, 12; Luke xvii, 26-30.

The dead in Christ will be raised, and the living saints will be changed at his coming. "Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. xv, 51, 52; 1 Thess. iv, 16, 17; 1 John iii, 2.

The immortal saints will then ascend up to heaven with their Lord, to the Father's house, or New Jerusalem. "Let not your heart be troubled, ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you, I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John xiv, 1-3; vii, 33; xiii, 33, 36; 1 Pet. i, 3-5.

The earth will be left desolate. "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." Isa. xiii, 9; vi, 8-11; xxiv, 1-3; xxxiv, 1-15; xxviii, 21, 22; Jer. iv, 20, 27; xxv, 32-38; Zeph. i, 2, 3, 7-18; iii, 6-8.

THE HOPE OF THE CHURCH.

The hope of the Church is the resurrection of the dead, or a change equivalent thereto.

"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." Job xix, 25-27; Ps. xvii, 15; lxxiii, 22; lxxi, 20; Isa. xxvi, 19-21; Jer. xxxi, 15-17; Eze. xxxvii, 5-14; Dan. xii, 1, 2; Luke xiv, 14; John xi, 23-26; vi, 39, 40, 44, 54; Acts xxviii, 20; xxvi, 6, 8; xxiv, 14, 15; xxiii, 6; Rom. viii, 18-23; 2 Cor. v, 1-4; Col. iii, 4; 1 Thess. iv, 13-18; 2 Thess. i, 7-10; 2 Tim. iv, 6-8; Titus ii, 13; 1 Pet. v, 4; 2 Pet. iii, 11-13; 1 John ii, 28.

SAINTS' INHERITANCE.

Abraham was promised the land. "And the Lord appeared unto Abram, and said, Unto thy seed will I give this land." Gen. xii, 7; xiii, 14, 15; xvii, 8; xxvi, 3, 4; xxviii, 13.

He has not possessed it. Acts vii, 5; Heb. xi, 8, 9.

The faithful are heirs with him. Gal. iii, 7, 9, 29; Rom. iv, 16.

The promise embraces the earth. Rom.

iv, 13; Heb. xi, 13; Ps. xxxvii, 11; Matt. v, 5; Prov. xi, 31; Ps. cxv, 16.

The earth, cursed for sin, will be redeemed. Gen. iii, 17, 18; Rom. viii, 20-23; Eph. i, 13, 14; 2 Pet. iii, 13; Isa. lxv, 17, 18; Rev. xxi, 1.*

* It will be seen by reference to page 5, that the saints will go to heaven, and the earth will be desolate, without an inhabitant. We find in the scriptures but one place for the removing of all the inhabitants of the earth; viz: at the second advent, when the wicked are all destroyed, and the saints caught up in the clouds to meet the Lord in the air. From this point a period of 1000 years is measured off before the resurrection of the wicked, which denotes the period during which the saints remain in the city above, until the time of the renewing of the earth, for their eternal abode, which cannot take place until after the second resurrection.

AN APPEAL

To Men of Reason and Common Sense.

1. Is it reasonable to suppose that God created man an immortal being, and yet never once in his holy word informed us of the fact?

2. Is it reasonable to suppose that if man naturally possessed immortality, God's word would recommend us to seek for it, as it does in Rom. ii, 7?

3. Is it reasonable to suppose, that if men were naturally immortal, God's word would so plainly assure us that "God ONLY hath immortality?" 1 Tim. vi, 16.

4. Is it not far more reasonable to believe that immortality is the GIFT of God through Jesus Christ our Lord? Rom. vi, 23.

5. Is it reasonable to suppose that words, when found in the Bible, *must* have a meaning attached to them, which no man in his senses would ever think of attaching to them in any other book? For instance, the words *Life* and *Death*, when found in the Bible, *must* (as theologians tell us) mean *happiness* and *misery*; but, if found in any other book in the world would simply mean, "Existence" and "Cessation of Existence."

6. Is it reasonable to suppose that in all the vast multitude of passages in which Christ promised *Life*, *Eternal Life*, to his followers he did not literally mean what he said? This he could not if all men have immortal life by nature. In that case the wicked will live through eternity as well as the righteous.

7. Is it reasonable to suppose, in all the vast multitude of passages in which *Death* is threatened as the punishment of the sinner that *loss of happiness* is all that is meant? An unhappy man is as truly alive as the most happy being in existence; and if he be immortal by nature, will continue alive through all eternity. In no plain, common sense language can any immortal being be said to suffer *Death*.

8. Is it reasonable to suppose that infinite wisdom would invariably use language which was only calculated to mislead mankind? or which none but Doctors of Divinity could unravel? Would God speak in riddles to men in the great matters which concern their salvation?

9. Is it not more reasonable, and more in accordance with the wisdom and love of God to suppose that he would give his creatures such a revelation, as plain common-sense people could easily understand? He has done so:—if men would but use their reason in reading the Bible as they would do in reading any other book.

10. Is it reasonable to believe, that men go to heaven or hell immediately at death,

and then hundreds or thousands of years afterward are taken out to be judged, and to see which they deserve to be sent to? Should we deem it right to send a man to the State's prison for ten years, and then bring him out for trial to see if he deserved such a punishment? And "shall not the Judge of all the earth do right?"

11. Is it reasonable that such prominence should be given in scripture to the doctrine of the resurrection from the dead, if that event only means a "re-union" of a lump of clay, with the conscious thinking and real man—the *soul*; and which is said by theologians to be as capable of happiness or misery without the body as with it?

12. Is it reasonable to talk about a "death that never dies," when there is not a word in scripture to sanction such a contradictory phrase? Would it not be equally reasonable to speak of the reward of the righteous as a "life that never lives?" Is there not as much common sense in the one as in the other?

13. Is it reasonable to be so constantly, both in sermons and prayers, talking about "immortal souls," "never dying souls," "deathless spirits," and such like expressions when there is not, from Genesis to Revelation *one single passage* to warrant the use of such language?

14. Is it reasonable to say, that "eternal death," and "eternal torment, are synonymous expressions," (as theologians tell us)—for how then can it be said in Rev. xxi, 4, "There shall be *no* more death?"

15. Is it reasonable to believe that a hell of fiery torment, and ceaseless misery is to exist forever, when God says, [Rev. xxi, 5], "Behold I make all things new?"

16. Is it reasonable to believe in the eternal torment of the wicked when more than two hundred passages of scripture plainly affirm that they shall "die," be "consumed," "devoured," "destroyed," burnt up," "be as though they had not been," &c.

17. Is it reasonable to believe that the righteous in their glorified state, can be indifferent to and unaffected by, the endless sufferings of countless millions of their fellow beings; among whom would probably be found parents, children, husbands, wives, &c.? Is it possible that they will be destitute or deprived of qualities which are considered most lovely and Godlike in this life; viz., piety, sympathy, compassion, commiseration for others' woes &c.? Will insensibility to woes of the wretched ever become a virtue? Will that which is a vice in this life become a grace in the glorious future life? Is the standard of virtue thus variable, that what is vicious here, is to be gracious hereafter?

18. Is it reasonable to believe that a God of infinite rectitude will punish with eternal torment the heathen who have never heard of Christ, and who therefore could not reject him? Is it possible that God can cast into one indiscriminate mass of fiery torment, the least wicked among the heathen, together with the most guilty in this Christian land? for such must be the case if their souls are immortal, and if their torment is to be eternal. There can be no degrees in that which is infinite. Is it not far more reasonable to believe the Apostle's words *literally*, "For as many as have sinned without law shall also perish without law?" Rom. ii, 12.

19. Is it reasonable to believe that God is such a vindictive being, that his justice cannot be satisfied with the *death* of the offend-

er? but that he must be constantly pouring floods of fiery wrath upon the wretched being through the ever rolling cycles of eternity?

I might multiply questions of this kind, but I forbear.

Men of reason and common sense, give your serious attention to these points. Read your Bibles again. Read carefully—Read prayerfully. See if these things be true or not. Dare to think for yourselves. If other men should attempt to dictate a political creed for you, would you not indignantly spurn their interference? Do the same in religious matters. Dare to be independent. Do not trust to commentaries. Do not build your faith on “bodies of divinity.” Do not surrender your right of private judgment to any class of men. Go at once to the fountain head of truth. “The words of the Lord are tried words.” “The law of the Lord is perfect.” This cannot be said of the writings or opinions of any man, or number of men, however wise or holy they may be. To err is human. God and his truth alone are infallible. Show yourselves *true* Protestants, and cast away the “traditions of men.” You have the Bible. The wisest and holiest of the “fathers” had no more. Your ministers have nothing else to guide them—at least they ought not. “The Bible, and the Bible alone, is the book for Protestants.” Go then to your Bibles, and see if the God-dishonoring doctrines to which I have directed your attention are found there or not. Excuse me if I tell you, that, however full of these doctrines human books and human sermons may be, God’s Bible does not contain them.

Rather believe that man is *mortal* and condemned to *die*, but Christ is “come that men may have *life*, and that they may have it more abundantly.” John x, 10.

“The wages of sin is *death* but the gift of God is *eternal life* through Jesus Christ our Lord.” Rom. vi, 23.

“He that believeth on the Son hath *everlasting life*; and he that believeth not the Son shall *not see life*; but the wrath of God abideth on him.” John iii, 36.

“And I give unto them *eternal life*; and they shall never *perish*, neither shall any pluck them out of my hand.” John x, 28.

“He that hath the Son hath *life*; and he that hath not the Son of God hath *not life*.” I John v, 12.

“Marvel not at this: for the hour is coming, in the which all that are in their *graves* shall hear his voice and 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, 28, 29.

“And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead both of the *just* and *unjust*.” Acts xxiv, 15.

“The Lord knoweth how—to reserve the unjust unto the day of judgment to be punished.” 1 Pet. ii, 9.

“And they were judged every man according to their work. And death and hell were cast into the lake of fire—*this is the second death*.” Rev. xx, 13, 14.

FORTY QUESTIONS ON IMMORTALITY.

1. Who is immortal? Ans. “The King eternal, *immortal*, invisible, the only wise God.” 1 Tim. i, 17.

2. Are not all men possessed of immortal-

ity? Ans. “The blessed and only Potentate, the King of kings and Lord of lords: who *only* hath immortality.” 1 Tim. vi, 16.

3. Are not all men created immortal? Ans. God “*only* hath immortality.” 1 Tim. vi, 16.

4. Is there any way by which men may obtain immortality? Ans. “To us are given exceeding great and precious promises, that by *these* ye might be partakers of the *divine nature*, having escaped the corruption that is in the world through lust.” 2 Pet. i, 4.

5. Is this immortality revealed by Plato, or Socrates, or by “familiar” rapping “spirits,” or in nature—or is it through Jesus Christ and his gospel? Ans. “By the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light *through* the gospel.” 2 Tim. i, 10.

6. Who has power to bestow immortality upon man? Ans. “The *gift of God* is eternal life through Jesus Christ our Lord.” Rom. vi, 23.

7. Will God give this gift to all persons whatever their works may be? Ans. God “will render to every man *according* to his deeds.” Rom. ii, 6.

8. What will be the portion of those who are contentious and obey not the truth? Ans. “Indignation and wrath, tribulation and anguish upon every soul of man that doeth *evil*.” Rom. ii, 8, 9.

9. To whom will God impart immortality? Ans. “To them who by patient continuance in well-doing, *seek* for glory, and honor, and immortality.” Rom. ii, 7.

10. What shall be their reward? Ans. “*Eternal life*.” Rom. ii, 7.

11. Upon what conditions may we obtain this blessing? Ans. “*Fight* the good fight of faith, *lay hold* on eternal life.” 1 Tim. vi, 12.

12. When do men obtain immortality? Is it at death, or at the resurrection? Ans. “The dead shall be raised incorruptible.” 1 Cor. xv, 52.

13. How shall those who are not dead become incorruptible? Ans. “We shall be *changed*.” 1 Cor. xv, 52.

14. When will this change take place? Ans. “At the *last trump*.” 1 Cor. xv, 52.

15. How suddenly will the change occur? Ans. “In a *moment*, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible and we shall be changed.” 1 Cor. xv, 52.

16. Will this change be a change of the internal, or the external and physical or corruptible man? Ans. “This corruptible must *put on* incorruption.” 1 Cor. xv, 53.

17. What then becomes immortal? Ans. “This mortal must *put on* immortality.” 1 Cor. xv, 53.

18. What Scripture will be fulfilled when this corruptible shall have put on incorruption, and this mortal shall have put on immortality? Ans. “Then shall be brought to pass the saying that is written, Death is swallowed up in victory.” 1 Cor. xv, 56; Isa. xxv, 8.

19. Who will be raised from the dead? Ans. “*All* that are in the graves shall hear his voice, and shall come forth.” John v, 28, 29.

20. Will the unburied arise? Ans. “The *sea* gave up the dead which were in it; and death and hell (the grave) delivered up the dead which were in them.” Rev. xx, 13.

21. Will different classes of characters arise in the resurrection? Ans. “There shall be a resurrection of the dead, *both* of the just and unjust.” Acts xxiv, 15.

22. For what purpose will the good be raised? Ans. “They that have done good unto the resurrection of *life*.” John v, 29.

23. To what will others be raised? Ans. “They that have done evil, unto the resurrection of *damnation*.” John v, 29.

24. Will a man’s destiny at last be in accordance with his previous life? Ans. “Whatsoever a man soweth, that shall he also reap.” Gal. vi, 7.

25. What will be the portion of the ungodly? Ans. “He that soweth to his flesh, shall of the flesh reap *corruption*.” Gal. vi, 8.

26. What the reward of the saint? Ans. “He that soweth to the Spirit, shall of the Spirit, reap *life everlasting*.” Gal. vi, 8.

27. Where now is the Christian’s life? Ans. “Your life is *hid with Christ* in God.” Col. iii, 3.

28. How then should we live? Ans. “Let us not be weary in well-doing; for in due season we shall reap if we faint not.” Gal. vi, 9.

29. What will be the fate of those who by sowing to the flesh reap corruption? Ans. “These, as natural brute beasts, made to be taken and destroyed, . . . shall *utterly perish* in their own corruption.” 2 Pet. ii, 12.

30. Is it possible for man to be utterly destroyed? Ans. “Fear him which is able to destroy both *soul and body* in hell.” Matt. x, 28.

31. What is the wages of sin? Ans. “The wages of sin is *death*.” Rom. vi, 23.

32. Is this death merely a bodily death? Ans. “The soul that sinneth, it shall die.” Eze. xviii, 4.

33. If the wicked turn away from his wickedness and do right, what then? Ans. “He shall save his soul *alive*.” Eze. xviii, 27.

34. “When a righteous man turneth away from his righteousness, and committeth iniquities and dieth in them,” what shall be his fate? Ans. “For his iniquity that he hath done, shall he *die*.” Eze. xviii, 26.

35. As he first dies in his iniquity, and then dies for his iniquity, what must this last death be called? Ans. “The *second death*.” Rev. xxi, 8.

36. What is the result attained by the man who converteth a sinner from the error of his ways? Ans. “He shall save a soul from death, and shall hide a multitude of sins.” Jas. v, 20.

37. What has God placed before us to excite us to action? Ans. “I call heaven and earth to record this day against you, that I have set before you *life and death*, blessing and cursing: therefore choose life, that both thou and thy seed may live.” Deut. xxx, 19.

38. How does God manifest his love to men? Ans. “God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” John iii, 16.

39. What is our Saviour’s complaint concerning mankind? Ans. “And ye will not come to me, that ye might have life.” Jno. v, 40.

40. What is the command of God to all? Ans. “Cast away from you all your transgressions, . . . for I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves and live ye.” Eze. xviii, 31, 32.

The Review and Herald.

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

BATTLE CREEK, MICH. THIRD-DAY, MAY 29, 1860.

REVIEW OF ELDER RUSSELL'S REMARKS On the Kingdom of God.

BY M. HULL.

SOMETIMES we would gladly shrink from duty, and especially when the performance of a duty would bring our fellow-beings into an unenviable position. Such is the case on the present occasion. Mr. R. affirms that the kingdom spoken of in Dan. ii and vii, was set up on the day of pentecost. This he calls the great entering wedge between Disciples and Adventists.

The pentecostal kingdom, then, is the wedge that separates us. Let us examine the testimony produced in its behalf. Allow me to say first that 1. There is no prophecy in the Old Testament which locates the setting up of the kingdom at pentecost. 2. There is no testimony in the New Testament which says that a kingdom was established at that time. 3. But the New Testament most positively contradicts such an idea, by representing the kingdom as yet in the future, this side of the day of pentecost. See Acts xiv, 22. "Ye must through much tribulation enter into the kingdom of God."

I greatly marvel how Mr. Russell dare to say that at this time the disciples were in the kingdom, yet he does say so. But I cannot settle questions between him and the apostles. I can only decide that I believe the apostles are on the right side of the question.

Again, in 2 Pet. i, 5, 10, the church is admonished to add to their faith virtue, knowledge, temperance, &c., in order to place them on ground where they may never fall. Verse 10. In verse 11, Peter gives the result of adding the things of which he had been speaking. "For so an entrance shall be administered unto you abundantly into the everlasting kingdom of the Lord and Saviour Jesus Christ."

We are not surprised to see Mr. R. rally around this point, and bring all of his artillery to bear here; for with him much is depending upon it. Hear him [*Christ. Rec.*, vol. 4, p. 35]: "If it be true that the kingdom of our Lord and his Christ is already set up, then a certain people called [Dan. v, 18], 'The saints of the Most High,' shall take and possess the kingdom forever, even forever and ever. Again, the kingdom 'shall not be left to other people.' Death causes an entire separation between man and the things of this world. Here the owners of the thrones and kingdoms of this world, of them the possessors, are dispossessed by death. We leave them. Others obtain them. Thus they are left to other people. But this kingdom was not to be 'left to other people.' Very well. Then death is not, and cannot be, an entire cessation of conscious existence with man; else he would, at least for the period between his death and resurrection be dispossessed; for nothing short of consciousness can possess, and being dispossessed for a time, he could not be said to possess it 'forever and ever.'"

We have given this lengthy extract in order that Mr. R. might speak for himself. His position is fairly before us. Admitting our position on the kingdom, brings danger from another source: it wrests from his hands a weapon with which he vain would slay the doctrine that "the dead know not anything." Thus more than one of his positions is in jeopardy, through the admission that at the sound of the seventh trumpet "the kingdoms of this world become the kingdoms of our Lord and of his Christ." Rev. xi, 15-18.

The position is this: If the kingdom was set up at the day of pentecost, the dead must be alive, or the kingdom would be left to another people. Mr. R. has obtained a great reputation as a logician; but if his is a fair specimen of his logic, he wears laurels to which he is not entitled.

This country nearly a century ago was owned by Republicans. Republicans own it now, notwithstanding those who first owned it are dead. Query. Has it been left to other people? Again, according to Mr. R. the kingdom of God was set up at the day of pentecost, and "given to the saints" at that time; and (although those saints have died) the saints possess it yet. Then it could not have been left to another people. The

people to whom the kingdom is (or will be) given is the saints [Dan. vii, 18]; and as long as no one but saints is admitted into it, though thousands of saints may die, it cannot be left to another people. So if Mr. R. should succeed in proving that the kingdom was set up at the day of pentecost, it could not affect the question concerning the state of man in death.

Eld. R.'s arguments are mainly drawn from a necessity which he supposes he sees for the kingdom to have been established, and not from any positive evidence that the kingdom has been established. Thus he says on p. 36, "If the kingdom is not yet established, then God has no people on earth." Again he says (p. 37.), "The kingdom was established in the days of the Roman Cæsars." When we put the two positions together, we can but come to the following conclusion: *God had no people on earth prior to the Roman Cæsars.*

Mr. R. argues that the descendants of Israel were God's people prior to their having been cast off as a nation. Very well. When were they cast off? Ans. At the time that Christ says, "Your house is left unto you desolate." Matt. xxiii, 27, 28. Then, to say the least, from the time Christ uttered the above declaration until the setting up of the kingdom, God "had no people on earth;" for Mr. R. says, "If no men, nation, or kingdom has been established, then God is left without a people." Then until there was a new nation raised up, governed by a new law, which commenced being proclaimed on the day of pentecost, God was without children; and the disciples themselves, while earnestly praying, "Lord, wilt thou at this time restore again the kingdom of Israel?" were children of the Devil!

Mr. Russell next attempts to find a difficulty for us to solve in the following [p. 36]: "If the kingdom is not set up, Jesus Christ is not yet priest; for the time of his becoming priest was not until the time of his sitting on his throne as ruler, i. e., king, and thus be a priest forever after the order of Melchisedec. See Zech. vi, 12. 'Behold the man whose name is the BRANCH, and he shall grow up out of his place, and he shall build the temple of the Lord, and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne. Now unless Christ is on his throne, he is not priest, and if his kingdom is not yet set up, then his throne is not yet in existence, and his throne being not in existence, he is not priest. . . . No prospect of eternal life through Christ; for nothing can be obtained through him but by virtue of his priestly office; and this not being yet, the entire gospel scheme is a nullity—Christianity a solemn farce. The world is left without one cheering ray of hope, one spark of glimmering day. Such is the legitimate result of the Adventists' theory."

Truly the above is a large conclusion to draw from so small a premise; and I can but doubt whether Mr. R. will be able to sustain it.

If this text teaches that Christ is to be a priest on his own throne, and is not to be a priest until he gets his own throne, then verily Christ is not a priest now; for he is not now on his own throne. Rev. iii, 21. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

The above testimony being true, Christ is now on his Father's throne, not on his own: and yet Christ is a priest at this time. Heb. viii, 1-5. Hence he can be a priest without being on his own throne, therefore Mr. R.'s objection exists only in his own imagination. The pronoun *his*, in Zech. vi, 12, refers to the Lord, not to the Branch, or Christ. This application produces a harmony in scripture which cannot otherwise be produced.

Mr. R.'s next effort is to show that the saints are now in the kingdom. This he attempts to prove by Heb. xii, 28, and Col. i, 13. I do not believe that these texts are so out of harmony with the numerous scriptures which present the kingdom of God as the reward of God's people, that they cannot be harmonized with them. Hence after quoting a few texts, which cannot be made to teach that the saints are now in the kingdom of God, I shall examine the passages referred to in the foregoing.

1. When the kingdom is set up, Christ promises that "many shall come from the east and west, and shall sit down with Abraham, Isaac and Jacob, in the king-

dom of heaven; but the children of the kingdom shall be cast out into outer darkness. There shall be weeping and gnashing of teeth." Matt. viii, 11, 12.

Here permit me to propound a few queries. (1.) Did Abraham, Isaac and Jacob take their seats in the kingdom in the day of the Roman Cæsars? (2.) Who came from the east and west and sat down with the patriarchs in the kingdom of God at that time? (3.) Who wept and gnashed their teeth in outer darkness on that occasion?

2. Christ appoints his disciples a kingdom as his Father had appointed to him, and gives them the privilege of eating and drinking at his table in his kingdom, and sitting on thrones and judging the twelve tribes of Israel. Luke xxiii, 29, 30.

Questions again. (1.) Did the disciples eat and drink with Christ at his table in his kingdom on the day of pentecost? If not, the statement is false, or it remains to be fulfilled in the future. (2.) Did the apostles take their seats on thrones at that time? (3.) At what period in the history of the pentecostal kingdom did the apostles judge the twelve tribes? (4.) Did not the twelve tribes judge the apostles, and put some of them to death?

3. It is said that at the time the Lord comes in the clouds of heaven, he shall sit upon the throne of his glory, then shall all nations be gathered before him, and he shall separate them, &c. Then shall the king say to those on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Here "the saints take the kingdom" at the coming of the Lord. I apprehend that if Mr. R. is in that company he will respond, "Lord, I have been in the kingdom, for these many years."

4. When an inspired apostle would give a dying charge to a young minister, he would do it in view of the fact that both the living and the dead are to be judged "at the appearing and kingdom of Jesus Christ." See 2 Tim. iv, 1-4.

5. According to Mr. R.'s position, the saints are now reigning with Christ; but Paul does not so understand it. He says if we suffer we shall reign with him. 2 Tim. ii, 12. Why does not Paul say, We are suffering and reigning with him? Could Mr. R. write a book fully expressive of his faith without saying that Christians are reigning with Christ? I think not.

6. James does not tell the "saints scattered abroad" that they are in the kingdom; but he says, God hath chosen the poor of this world, rich in faith, heirs of the kingdom, which he hath promised to them that love him." James ii, 5.

7. This promise will be fulfilled at the coming of the Lord. "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 worshiped the beast, neither his image, neither had received his mark in their foreheads nor in their hands, and they lived and reigned with Christ a thousand years." Rev. xx, 4.

(To be Continued)

"MAKING US A NAME."

My mind has been for years decided that taking a name, or in any way leaning on the laws of the land, was wrong. I supposed that it was fatal to receive religious benefit from any law provisions whatever. But within the last week my mind has been changed. When I consider the subject more fully and without prejudice, it has a different aspect entirely. And I must confess that I have several times felt embarrassed because of the lack of order and organization in regard to financial matters. I have been perplexed to know what advice to give in regard to building houses of worship; how they should be built and held in trust so as to prevent confusion and trouble. Houses of worship are a growing necessity, but many are so fearful that they will get into Babylon that they dare not move in the matter, and we are often so perplexed that there is really a Babylon existing in our own minds. This embarrassment has become so general that no doubt all can agree in this that *something must be done*.

Again, there are those who wish to secure their property to the cause of truth, by will or bequest, in a

legal way, but they cannot do it, because we have no denominational name, and hence cannot be known in law. At present I cannot see what evil can grow out of God's people taking a distinctive name by which they may be known from all others. I cannot find any scripture that would forbid all the remnant being called by one name, but the warning of scripture is against divisions among them. That God's people should be separate from all others is no doubt right, but to get up factions among themselves is carnal. I believe the people of God in these last days should have a distinct and significant name. "Israel" was significant, so was "Jew," "Christian," and "Disciple," and many other names which God's people have chosen under different ages, times and circumstances. It was not sin for the saints to be called by another name than "Israel." That was very ancient and venerable, still it was right when the circumstances demanded to take another. What harm is in an appropriate name? The people called "Methodists" did not fall because they took that name. They were as humble and devoted a people after they took that name as before. That name did not exalt them, because it was a reproach. They became exalted because of numbers and wealth, and because they did not follow on to know the whole truth. There were crosses enough to keep them humble if they had borne them. Had the entire Methodist church embraced the Advent truth it would have debased them in the sight of all other churches, and they might have been humble notwithstanding their name. The different churches are Babylon, not because they all have "a name" but because they all have different names, and they are "fallen," not because of these names, but because they rejected the message God sent them. They refused to watch. See Rev. iii, 3. They now have a form without the power. The apostle Paul has made out the list of charges against the fallen churches in 1 Tim. iii, 1-5, but he says nothing against them because of "a name."

To have a name significant of a spiritual life and at the same time be dead is of course inconsistent; but to have an appropriate name for the advent, commandment-keeping, Laodicean, remnant people, I now believe to be a matter of propriety and necessity.

Some think we should have no name but "Christians" or "disciples" because these are apostolic. But this is a mistake. It is apostolic to supply the demands of the cause. The circumstances have changed and hence those names are not now so appropriate. To be called a Christian or disciple was then a test, but now such a profession is popular. If a change of circumstances does not demand a change of name, then why not call the remnant people "church of Ephesus?"

I wish to admit the necessity of complete organization to supply the demands of the cause as far as the laws of God and men will permit. I cannot say that I have the clear light to suggest "a plan on which we as a people can act," but I feel that it is an important matter, and one that demands the prayer of faith for wisdom.

When I consider how much Bro. White has suffered from the lack of legal system in the business department of the work, I think his testimony is none too pointed. The necessity exists, and should be mutually realized and acknowledged. I hope there will be no flying back here, but that we shall fulfill the law of Christ in this matter. I love the spirit of Bro. Cottrell's last reference to this subject. There is danger of our being so over zealous to keep out of Babylon that we shall commit her most noted blunder—that of sticking a stake and refusing to pull it up and advance. When we cease to unlearn errors, we shall fall like those who have gone before us. We have learned much, and no doubt there is much more for us to learn. Once we taught with confidence that the time for commencing the Sabbath was at 6 o'clock, but we had to give it up, and now that position appears dark, and we wonder that we were ever so blind. Once we applied the Laodicean testimony to the nominal Adventists, but to our own mortification we finally had to confess that so humiliating a reproof belonged nearer home. Many of us had to give up our position on oath-taking, and it may be that we still have other stakes to pull up. It is the "follow on" and the "go through" spirit that will finally land the remnant "without fault" on the heavenly Mt. Zion.

My conclusion is that we should give up no scripture truth, but that our false applications and interpretations of scripture, and consequent false ideas of order and propriety, should be given up as fast as possible.

M. E. CORNELL.

MEETINGS IN PARKVILLE, MICH.

ACCORDING to previous appointment I met with the church in Parkville, Mich., Sabbath and first-day, May 12th and 13th. Found the brethren and sisters (with a very few exceptions) still holding on to the truth. Others have commenced keeping the Sabbath since I last met with them, so that they still number as many as ever. We found the brethren had taken some legal steps towards organizing a Religious Society that they might hold property in a lawful manner. They are about to erect a humble place of worship, and have already pledged for that purpose to the amount of over \$400.00.

On the evening of May 13th we complied with the requirements of the State statute of Michigan in the organization of a church. Trustees had been elected at a previous meeting and a certificate made out and acknowledged, preparatory to recording in the County Clerk's Office.

As no name has yet been decided upon by the remnant as a body, it was decided for the present at least to call the church by the name of "Parkville Church of Christ's second advent." Perhaps a more appropriate name will be chosen by us as a people; but the church at Parkville concluded to take this name for the present.

As some may be desirous to know what articles of association were signed, I will give a copy of them. "We the undersigned hereby associate ourselves together as a church with the name of Parkville Church of Christ's second advent: taking the Bible as the rule of our faith and discipline."

We had good liberty in speaking to a school-house full who assembled on the Sabbath. On first-day morning we had a precious season at the river side, where five willing souls were buried with Christ in baptism. There was no scoffing or levity which we have sometimes been pained to see on such occasions, but a deep solemnity seemed to settle down upon the people present.

We found a large congregation assembled at the Canada school-house at the hour of our appointment. But one Eld. Duncan came on and took the time, because it was the same hour that he had previously had appointments in the house, although he had not fulfilled an appointment there for three months; and we could not ascertain that five persons of the large congregation had assembled for the purpose of hearing him. In the afternoon we had the privilege of speaking to a few at another school-house. Although we were some disappointed in not filling the appointment at the Canada school-house, yet we are on the whole encouraged with our visit to Parkville.

J. N. LOUGHBOROUGH.

Battle Creek, Mich. May 22, 1860.

CONFERENCE AT HILLSDALE.

This conference, as appointed in the *Review*, commenced on sixth-day, May 18. Owing to disappointment in regard to the connecting of the trains, I did not reach Hillsdale till two meetings had been held. Bro Waggoner had given two discourses, although his lungs were very weak. I found the brethren somewhat sad at the thought that Bro. Waggoner, in his poor state of health, would have to go through the conference alone.

On Sabbath morning I first attended, and found the house of worship nearly filled with brethren and sisters who came in from different places to enjoy this conference with the church. On Sabbath and first-day Bro. Waggoner and myself gave six discourses to attentive congregations. Several who were not Sabbath-keepers came in to hear, and seemed very attentive to the word spoken. Our social meetings on Sabbath and first-day mornings, were very interesting and spirited. Considerable feeling was manifested by the brethren in view of the fact that the Macedonian cry was coming in from every quarter for laborers, and some necessity was seen for an earnest breathing forth of prayer to the

Lord of the harvest, to send forth more laborers into the harvest.

The brethren and sisters seemed to have a mind to the work, and expressed a desire to pledge for the sustaining of the Michigan tent the coming summer, and they will not be backward to act as soon as the tent-committee shall make known the arrangement for the season. A spirit of union seemed to pervade the entire conference.

J. N. LOUGHBOROUGH.

Note from Bro. Andrews.

I wish to say to those brethren who have invited me to labor with them in Maine, Connecticut and on Block Island, that it is not consistent for me to comply with their requests. I expect to leave here in season to attend the Roosevelt (N. Y.) conference, and shall probably need all the time until then for the investigation I am making. The opening before me is a good one, and I may never again have the privilege of improving it. I trust that it will be seen hereafter that my time while here has not been thrown away.

I hope that there will be a general attendance of New York brethren at the Roosevelt conference, and that the Spirit and providence of God may direct respecting the New York tent this season.

J. N. ANDREWS.

Charlestown, Mass. May 11, 1860.

Cheering Prospects in the East.

BRO. SMITH: I have been in Northern Vt. and Canada five weeks and the Lord has greatly blessed in the presentation of the truth and a number have embraced it. There is an increasing interest in this section to hear on the truth. In some places the people are greatly stirred, some crying one thing and some another. Ministers come in to battle us and cry out, False teachers, &c.; but truth triumphs. God is opening the eyes of the blind, unstopping the ears of the deaf, and "leading them in a way they knew not." The church is waking up, feeling more the importance of putting on the whole armor and coming up to the help of the Lord against the mighty. Invitations are coming in from different places, to "come over and help us."

Last Sabbath above sixty Sabbath-keepers assembled at Richford village, in the academy; and on first-day the house was filled with attentive hearers. Bro. Stone met us here and assisted in speaking the truth.

Bro. Bourdeau has been with us in this tour. I hope and trust the church in New England will wake up and take hold anew in this work. C. W. SPERRY.

MICH. TENT.

At a meeting of the undersigned, members of the Michigan Tent Committee, held in Battle Creek, May 23, it was decided to run the Michigan Tent the coming season. Bro. S. B. Whitney of New York State is engaged to go as Tent Master.

The Tent Committee hereby invite Brn. Frisbie and Lawrence to labor with the Tent the coming season.

It was thought best to run the Tent in Northern Michigan, in such places as Brn. Frisbie and Lawrence might think proper.

The brethren and sisters in Michigan are requested to send in their donations to the *Review* Office for the support of the Tent.

Tent Committee. { J. P. KELLOGG,
C. SMITH,
J. R. LEWIS.

Battle Creek, Mich., May 27, 1860.

NOTE FROM BRO. HULL.

BRO. SMITH: We commenced meetings in Fairfield, Iowa, on the 10th inst., and have given seven lectures. The interest is good notwithstanding everything has been put in circulation that can be invented to kill our influence. The cry of "Mormonism," "Millerism," "Spiritualism" and "Infidelity," have been well circulated. Secret caucuses have been held and circulars put in motion to kill our influence, but all to no effect. The truth will bear away the victory in Fairfield.

I believe the Lord has a people here who will come out of Babylon. May the Lord carry on his work.

M. HULL.

Under date of May 24, Bro. Hull writes—"Eld. R. and myself are now engaged in discussion. The Lord is giving his truth a perfect victory."

INSTITUTION OF THE SABBATH.

The work of the Creator was finished, but the first week of time had not yet expired. Each of the six days had been distinguished by the Creator's work upon it; but the seventh was rendered memorable in a very different manner. And on the seventh* day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." In yet stronger language it is written: "On the seventh day he rested and was REFRESHED."†

Thus the seventh day of the week became the rest-day of the Lord. How remarkable is this fact! "The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not neither is weary."‡ He needed no rest; yet it is written, "on the seventh day he rested and was refreshed." Why does not the record simply state the cessation of the Creator's work? Why did he at the close of that work employ a day in rest? The answer will be learned from the next verse. He was laying the foundation of a divine institution, the memorial of his own great work.

"And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." The fourth commandment states the same fact: He "rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."§

The blessing and sanctification of the seventh day was because that God had rested upon it. His resting upon it then, was to lay the foundation for blessing and sanctifying the day. His being refreshed with this rest implies that he delighted in the act which laid the foundation for the memorial of his great work.

The second act of the Creator in instituting this memorial was to place his blessing upon the day of his rest. Thenceforward it was the blessed rest-day of the Lord. A third act completes the sacred institution. The day already blessed of God, is now, last of all, sanctified or hallowed by him. To sanctify is "to separate, set apart, or appoint to a holy, sacred or religious use." To hallow is "to make holy; to consecrate; to set apart for a holy or religious use."||

The time when these three acts were performed is worthy of especial notice. The first act was that of rest. This took place on the seventh day; for the day was employed in rest. The second and third acts took place when the seventh day was past. "God blessed the seventh day and sanctified it because that in it he had rested from all his work." Hence it was on the first day of the second week of time that God blessed the seventh day and set it apart to a holy use. The blessing and sanctification of the seventh day, therefore relate not to the first seventh day of time, but to the seventh day of the week for time to come, in memory of God's rest on that day from the work of creation.

The days of the week are measured off by the revolution of our earth on its axis; and hence our seventh day, as such, can come only to dwellers on this globe. To Adam and Eve, therefore, as inhabitants of this earth, and not to the inhabitants of some other world, were the days of the week given to use. Hence when God set apart one of these days to a holy use in memory of his own rest on that day of the week, the very essence of the act consisted in his telling Adam that this day should be used only for sacred purposes. Adam was then in the garden of God, placed there by the Creator to dress it and to keep it. He was also commissioned of God to subdue the earth.¶ When therefore the rest-day of the Lord should return from week to week all this secular employ-

* "On the sixth day God ended his work which he had made; and he rested on the seventh day" &c., is the reading of the Septuagint, the Syriac and the Samaritan; "and this should be considered the genuine reading," says Dr. A. Clarke. See his Commentary on Gen. ii.

† Gen. ii, 2; Ex. xxxi, 17. ‡ Isa. xl, 28.

§ Gen. ii, 3; Ex. xx, 11.

|| Webster's Unabridged Dictionary on the words sanctify and hallow.

¶ Gen. ii, 15; i, 28.

ment, however proper in itself, must be laid aside, and the day observed in memory of the Creator's rest.

The Hebrew verb, *kadash*, here rendered sanctified, and in the fourth commandment rendered hallowed, is defined by Gesenius "to pronounce holy, to sanctify; to institute any holy thing, to appoint."** It is repeatedly used in the Old Testament for a public appointment or proclamation. Thus when the cities of refuge were set apart in Israel, it is written: "They appointed [margin, Heb., sanctified] Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim," &c. This sanctification or appointment of the cities of refuge was by a public announcement to Israel that these cities were set apart for that purpose. This verb is also used for the appointment of a public fast and for the gathering of a solemn assembly. Thus it is written: "Sanctify [i. e. appoint] ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God." "Blow the trumpet in Zion, sanctify [i. e., appoint] a fast, call a solemn assembly." "And Jehu said, Proclaim [margin, Heb., sanctify] a solemn assembly for Baal."† This appointment for Baal was so public that all the worshippers of Baal in all Israel were gathered together. These fasts and solemn assemblies were sanctified or set apart by a public appointment or proclamation of the fact. When therefore God set apart the seventh day to a holy use it was necessary that he should state that fact to those who had the days of the week to use. Without such announcement the day could not be set apart from the others.

But the most striking illustration of the meaning of this word may be found in the record of the sanctification of mount Sinai.‡ When God was about to speak the ten commandments in the hearing of all Israel, he sent Moses down from the top of mount Sinai to restrain the people from touching the mount. "And Moses said unto the Lord, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount and sanctify it." Turning back to the verse where God gave this charge to Moses we read: "And thou shalt set bounds unto the people round about, saying, Take heed to yourselves that ye go not up into the mount or touch the border of it." Hence to sanctify the mount was to command the people not to touch even the border of it, for God was about to descend in majesty upon it. In other words to sanctify or set apart to a holy use mount Sinai was to tell the people that God would have them treat the mountain as sacred to himself. And thus also to sanctify the rest day of the Lord was to tell Adam that he should treat the day as holy to the Lord.

The declaration "God blessed the seventh day, and sanctified it" is not indeed a commandment for the observance of that day; but it is the record that such a precept was given to Adam. For how could the Creator "set apart to a holy use" the day of his rest, when those who were to use the day knew nothing of his will in the case? Let those answer who are able.

This view of the record in Genesis we shall find to be sustained by all the testimony in the Bible relative to the rest day of the Lord. The facts which we have examined are the basis of the fourth commandment. Thus spake the great Lawgiver from the summit of the flaming mount: "Remember the Sabbath day to keep it holy." "The seventh day is the Sabbath of the Lord thy God." "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."§

The term Sabbath is transferred from the Hebrew language, and signifies rest.¶ The command "remember the Sabbath day to keep it holy" is therefore exactly equivalent to saying "remember the rest day to keep it holy." The explanation

* Hebrew Lexicon, p. 914, Ed. 1854.

† Josh. xx, 7; Joel i, 14; ii, 15; 2 Kings x, 20, 21.

‡ Ex. xix, 12, 23.

§ Ex. xx, 8-11.

¶ Buck's Theological Dictionary, article, Sabbath.

which follows sustains this statement: "The seventh day is the Sabbath [or rest day] of the Lord thy God." The origin of this rest day is given in these words: "For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it." That which is enjoined in the fourth commandment is to keep holy the rest day of the Lord. And this is defined to be the day on which he rested from the work of creation. Moreover the fourth commandment calls the seventh day the Sabbath day at the time when God blessed and hallowed that day, therefore the Sabbath is an institution dating from the foundation of the world. The fourth commandment points back to the creation for the origin of its obligation; and when we go back to that point, we find the substance of the fourth commandment given to Adam: "God blessed the seventh day and sanctified it," i. e., set it apart to a holy use. And in the commandment itself the same fact is stated: "The Lord blessed the Sabbath day and hallowed it," i. e., appointed it to a holy use. The one statement affirms that "God blessed the seventh day and sanctified it," the other that "the Lord blessed the Sabbath day and hallowed it." Because the word Sabbath does not occur in the first statement it has been contended that the Sabbath did not originate at creation. From the second statement it has been contended that God did not bless the seventh day at all, but simply the Sabbath institution. But both statements embody all the truth. God blessed the seventh day and sanctified it; and this day thus blessed and hallowed was his holy Sabbath or rest day. Thus the fourth commandment establishes the origin of the Sabbath at creation.

The second mention of the Sabbath in the Bible furnishes a decisive confirmation of the testimonies already adduced. On the sixth day of the week, Moses in the wilderness of Sin said to Israel, "To-morrow is the rest of the holy Sabbath unto the Lord."* What had been done to the seventh day since God blessed and sanctified it as his rest day in Paradise? Nothing. What did Moses do to the seventh day to make it the rest of the holy Sabbath unto the Lord? Nothing. Moses on the sixth day simply states the fact that the morrow is the rest of the holy Sabbath unto the Lord. The seventh day had been such ever since God blessed and hallowed the day of his rest.

The testimony of our divine Lord relative to the origin and design of the Sabbath is of peculiar importance. He is competent to testify, for he was with the Father in the beginning of the creation.† "The Sabbath was made for man" said he, "not man for the Sabbath."‡ The following grammatical rule is worthy of notice: "A noun without an adjective is invariably taken in its broadest extension, as: Man is accountable."§ The following texts will illustrate this rule, and also this statement of our Lord's. "Man lieth down, and riseth not: till the heavens be no more they shall not awake." "There hath no temptation taken you but such as is common to man." "It is appointed unto men once to die."|| In these texts man is used without restriction, and therefore all mankind are necessarily intended. The Sabbath was therefore made for the whole human family, and consequently originated with mankind. But the Saviour's language is even yet more emphatic in the original: "The Sabbath was made for THE man, not THE man for the Sabbath." This language fixes the mind on the man Adam, who was made of the dust of the ground just before the Sabbath was made for him, of the seventh day. This is a striking confirmation of the fact already pointed out that the Sabbath was given to Adam the head of the human family.

"The seventh day is the Sabbath of the Lord thy God;" yet he made the Sabbath for man. God made the Sabbath his by solemn appropria-

* Ex. xvi, 22, 23.

† John i, 1-3; Gen. i, 1, 26; Col. i, 13-16.

‡ Mark ii, 27.

§ Barrett's Principles of English Grammar.

|| Job xiv, 12; 1 Cor. x, 13; Heb. ix, 27.

tion, that he might convey it back to us under the guarantee of a divine charter, that none might rob us of it with impunity.

But is it not possible that God's act of blessing and sanctifying the seventh day did not occur at the close of the creation week? May it not be mentioned then because God designed that the day of his rest should be afterward observed? Or rather, as Moses wrote the book of Genesis long after the creation, might he not insert this account of the sanctification of the seventh day with the record of the first week, though the day itself was sanctified in his own time?

It is very certain that such an interpretation of the record cannot be admitted unless the facts in the case demand it. For it is, to say the least, a forced explanation of the language. The record in Genesis, unless this be an exception, is a plain narrative of events. Thus what God did on each day is recorded in its order down to the seventh. It is certainly doing violence to the narrative to affirm that the record respecting the seventh day is of a different character from that respecting the other six. He rested the seventh day; he sanctified the seventh day because he had rested upon it. The reason why he should sanctify the seventh day existed when his rest was closed. To say, therefore, that God did not sanctify the day at that time, but did it in the days of Moses, is not only to distort the narrative, but to affirm that he neglected to do that for which the reason existed at creation, until 2500 years after.

But we ask that the facts be brought forward which prove that the Sabbath was sanctified in the wilderness of Sin and not at creation. And what are the facts that show this? We answer, such facts do not exist. It is an hypothesis invented to sustain the theory that the Sabbath originated at the fall of the manna and not in Paradise.

Did God sanctify the Sabbath in the wilderness of Sin? There is no record of such fact. On the contrary, it is mentioned at that time as something already set apart of God. On the sixth day Moses said, "To-morrow is the rest of the holy Sabbath unto the Lord."* Surely this is not the institution of the Sabbath, but the familiar mention of an existing fact. We pass on to mount Sinai. Did God sanctify the Sabbath when he spoke the ten commandments? No one claims that he did. It is admitted by all that Moses spoke of it familiarly the previous month.† Does the Lord at Sinai speak of the sanctification of the Sabbath? He does; but in the very language of Genesis he goes back for the sanctification of the Sabbath, not to the wilderness of Sin, but to the creation of the world.‡ We ask those who hold this theory, this question: If the Sabbath was not sanctified at creation, but was sanctified in the wilderness of Sin, why does the narrative in each instance record the sanctification of the Sabbath at creation, and omit all mention of such fact in the wilderness of Sin? Nay, why does the record of events in the wilderness of Sin show that the holy Sabbath was at that time already in existence? In a word, How can a theory subversive of all the facts in the record, be maintained as the truth of God?

We have seen the Sabbath ordained of God at the close of the creation week. The object of its Author is worthy of especial attention. Why did the Creator set up this memorial in Paradise? Why did he set apart from the other days of the week that day which he had employed in rest? "Because that in it," says the record, "he had rested from all his work which God created and made." A rest necessarily implies a work performed. And hence the Sabbath was ordained of God as a memorial of the work of creation. And therefore that precept of the moral law which relates to this memorial, unlike every other precept of that law begins with the word "remember." The importance of this memorial will be appreciated when we learn from the Scriptures that it is the work of creation which is claimed

by its Author as the great evidence of his eternal power and Godhead, and as that great fact which distinguishes him from all false gods. Thus it is written: "He that built all things is God." "The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens." "But the Lord is the true God, he is the living God, and an everlasting King." "He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." "For he spake and it was done; he commanded, and it stood fast." Thus "the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."*

Such is the estimate which the Scriptures place upon the work of creation as evincing the eternal power and Godhead of the Creator. The Sabbath stands as the memorial of this great work. Its observance is an act of grateful acknowledgement on the part of his intelligent creatures that he is their Creator, and that they owe all to him; and that for his pleasure they are and were created. How appropriate this observance for Adam! And when man had fallen, how important for his well being that he should "remember the Sabbath day to keep it holy." He would thus have been preserved from atheism and from idolatry; for he could never forget that there was a God from whom all things derived their being; nor could he worship as God any other being than the Creator.

The seventh day as hallowed by God in Eden was not Jewish, but divine; it was not the memorial of the flight of Israel from Egypt, but of the Creator's rest. Nor is it true that the most distinguished Jewish writers deny the primeval origin of the Sabbath, or claim it as a Jewish memorial. We cite the historian Josephus and his learned cotemporary, Philo Judæus. Josephus, whose "Antiquities of the Jews" run parallel with the Bible from the beginning, when treating of the wilderness of Sin makes no allusion whatever to the Sabbath, a clear proof that he had no idea that it originated in that wilderness. But when giving the account of creation he bears the following testimony:

"Moses says that in just six days the world and all that is therein was made. And that the seventh day was a rest and a release from the labor of such operations; WHENCE it is that we celebrate a rest from our labor on that day, and call it the Sabbath; which word denotes rest in the Hebrew tongue."†

And Philo bears an emphatic testimony relative to the character of the Sabbath as a memorial. Thus he says:

"But after the whole world had been completed according to the perfect nature of the number six, the Father hallowed the day following, the seventh, praising it and calling it holy. For that day is the festival, not of one city or one country, but of all the earth; a day which alone it is right to call the day of festival for all people, and the birth day of the world."‡

Nor was the rest-day of the Lord a shadow of man's rest after his recovery from the fall. God will ever be worshiped in an understanding manner by his intelligent creatures. When therefore he set apart his rest-day to a holy use, if it was not as a memorial of his work, but as a shadow of man's redemption from the fall, man in his unfallen state could never observe the Sabbath as a delight, but ever with deep distress as reminding him that he was soon to apostatize from God. Nor was the holy of the Lord and honorable, one of the "carnal ordinances imposed until the times of reformation."§ For there could be no reformation with unfallen beings.

* Heb. iii, 4; Jer. x, 10-12; Rom. i, 20; Ps. xxxiii, 9; Heb. xi, 3.

† Antiquities of the Jews, Book I, chap. 1, §1.

‡ Works, Vol. I, sec. 30.

§ Isa. lviii, 13, 14; Heb. ix, 10.

But man did not continue in his uprightness; Paradise was lost, and Adam was excluded from the tree of life. The curse of God fell upon the earth, and death entered by sin, and passed upon all men.* After this sad apostasy, no farther mention of the Sabbath occurs until Moses on the sixth day said, "To-morrow is the rest of the holy Sabbath unto the Lord."

It is objected that there is no precept in the book of Genesis for the observance of the Sabbath, and consequently no obligation on the part of the patriarchs to observe it. There is a defect in this argument not noticed by those who use it. The book of Genesis was not a rule given to the patriarchs to walk by. On the contrary, it was written by Moses 2500 years after creation, and long after the patriarchs were dead. Consequently the fact that certain precepts are not found in Genesis is no evidence that they were not obligatory upon the patriarchs. Thus the book does not command men to love God with all their hearts, and their neighbors as themselves; nor does it prohibit idolatry, blasphemy, disobedience to parents, adultery, theft, false witness or covetousness. Who will affirm from this that the patriarchs were under no restraint in these things? As a mere record of events, written long after their occurrence, it was not necessary that the book should contain a moral code. But had the book been given to the patriarchs as a rule of life, it must of necessity have contained such a code. It is a fact worthy of especial notice that as soon as Moses reaches his own time in the book of Exodus, the whole moral law is given. The record and the people were then cotemporary, and ever afterward the written law is in the hands of God's people, as a rule of life, and a complete code of moral precepts.

The argument under consideration is unsound.

1. Because based on the supposition that the book of Genesis was the rule of life for the patriarchs. 2. Because if carried out, it would release the patriarchs from every precept of the moral law except the sixth.† 3. Nor is this all. The act of God in setting apart his rest-day to a holy use, as we have seen, necessarily involves the fact that he gave a precept concerning it to Adam, in whose time it was thus set apart. And hence, though the book of Genesis contains no precept concerning the Sabbath, it does contain direct evidence that such precept was given to the head and representative of the human family.

After giving the institution of the Sabbath, the book of Genesis, in its brief record of 2370 years, does not again mention it. This has been urged as ample proof that those holy men, who, during this period, were perfect, and walked with God in the observance of his commandments, statutes and laws,‡ all lived in open profanation of that day which God had blessed and set apart to a holy use. But the book of Genesis also omits any distinct reference to the doctrine of future punishment, the resurrection of the body, the revelation of the Lord in flaming fire, and the judgment of the great day. Does this silence prove that the patriarchs did not believe these great doctrines? Does it make them any the less sacred?

But the Sabbath is not mentioned from Moses to David, a period of five hundred years during which it was enforced by the penalty of death. Does this prove that it was not observed during this period? The jubilee occupied a very prominent place in the typical system, yet in the whole Bible a single instance of its observance is not recorded. What is still more remarkable, there is not on record a single instance of the observance of the great day of atonement, notwithstanding the work in the holiest on that day was the most important service connected with the worldly sanctuary. And yet the observance of the other and less important festivals of the seventh month, which are so intimately connected with the day of atonement, the one preceding it by ten days, the other following it in five, is repeatedly and partic-

* Gen. iii; Rom. v, 12. † Gen. ix, 5, 7.

‡ Gen. v, 24; vi, 9; xxvi, 5.

* Ex. xvi, 23. † Ex. xvi. ‡ Ex. xx, 8-11.

§ Compare Gen. ii, 1-3; Ex. xx, 8-11.

ularly recorded.* It would be sophistry to say that this silence respecting the day of atonement, when there were so many instances for it to be mentioned, proves that that day was never observed; and yet it is actually a better argument than the similar one urged against the Sabbath from the book of Genesis.

The reckoning of time by weeks is derived from nothing in nature, and can only be traced to the six days of creation, and to the rest of the Sabbath.

The reckoning of time by weeks was established in Gen. i, ii. This period of time is marked only by the recurrence of the sanctified rest-day of the Creator. That the patriarchs reckoned time by weeks and by sevens of days, is evident from several texts.† That the reckoning of the week was rightly kept appears evident from the fact that in Ex. xvi, Moses on the sixth day declares that "to-morrow is the rest of the holy Sabbath unto the Lord."‡

The brevity of the record in Genesis causes us to overlook many facts of the deepest interest. Adam lived 930 years. How deep and absorbing the interest that must have existed in the human family to see the first man! To converse with one who had himself talked with God! To hear from his lips a description of that Paradise in which he had lived! To learn from one created on the sixth day the wondrous events of the creation week! To hear from his lips the very words of the Creator when he set apart his rest-day to a holy use! And to learn, alas! the sad story of the loss of Paradise and the tree of life!

It was therefore not difficult for the facts respecting the six days of creation and the sanctification of the rest-day to be diffused among mankind in the patriarchal age. Nay, it was impossible that it should be otherwise, especially among the godly. From Adam to Abraham a succession of men—probably inspired of God—preserved the knowledge of God upon earth. Thus Adam lived till Lamech, the father of Noah, was 56 years of age; Lamech lived till Shem, the Son of Noah, was 93; Shem lived till Abraham was 150 years of age. Thus we are brought down to Abraham, the father of the faithful. Of him it is recorded that he obeyed God's voice and kept his charge, his commandments, his statutes and his laws.¶ And of him the Most High bears the following testimony: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord."¶ The knowledge of God was preserved in the family of Abraham; and we shall next find the Sabbath familiarly mentioned among his posterity, as an existing institution.

J. N. A

THE TWO LAWS:

"THERE is but one God, the Father, of whom are all things." 1 Cor. viii, 6. From him all beings derive their existence. He who creates and upholds has certainly the right to govern and control. Hence it is that he is represented in the Scriptures as the one Lawgiver who is able to save and to destroy. James iv, 12. Existence being derived from the benevolence of the Creator, all intelligent creatures are amenable to his just government. Of all the creatures made by God to inhabit the earth, man alone is capable of learning the distinction of right and wrong, and he alone is placed under the control of moral law. Deriving his existence from a Being of infinite purity, he was himself once innocent, pure and upright. He was the creature and the loyal subject of God, and God was the author of his existence and his rightful Sovereign. But God did not sustain toward man the character of a Saviour and Redeemer, for man needed not pardon.

*Ezra iii, 1-6; Neh. viii, 2, 9-12, 14-18; 1 Kings viii, 2, 65; 2 Chron. v, 3, vii, 8, 9; John vii, 2-14, 37.

†Job, ii, 13.

‡Gen. xxix, 27, 28, viii, 10, 12, vii, 4, 10, 1, 10;

§Ex. xvi, 22, 23.

¶Gen. xxvi, 5.

¶Gen. xviii, 19.

As a creature owing all to God, the author of his existence, it is self-evident that he was under the highest obligation to love him with all his heart. The existence of other human beings originates a second great obligation, viz., to love our neighbor as ourselves. This precept is also one of self-evident obligation; for others are equally the creatures of God with ourselves, and have the same rights that we also have. These two precepts are the sum of all moral law. And they grow out of the fact that we owe all to God, and that others are the creatures of God as well as ourselves.

In rendering obedience to the first of these two precepts, man could have no other gods before the Lord; nor could he worship idols; neither could he speak the name of God in an irreverent manner; nor could he neglect the hallowed rest-day of the Lord, which was set apart at creation in memory of the Creator's rest.

Equally evident is it that our duty toward our fellow men comprehends our duty to our parents, and the strictest regard to the life, chastity, property, character and interests of others.

The moral law thus divided into two parts, and drawn out and expressed in ten precepts, is of necessity unchangeable in its character. Its existence grows out of immutable relations which man sustains toward God, and toward his fellow man. It is God's great standard of right, and after man's rebellion, the great test by which sin is shown.

Where shall we look for the record of such a moral code as we have noticed? In the earliest possible place in the Bible, certainly. And yet the book of Genesis contains no moral code whatever. How can this mystery be explained? A few facts will remove the difficulty. The book of Genesis was not written until about 2500 years after the creation. As it was written long after the patriarchs were dead, it could not have been a rule of life for them. It is a brief record of events that occurred during that period, and contains several allusions to an existing moral code. But the book of Exodus which brings the narrative down to the author's own time, introduces this code under circumstances of the greatest solemnity. In this book is found the law of God as given by himself in person, and written with his own finger on stone. Indeed, the evidence indicates that no part of the Bible was written until after the ten commandments had been spoken and written by God, and consequently that code is the earliest writing in existence.

Such was the origin of the moral law, and such the character of its precepts. Its proclamation by God himself, prior to his causing any part of the Bible to be written sufficiently attests the estimate which he placed upon it. From its very nature it exists as early as the principles of morality; indeed it is nothing but those principles expressed or written out. These principles do not owe their existence to the fall of man, but to relations which existed prior to the fall.

But there is a system of laws that does owe its origin to sin; a system that could have had no existence had not man become a transgressor. The violation of moral law was that which gave existence to the law of rites and ceremonies, the shadow of good things to come. There could be no sacrifices for sin until man became a sinner. In Eden there could be no types and shadows pointing forward to future redemption through the death of Christ; for man in his uprightness needed no such redemption. Nor did God place upon man before his fall the obligation of carnal ordinances which look forward to the time of reformation; for man was innocent and free from guile. That it was the violation of moral law that caused the fall of man may be seen at a glance. The motive set before Eve by Satan was that they should become as gods if they ate of that tree [Gen. iii]; and as Adam was not deceived [1 Tim. ii, 13], it is evident that he chose to follow his wife rather than to obey the Lord; an open violation of the first commandment in each case.

When man had thus become a sinner, and God had promised the means of his redemption, a sec-

ond relation toward God was brought into existence. Man was a sinner needing forgiveness, and God was a Saviour offering pardon. It is plain therefore that the typical law pointing forward to redemption through Christ owes its origin to man's rebellion, and to God's infinite benevolence. If man had not sinned he would have needed no types of future redemption, and if God had not determined to give his Son to die he would have instituted no typical system pointing forward to that great event. The existence of such a code therefore is in consequence of sin, its precepts are of a ceremonial nature, and its duration is necessarily limited by the great offering that could take away sin. From the fall of Adam till the time of Moses the typical system was gradually developed and matured; and from Moses' time until the death of our Lord, it existed as the shadow of good things to come.

At mount Sinai, as we have seen, God proclaimed the moral law, speaking it with his own voice, and writing it with his own finger. By his direction the two tables on which the law was written were placed in the ark of the covenant, which was made on purpose to receive it. Ex. xxv, 10-22; Deut. x, 1-5. And this ark containing the law of God was placed in the second apartment of the earthly sanctuary—the most holy place. Ex. xl; Heb. ix. The top of the ark was called the mercy-seat, because that man who had broken the law contained in the ark beneath the mercy-seat could find pardon by the sprinkling of the blood of atonement upon this place. The whole system of ceremonial law was ordained to enable man to approach again to this broken law, and to typify the restitution of the pardoned to their inheritance, and the destruction of the impenitent.

The law within the ark was that which demanded an atonement; the ceremonial law which ordained the Levitical priesthood and the sacrifices for sin, was that which taught men how the atonement could be made. The broken law was beneath the mercy seat; the blood of sin offering was sprinkled upon its top, and pardon was extended to the penitent sinner. There was actual sin, and hence a real law which man had broken; but there was not a real atonement, and hence the need of the great antitype to the Levitical sacrifices. The real atonement when it is made must relate to that law respecting which an atonement had been shadowed forth. In other words the shadowy atonement related to that law which was shut up in the ark, indicating that a real atonement was demanded by that law. It is necessary that the law which demands atonement in order that its transgressor may be spared, should itself be perfect, else the fault would in part at least rest with the lawgiver, and not wholly with the sinner. Hence, the atonement when made does not take away the broken law, for that is perfect, but is expressly designed to take away the guilt of the transgressor.

In the New Testament we find the great antitype of all the offerings and sacrifices—the real atonement as contrasted with the Levitical one. The death of our Lord Jesus Christ as the great sacrifice for sin, was the antitype of all the Levitical sacrifices. The priesthood of our Lord Jesus Christ in the heavenly sanctuary is the great antitype of the Levitical priesthood. Heb. viii. The heavenly sanctuary itself is the great original after which the earthly one was patterned. Heb. ix 23; Ex. xxv, 6, 9. And the ark of God's testament in the temple in heaven [Rev. xi, 19] contains the great original of his law. And thus we see under the new dispensation a real atonement instead of a shadowy one; a High Priest who needs not to offer for himself; a sacrifice which can avail before God; and that law which man had broken, magnified and made honorable at the same time that God pardons the penitent sinner.

We shall find the New Testament to abound with references to the essential difference between these two codes. And that the distinction in the New Testament is made as clear and obvious as

it is made by the facts already noticed in the Old Testament.

Thus the one code is termed "the law of a carnal commandment" [Heb. vii, 16], and of the other it is affirmed, "we know that the law is spiritual." Rom. vii, 14." The one code is termed "the hand-writing of ordinances," "which was contrary to us," and which was nailed to the cross and taken out of the way [Col. ii, 14]; the other code is "the royal law," which James affirms that it is a sin to transgress. Chap. ii, 8-12. The first is a code of which "there was made of necessity a change" [Heb. vii, 12]; the second is that law of which Christ says, "Till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled." Matt. v, 18. The one law was a "shadow of good things to come" [Heb. x, 1], and was only imposed "until the time of reformation" [Heb. ix, 10]; but the other was a moral code of which it is said by John "Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law." 1 John iii, 4. The one is a yoke not able to be borne [Acts xv, 10]; the other is that "law of liberty" by which we shall be judged. James ii, 8-12. The one is that law which Christ abolished in his flesh [Eph. ii, 15]; the other is that law which he did not come to destroy. Matt. v, 17. The one is that law which he took out of the way at his death [Col. ii, 14]; the other is that law which he came to magnify and make honorable. Isa. xlii, 21. The one was a law which was disannulled "for the weakness and unprofitableness thereof" [Heb. vii, 18]; the other is a law respecting which he inquires "Do we then make void the law through faith? God forbid; yea we establish the Law." Rom. iii, 31. The one is that law which was the middle wall of partition between Jews and Gentiles [Eph. ii, 14]; the other is that law the work of which even the Gentiles are said to have written in their hearts [Rom. ii, 12-15], and to which all mankind are amenable. Rom. iii, 19. The one is the law of commandments contained in ordinances [Eph. ii, 15]; the other law is the commandments of God which it is the whole duty of man to keep [Eccl. xii, 13], which are brought to view by the third angel [Rev. xiv, 12], which the remnant of the seed of the woman were keeping when the dragon made war upon them [Rev. xii, 17], and which will ensure to those who observe them access to the tree of life. Rev. xxii, 14.

Surely these two codes should not be confounded. The one was magnified, made honorable, established, and is holy, just, spiritual, good, royal; the other was carnal, shadowy, burdensome; and was abolished, broken down, taken out of the way, nailed to the cross, changed, and disannulled on account of the weakness and unprofitableness thereof.

Those who rightly divide the word of truth will never confound these essentially different codes, nor will they apply to God's royal law the language employed respecting the hand writing of ordinances.

That the ten commandments are a perfect code of themselves appears from several facts. 1. God spake them with his own voice, and it is said "he added no more" [Deut. v, 22], as evincing that he had given a complete code. 2. He wrote them alone on the two tables with his own finger, another incidental proof that this was a complete moral code. 3. He caused these alone to be placed under the mercy seat, an evident proof that this was the code that made an atonement necessary. 4. He expressly calls what he thus wrote on the tables of stone, a law and commandments. Ex. xxiv, 12.

The precepts of this law are variously interspersed through the books of Moses, and mingled with the precepts of the ceremonial law. And the sum of the first table is given in Deut. vi, 5; and that of the second table in Lev. xix, 18; but there is only one place in which the moral law is drawn out in particulars and given by itself with no ceremonial law mixed with it, and that is in the ten commandments.

An examination of the royal law in James ii, and of the hand-writing of ordinances in Col. ii, will further illustrate this subject; the one is in force in every precept while the other is abolished.

"If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; but if ye have respect to persons ye commit sin and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point he is guilty of all. For he that said Do not commit adultery, said also Do not kill. Now if thou commit no adultery, yet if thou kill thou art become a transgressor of the law. So speak ye and so do, as they that shall be judged by the law of liberty. Verses 8-12

1. The law here brought to view is an unabolished law, for it convinces men of sin who transgress it. 2. It is an Old Testament law—it is taken from the Scriptures. 3. The second division of the law is quoted because he was reproving sin committed toward our fellow men; and hence he takes the second of the two great commandments, the sum of the second table [Matt. xxii, 36, 40; Rom. xiii, 9], and cites his illustration from the second table of stone. 4. His language shows that the ten commandments are the precepts of the royal law, for he cites them in illustrating the statement that he who violates one precept becomes guilty of all. This is a most solemn warning against the violation of any one of the ten commandments. 5. He testifies that whoever violates one of the precepts of this code becomes guilty of breaking the whole code. 6. And last of all he testifies that this law of liberty shall be the rule in the judgment. The unabolished law of James is therefore that code which God gave in person and wrote with his own finger.

"Blotting out the hand-writing of ordinances that was against us which was contrary to us and took it out of the way, nailing it to his cross. Let no man therefore judge you in meat or in drink or in respect of an holy day, or of the new moon, or of the Sabbath days, which are a shadow of things to come; but the body is of Christ." Col. ii, 14, 16, 17. If this hand-writing of ordinances is the same as the royal law of James, then Paul and James directly contradict each other. But they wrote by inspiration and each wrote the truth of God. We have seen that James' unabolished law refers directly to the ten commandments. Hence, it is certain that the law which Paul shows to be abolished does not refer to that which was written with the finger of God. It is to be noticed that the code which is done away was a shadow extending only to the death of Christ. But we have already seen that the law shut up in the ark was not a shadow, but the very code which made it necessary that the Saviour should die. Not one of the things abolished in this chapter can be claimed as referring to the ten commandments except the term Sabbaths, for the term holy day is literally feast day [*Gr. ἑορτή*] and there were three feasts appointed by God in each year. Ex. xxiii, 14. The term Sabbath is plural in the original. To refer this to the Sabbath of the fourth commandment is to make Paul contradict James. What are the facts in the case?

1. The ceremonial law did ordain at least four annual Sabbaths, viz., the 1st, 10th, 15th and 23d days of the 7th month. These were besides the Sabbath of the Lord, and were associated with the new moons and feast-days. Lev. xxiii, 23-39. These exactly answer Paul's language. Hence it is not necessary to make Paul contradict James.

2. But the Sabbath of the Lord was "set apart to a holy use"—this is the literal meaning of sanctify—in Eden. It was "made for man" before he had fallen. Hence it is not one of the things against him and contrary to him, taken out of the way at Christ's death.

3. It was not a shadow pointing forward to the death of Christ; for it was ordained before the fall. On the contrary it stands as a memorial pointing backward to creation, and not as a shadow pointing forward to redemption.

It is plain therefore that the abrogation of the hand-writing of ordinances leaves in full force every precept of the royal law. And also that the law of shadows pointing forward to the death of Christ, must expire when that event should occur. But the moral law was that which caused the Saviour to lay down his life for us. And its sacredness may be judged of by the fact that God gave his only Son to take its curse upon himself, and to die for our transgressions. Reader, are you in rebellion against the law of God? If so, I beseech you to lay down your arms and seek pardon in the blood of Jesus before the curse of the law falls upon you.

J. N. A.

THE LAW OF GOD.

Knowledge of the principles of the Ten Commandments existed before they were given on Sinai. (1) Gen xxxv, 1-4; (2) Gen. xxxi, 19, 34, 35; xxxv, 2, 4; (3) Lev. xviii, 3, 21, 24, 27; (4) Gen. ii, 1-4; Mark ii, 27; Gen. viii, 10, 12; xxix, 27, 28; Ex. xvi, 4, 22, 23, 25-30; (5) Gen. ix, 20-25; (6) Gen. iv, 8-11, 23, 24; ix, 5, 6; (7) Gen. xx, 5-9; xxxviii, 24; xxxix, 7-9; (8) Gen. xxx, 33; xxxi, 19, 30, 32, 39; xlii, 8; (9) Gen. xxxix, 7-20; (10) The fact that the transgression of the tenth commandment must precede the violation of the eighth, and that the eighth was known, and its violation considered worthy of death, is sufficient evidence that the principle of the tenth commandment was known before the law was given at Sinai. Also no mention is made of the violation of the third commandment in the book of Genesis; but profanity was among the sins of the nations living in Canaan before the law was given at Sinai. If those nations were ignorant of the matter of the third commandment, then profanity was not an abomination in them; for "sin is not imputed when there is no law." Rom. v, 13.

1. *The Law of God a Rule of Action.* "Fear God and keep his commandments for this is the whole duty of man." Eccl. xii, 13; Deut. xi, 18, 19; Ps. xxxvii, 30, 31; Matt. xix, 16, 17; Rom. ii, 13; iii, 19, 20; vii, 7; James i, 25; ii, 8-12; 1 John iii, 4; Rev. xxii, 14.

2. *It is Perfect.* "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether." Ps. xix, 7-9; cxix, 138, 142, 151; Isa. xlvi, 18; Rom. vii, 12, 14, 22, 25.

3. *Unlimited in its Duration.* "The works of his hands are verity and judgment: all his commandments are sure. They stand fast forever and ever." Ps. cxi, 7, 8; 1 Chron. xvi, 15-17; Ps. lxxxix, 30-32; cv, 8; cxix, 144, 152, 160; Matt. v, 18.

4. *Ratified by the teachings of Christ and the Apostles.* "Think not that I am come to destroy the law or the prophets; I am not come to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. Matt. v, 17-19; xxii, 35-40; Rom. iii, 31; 1 Cor. vii, 19; v, 2, 3; Rev. xii, 17; xiv, 12; xxii, 14.

DEATH AND BURIAL, OR SCRIPTURAL CONVERSION.

"For I was alive without the law once, but when the commandment came, sin revived, and I died." Rom. vii, 9.

THE word *alive* in the text does not refer to natural life, neither does *died* refer to the cessation of natural life; but the words are here used to represent opposite states of mind and feelings.

The Apostle in this chapter is giving his own experience, hence those who seek for apostolic religion, should mark well the means employed in his case, of which he here speaks.

Verse 7. "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust except the law had said, Thou shalt not covet." It is evident that Paul means the moral code of ten commandments, when he speaks of the *law*, from the following facts:

1. He quotes from the tenth commandment—"Thou shalt not covet."

2. The epistle to the Romans was written A. D. 60, about twenty-nine years after "the hand-writing of ordinances" was nailed to the cross. And even Paul's conversion was several years after the abolition of the Jewish system of worship; therefore the law, which was an important agent in his conversion, must refer to the moral code of which Christ says, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." Matt. v, 18.

"I had not known sin, but by the law." What the Apostle here affirms of himself, is most certainly true in the case of every sinner. "By the law is the knowledge of sin." Chap. iii, 20. Here we see that one use of the law of God, in the Christian dispensation, is to show sinners the nature and extent of their sins.

Verse 8. "But sin taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead." The moral law is God's great mirror, into which the sinner may look and see the imperfections of his moral character. Without it, sin is dead, or undiscovered. The apostle James illustrates the use of the royal law by a looking-glass. "But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Chap. ii, 22-25. The first great work, then, of the gospel minister, as he labors for the genuine conversion of sinners, is to raise before them God's great mirror, that they may see what sin is, and know its exceeding sinfulness.

Verse 9. "For I was alive without the law once; but when the commandment came, sin revived, and I died." By the word *alive*, the Apostle designs to express his condition before he discovered his sinful state by the light of God's law. "The commandment came." He saw by the help of God's great looking-glass his true condition. "Sin revived," and he adds, "I died." The word *died* denotes the change wrought by intelligent conviction. The law of God is the in-

strument to convict the sinner. As he looks into it, he sees himself condemned in the sight of heaven. Thus the law slays him. The gospel then points him to Christ as the only remedy for sin.

The reason why many who profess religion were never converted, is because they were never convicted, and the reason why they never had genuine conviction, is because they have never seen themselves in God's mirror, the ten commandments. A popular gospel keeps that more or less out of sight, and moves upon the sinner's sympathies and fears, producing a conviction more nervous than intelligent. Such conviction does not result in a change of life, as required in the sacred Scriptures; while intelligent conviction produced by the claims of God's law, changes the mind, the heart, and the life. This change is illustrated in the text by the change from life to death. A man walks to-day in the strength of manhood, to-morrow he is a corpse. What a change! Yet inspiration has chosen it to illustrate the first great work in true conversion.

Verses 10-12. "And the commandment which was ordained unto life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good." This was the character of the divine law A. D. 60, which is the same in 1860. The great Apostle extols it to the very heavens, and shows its work in conversion twenty-nine years after the change from the Jewish to the Christian dispensation. This is the strongest proof of its perpetuity.

Thus far we have followed the Apostle in his experience, and have learned from him the character and use of the law of God in the present dispensation. He saw its excellence, its holiness, its justice and goodness, and felt its searching, slaying power, and says, "I died." But he does not leave us here. Burial follows death. Chap. vi, 3, 4. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death. Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

We now see that the Apostle uses death and burial to illustrate the two great steps connected with true conversion. Death well illustrates the preparatory work, and burial, baptism. Christian baptism is designed to show, first, that the candidate is dead; and, second, that he believes in the death, burial, and resurrection of Jesus Christ." Verse 5. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." The words *buried* and *planted*, as used in this connection, can give no other idea of baptism than immersion. We have not only the word *planted*, but are taught *how* the candidate should be planted. How? "In the likeness of his death." Let us for a moment go away to Joseph's new sepulchre, and see "how his body was laid." We there see Jesus laid out in death, as we lay out our friends who die, upon the back. How planted? Be sprinkled? poured? or be plunged into the water face down? No. "Planted in the likeness of his death." The administrator leads the candidate down into the water to a suitable depth, then plunges the candidate backwards down into the water until

buried in a similar position to that in which Christ was laid out in death.

The Apostle uses the important events of Christ's first advent to illustrate the steps connected with conversion.

1. The crucifixion. "Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Chap. vi, 6. Jesus died upon a cross of wood; but where is the cross upon which the sinner must die? We know of no other than that on which Paul died, as he declares in the text, "I was alive without the law once; but when the commandment came, sin revived, and I died." In the unconverted man, *I* lives and reigns; but let the divine law enter and slay *I*, then there is room for Christ.

2. Christ's burial. "Therefore we are buried with him by baptism." Verse 4.

3. His resurrection. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God." Col. iii, 1-3. See also Chap. ii, 12.

Here, then, at baptism, commences the new life. "Like as Christ was raised from the dead by the glory of the father, even so we also should walk in newness of life." Rom. vi, 4. If the reader inquires for those who have died in hope without being immersed, we reply, that the Bible, and not the doctrines of even honest and pious men, should be our rule of faith. And instead of laboring to bring the Bible to long cherished customs, we should bring our faith to the Bible. Men are accountable for all the light they have, and no more. Thank Heaven that it is possible, through the mediation of Jesus Christ, for men who are in error on some points, yet live up to all the light God sees fit to open before them, to live holy lives, and rest in hope of a glorious resurrection. But our only safety is in walking in the light which God in his opening providence brings before our minds. Therefore we should not be so anxious to inquire, What has been the faith of our fathers? but, What saith the word of God?

While some have removed baptism from its close relation to conversion, and regard it of little consequence, others may err on the other hand. We briefly notice the two extremes.

1. It is the custom of some to wait several months to see if the converts will remain firm, before baptizing them. To this we object, first, because the figures of death and burial, as used by the Apostle, give the idea that baptism is closely connected with true conviction of sin; and, second, this practice does not agree with apostolic example. Said Ananias to Saul, "And now, why tarriest thou? Arise, and be baptized." Acts xxii, 16. The jailer and his family were immediately baptized, even in the night. Chap. xvi, 25-36. Philip did not have the eunuch wait six months to see if he would live a faithful Christian, before receiving baptism, but they immediately "went down into the water, both Philip and the eunuch, and he baptized him." Chap. viii, 26-40.

Those who regard baptism of little importance, sometimes cite 1 Pet. iii, 21, as sustaining their lax position. "The like figure, whereunto even baptism, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection

of Jesus Christ." "I was sprinkled," says one, "and that answered my conscience." "And my conscience was answered by being poured," says another. This may all be true; but are our friends, who differ with us on baptism, sure that they have a good conscience on this subject. Peter says, "But the answer of a good conscience." Pagans and Papists may be very conscientious, and their blinded consciences not be good. Protestants may be in a like condition on some points. But it is a fact of much interest that the Apostle in the last clause of the passage—"by the resurrection of Jesus Christ from the dead"—raises a standard to which we may bring our consciences, and know that they are right. Baptism commemorates the burial and resurrection of Christ. Such expressions of holy Scripture as "buried with him by baptism," and "planted together in the likeness of his death," contain light for those consciences blinded by the Papal error of sprinkling infants or adults for baptism.

2. On the other hand, some evidently overlook the necessary work to be wrought upon the mind and heart before baptism. They do not see the use of the divine law, that it must slay the sinner, that he be dead before he is buried, hence it is to be feared that some at least are buried alive! Some teach that Christ is put on in the simple act of baptism, which teaching has a strong tendency to set aside not only the work of the law of God in conversion, but that also of the Holy Spirit.

But Gal. iii, 27 may be urged—"For as many of you as have been baptized into Jesus Christ have put on Christ." It should here be noticed that the text does not say that the Galatian brethren had put on Christ in the sole act of baptism. They had put on Christ by faith, baptism being the corresponding work, an act by which they manifested their faith in Christ.

It is also asserted that baptism is for the remission of sins. Very true; but there are also other means for the remission of sins. Christ's blood was shed for the remission of sins. Matt. xxvi, 28. Christ was to give knowledge of salvation unto the people for the remission of their sins. Luke i, 77. It became Christ to suffer, and to rise from the dead the third day, that repentance and remission of sins might be preached in his name. Chap. xxiv, 46, 47. Repentance and baptism are for the remission of sins. Acts ii, 38. Faith is for the remission of sins. "Who-soever believeth in him shall receive remission of sins." Chap. x, 43; also Rom. iii, 25. In the arrangement for the remission of sins, baptism holds its place in the divine whole.

In the investigation of the subject of scriptural conversion thus far, we see that it is by the divine law that the sinner obtains a knowledge of his sins. He cannot understandingly repent of his sins until he sees them; therefore the gospel minister, who labors to convert the sinner, is under the most solemn obligation to hold before him God's great mirror. His first work is to show the character, perpetuity and claims of the moral code. And in so doing he follows the example of his divine Master. In Christ's first recorded sermon he said, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. v, 17, 18.

The sinner sees the holiness and justness of the divine law, that he is exposed to the wrath of God, and feels its slaying power. He yields to the requirements of all its precepts, and is dead. The gospel then points him to Jesus. He hears the story of the cross, the burial in Joseph's sepulchre, the glory of the resurrection, and the ascension of Jesus to the Father's right hand where he ever lives to intercede for poor sinners. He raises his head and ventures to believe that Jesus will pity and save him. And as he believes, let him immediately show his faith in the burial and resurrection of Christ by being baptized.

He has now put off the "old man," and has

put on the "new man." The Christian warfare and race is begun. He now has the faith of the gospel, and the exhortation of Peter is especially applicable. "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." 2 Pet. i, 5-8.

In Chap. vii, the Apostle first makes an important declaration; second, gives an illustration; and, third, states his conclusion. These we will notice in their order.

1. His declaration. "Know ye not, brethren, (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth." Verse 1. The words, *he liveth*, do not refer to natural life. This is not the subject upon which the Apostle is treating. In harmony with his discourse in these chapters, the phrase must have reference to what he calls *the old man*, or the *carnal mind*. Then we understand Paul to declare that the law has dominion over a man as long as he lives in transgression of it. We will give an illustration.

Passing a bridge in the State of New York, we met three men, each carrying a large leaden ball. Each man was chained to the ball he carried, and an officer followed them. These men had been breaking the law, and it had dominion over them, because they had not kept it. We walked with freedom where our business led us, for we had kept the law. Our feelings were in perfect harmony with every good law in the State. To say that those who keep the law of God are in bondage under the dominion of the law, is a stupid blunder. They are not the men.

2. His illustration. "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law so that she is no adulteress, though she be married to another man." Verses 2-3.

In this illustration there are mentioned the woman, the law of marriage, the first husband, and her second husband. We now look for an application, consistent with the subject upon which the apostle is here treating.

The woman represents candidates for everlasting life to whom the gospel call is given. The law of marriage represents the law of God. The first husband represents the old man, and the second husband represents the *new man*, which is the Lord Jesus Christ. We will here give a few direct texts which speak of the old and new man. "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Eph. iv, 22-24. "Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him." Col. iii, 9, 10. See also Gal. ii, 20; Rom. vi, 6.

Now mark. Before the woman could be legally married to the second husband, her first husband must die. Did his death affect the law of marriage? Certainly not. The same law that bound her to her first husband, bound her to the second. And before the sinner can be united to Christ the new man, the old man must die. Does this death affect the divine law? Not in the least. The same moral code that held the sinner in condemnation, is now his rule of obedience, and binds him to Christ. The apostle's conclusion shows that we have correctly applied his illustration.

3. His conclusion. "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another,

even to him who is raised from the dead, that we should bring forth fruit unto God." Verse 4.

Verses 5, 6. "For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law [its condemnation], that being dead [the carnal mind—margin, being dead to that] wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter."

Says Paul, "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." Rom. viii, 7. This carnal mind, which is represented by the first husband, must be slain before the person can be united to Christ; then the enmity against God and his holy law is gone, and he is subject to the divine law, and keeps all its precepts with delight. But to set the ten commandments aside, and teach that sinners may be married to Christ without being first slain by the moral law, is to teach spiritual adultery.

Turn to Acts xx, 20, 21, dear reader, and you will there learn that the gospel preached by Paul is in harmony with his own experience and his teachings in his epistle to the Romans. He says, "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Here are the two great foundation timbers of the gospel as preached by Paul; first, repentance toward God, and, second, faith toward our Lord Jesus Christ. He taught that sinners must first manifest repentance toward God for the transgression of his holy law, before believing in Jesus Christ. He kept back nothing that was profitable. He did not keep back the law; for by it is the knowledge of sin. He first presented the claims of the divine law, and showed the sinner that his first work was to exercise repentance towards its Author; then he taught the sinner that faith in Christ was the only remedy for sin.

Therefore, in the present dispensation, God the Father is our law-giver, and Christ is our advocate. And before sinners can be benefitted by the mediation of Christ, they must manifest repentance toward the Law-giver for the transgression of his holy law. To this the words of the beloved disciple agree: "Sin is the transgression of the law." 1 John iii, 4. "And if any man, sin, we have an advocate with the Father, Jesus Christ the righteous." Chap. ii, 1.

But if Christ is our law-giver, as some teach, who is our advocate? We have none. But as Jesus Christ is the sinner's advocate with the Father in this dispensation, it follows that the Father's law of ten commandments is in full force.

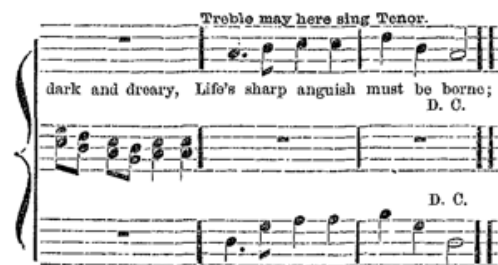
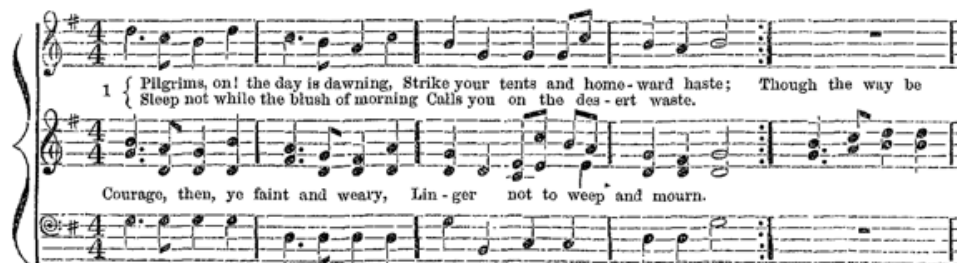
"Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. iii, 31. Faith in Jesus Christ as a sacrifice for sin, and now an advocate with the Father, for our sins—"transgression of the law"—is the strongest proof of the perpetuity of the law of ten commandments.

Hence the closing testimony of the third angel. "Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus." Rev. xiv, 12. Also the dragon is to make war with the *remnant*, the Christians in the closing generations of time, "which keep the commandments of God, and have the testimony of Jesus Christ." Chap. xii, 17.

Dear reader, these are Christian commandment-keepers. Their observance of the Sabbath of the fourth commandment, stirs the ire of the dragon host.

But those who endure his wrath, and stand faithful in the closing conflict, will soon receive the great reward promised by Him who says [Rev. xxii], "Behold, I come quickly, and my reward is with me." "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." J. W.

Pilgrims, On! 8s & 7s, Double.



3 Pilgrims, on! what though in dangers,
Life's eventful course pursue;
Labor on, ye friendless strangers,
Grace will guide you safely through;
What if trials must befall you!
What if fierce temptations rise!
Shall earth's bitter strife appeal you
While contending for the prize?

4 Pilgrims, on! there's rest in heaven,
Rest from every anxious care,
Rest in Jesus' smiles, forgiven,
Peaceful and eternal there.
O! 'twere sweet to toil in sadness,
O! 'twere well the cross to bear,
If, at last, in joy and gladness,
We may rest forever there.

BRETHREN coming on the cars to the meeting in Greenfield, near Chatfield's Corners, Saratoga Co., N. Y., to be held June 8-10, will stop at Ballston Spa. If they can let us know, we will send conveyance to bring them to the meeting. Brethren will endeavor to be at the depot on fifth-day. In behalf of the brethren.

P. TABER.

PROVIDENCE permitting, I will meet with the church in Hundred Mile Grove, Wis., June 30, 1860.

ISAAC SANBORN.

Business Department.

Business Notes.

H Keeney: The balance due for Bible Class and Instructor is 40 cts.

A Woodruff: The remittance for H Woodruff pays up. J J Emans: Your former remittance was accidentally omitted in the paper. We receipt in this number.

M C Trembley: There are 75c due on the Instructor. T Draper: Your receipt is all right. Your former remittance paid you to xvi, 1. The \$2.00 you last sent paid xvi, and xvii, carrying you to xviii, 1 as receipted.

H Hiestand: Your paper has been regularly sent. We know not why you have not received it. We send again.

O P of Reedsburgh, Wis.: Your former communication was returned as per request. If you have not received it, it has been lost on the way. We would return your present one if you had given your full name.

F Wheeler: C B Preston's INSTRUCTORS are paid volume viii, or till Jan. 1861. How far does he understand that his remittance paid.

L D Newton: Yes.

Bro. I D Cramer formerly of West Milton, N. Y., wishes us to state that his P. O. Address is changed to Lake Pleasant, Hamilton Co., N. Y.

J Luddington: The paper still goes to H Hatch but not to A Day.

L Schellhous: R Schellhous' paper is paid to present volume.

Receipts.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW AND HERALD to which the money receipted pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

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