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A Little While.

A LITTLE while to walk this weary road;
A little while to bear this heavy load;
Then all our earthly pilgrimage shall cease,
And we shall wear the crown in perfect peace.

A little while to love with earthly love,
And then we share the "fullness" from above;
A little time of darkness and of doubt,
Then the bright home whose light shall ne'er go out.

A little toil and sadness here below;
A little time to watch and plant and sow;
Then Jesus calls his laborers away,
Where everlasting joy and gladness stay.

A little while of storm and wind and rain,
And then the shining haven we shall gain;
A little time to toss on life's rough sea,
Then in that perfect home our rest shall be.

A little while! O Saviour make us strong
To bear that little, though it oft seem long:
Guide thou our way with thine own loving hand,
Till we shall enter in the promised land.
[New York Observer.]

The Temple.

THE Bible reader will find in the following history of the Temple, most valuable information respecting that sacred edifice. It is taken without any abridgment or alteration, from "Watson's Bible Dictionary," a work replete with useful instruction to the student of the Sacred Page. Having read and studied this article, much to my own improvement, I herewith present it to the readers of the Review as something worthy of more than a general perusal.

G. W. A.

TEMPLE, the house of God; properly the temple of Solomon. David first conceived the design of building a house somewhat worthy of the divine majesty, and opened his mind to the Prophet Nathan, 2 Sam. vii; 1 Chron. xvii; xxii, 8, &c. God accepted of his good intentions, but refused him the honor. Solomon laid the foundation of the temple, A. M. 2992, completed it in 3000, and dedicated it in 3001, 1 Kings viii, 2; 2 Chron. v, vi, vii. According to the opinion of some writers, there were three temples, namely, the first, erected by Solomon; the second, by Zerubbabel, and Joshua the high priest; and the third, by Herod, a few years before the birth of Christ. But this opinion is, very properly, rejected by the Jews; who do not allow the third to be a new temple, but only the second temple repaired and beautified; and this opinion corresponds with the prophecy of Haggai, ii, 9, "that the glory of this latter house," the temple built by Zerubbabel, "should be greater than that of the former;" which prediction was uttered with reference to the Messiah's honoring it with his presence and ministry. The first temple is that which usually bears the name of Solomon; the materials for which were provided by

David before his death, though the edifice was raised by his son. It stood on Mount Moriah, an eminence of the mountainous ridge in the Scriptures termed Mount Zion, Psalm cxxxii, 13, 14, which had been purchased by Araunah, or Ornan, the Jebusite, 2 Sam. xxiv, 23, 24; 1 Chron. xxi, 25. The plan, and the whole model of this superb structure, were formed after that of the tabernacle, but of much larger dimensions. It was surrounded, except at the front or east end, by three stories of chambers, each five cubits square, which reached to half the height of the temple; and the front was ornamented with a magnificent portico, which rose to the height of one hundred and twenty cubits; so that the form of the whole edifice was not unlike that of some ancient churches, which have a lofty tower in the front, and a low aisle running along each side of the building. The utensils for the sacred service were the same; excepting that several of them, as the altar, candlestick, &c., were larger, in proportion to the more spacious edifice to which they belonged. Seven years and six months were occupied in the erection of the superb and magnificent temple of Solomon, by whom it was dedicated, A. M. 3001, B. C. 999, with peculiar solemnity, to the worship of the Most High; who on this occasion vouchsafed to honor it with the Shechinah, or visible manifestation of his presence. Various attempts have been made to describe the proportions and several parts of this structure; but as scarcely any two writers agree on this subject, a minute description of it is designedly omitted. It retained its pristine splendor only thirty-three or thirty-four years, when Shishak, king of Egypt, took Jerusalem, and carried away the treasures of the temple; and after undergoing subsequent profanations and pillages, this stupendous building was finally plundered and burnt by the Chaldeans under Nebuchadnezzar, A. M. 3416, or B. C. 584, 2 Kings xxv, 13-15; 2 Chron. xxxvi, 17-20.

After the captivity, the temple emerged from its ruins, being rebuilt by Zerubbabel, but with vastly inferior and diminished glory; as appears from the tears of the aged men who had beheld the former structure in all its grandeur, Ezra iii, 12. The second temple was profaned by order of Antiochus Epiphanes, A. M. 3837, B. C. 163, who caused the daily sacrifices to be discontinued, and erected the image of Jupiter Olympus on the altar of burnt-offering. In this condition it continued three years, 1 Mac. iv, 42, when Judas Maccabæus purified and repaired it, and restored the sacrifices and true worship of Jehovah. Some years before the birth of our Saviour, the repairing and beautifying of this second temple, which had become decayed in the lapse of five centuries, was undertaken by Herod the Great, who for nine years employed eighty thousand workmen upon it, and spared no expense to render it equal, if not superior, in magnitude, splendor and beauty, to any thing among mankind. Josephus calls it a work the most admirable of any that had ever been seen or heard of, both for its curious structure and its magnitude, and also for the vast wealth expended upon it, as well as for the universal reputation of its sanctity. But though Herod accomplished his original design in the time above specified, yet the Jews continued to ornament and enlarge it, expending the sacred treasure in annexing additional buildings to it; so that they might with great propriety assert, that

their temple had been forty and six years in building, John ii, 20.

Before we proceed to describe this venerable edifice, it may be proper to remark, that by the temple is to be understood not only the fabric or house itself, which by way of eminence is called the temple, namely, the holy of holies, the sanctuary, and the several courts both of the priests and Israelites, but also all the numerous chambers and rooms which this prodigious edifice comprehended; and each of which had its respective degree of holiness, increasing in proportion to its contiguity to the holy of holies. This remark it will be necessary to bear in mind, lest the reader of Scripture should be led to suppose, that whatever is there said to be transacted in the temple was actually done in the interior of that sacred edifice. To this infinite number of apartments, into which the temple was disposed, our Lord refers, John xiv, 2; and by a very striking and magnificent simile, borrowed from them, he represents those numerous seats and mansions of heavenly bliss which his Father's house contained, and which were prepared for the everlasting abode of the righteous. The imagery is singularly beautiful and happy, when considered as an allusion to the temple, which our Lord not unfrequently called his Father's house.

The second temple, originally built by Zerubbabel, after the captivity, and repaired by Herod, differed in several respects from that erected by Solomon, although they agreed in others.

The temple erected by Solomon was more splendid and magnificent than the second temple, which was deficient in five remarkable things that constituted the chief glory of the first: these were, the ark and the mercy seat; the shechinah, or manifestation of the divine presence, in the holy of holies; the sacred fire on the altar, which had been first kindled from heaven; the urim and thummim; and the spirit of prophecy. But the second temple surpassed the first in glory; being honored by the frequent presence of our divine Saviour, agreeably to the prediction of Haggai, ii, 9. Both, however, were erected upon the same site, a very hard rock, encompassed by a very frightful precipice; and the foundation was laid with incredible expense and labor. The superstructure was not inferior to this great work; the height of the temple wall, especially on the south side, was stupendous. In the lowest places it was three hundred cubits, or four hundred and fifty feet, and in some places even greater. This most magnificent pile was constructed with hard white stones of prodigious magnitude. The temple itself, strictly so called, which comprised the portico, the sanctuary, and the holy of holies, formed only a small part of the sacred edifice on Mount Moriah, being surrounded by the spacious courts, making a square of half a mile in circumference. It was entered through nine gates, which were on every side thickly coated with gold and silver; but there was one gate without the holy house, which was of Corinthian brass, the most precious metal in ancient times, and which far surpassed the others in beauty. For while these were of equal magnitude, the gate composed of Corinthian brass was much larger; its height being fifty cubits, and its doors forty cubits, and its ornaments both of gold and silver being far more costly and massive. This is supposed to have been the "gate called Beau-

tiful" in Acts iii, 2, where Peter and John, in the name of Christ, healed a man who had been lame from his birth. The first or outer court, which encompassed the holy house and the other courts, was named the court of the Gentiles; because, the latter were allowed to enter into it, but were prohibited from advancing farther. It was surrounded by a range of porticos, or cloisters, above which were galleries, or apartments, supported by pillars of white marble, each consisting of a single piece, and twenty-five cubits in height. One of these was called Solomon's porch, or piazza, because it stood on a vast terrace, which he had originally raised from a valley beneath, four hundred cubits high, in order to enlarge the area on the top of the mountain, and make it equal to the plan of his intended building; and as this terrace was the only work of Solomon that remained in the second temple, the piazza which stood upon it retained the name of that prince. Here it was that our Lord was walking at the feast of dedication, John x, 23; and that the lame man, when healed by Peter and John, glorified God before all the people, Acts iii, 11. This superb portico is termed the royal portico by Josephus, who represents it as the noblest work beneath the sun, being elevated to such a prodigious height, that no one could look down from its flat roof to the valley below, without being seized with dizziness; the sight not reaching to such an immeasurable depth. The south-east corner of the roof of this portico, where the height was the greatest, is supposed to have been the *πτερύγον*, pinnacle, or extreme angle, whence Satan tempted our Saviour to precipitate himself, Matt. iv, 5; Luke iv, 9. This also was the spot where it was predicted that the abomination of desolation, or the Roman ensigns, should stand, Daniel ix, 27; Matt. xxiv, 15. Solomon's portico was situated in the eastern front of the temple, opposite to the mount of Olives, where our Saviour is said to have sat when his disciples came to show him the grandeur of its various buildings, of which, grand as they were, he said, the time was approaching when one stone should not be left upon another, Matt. xxiv, 1-3. This outer court being assigned to the Gentile proselytes, the Jews, who did not worship in it themselves, conceived that it might lawfully be put to profane uses; for here we find that the buyers and sellers of animals for sacrifices, and also the money-changers had stationed themselves; until Jesus Christ, awing them into submission by the grandeur and dignity of his person and behavior, expelled them; telling them that it was the house of prayer for all nations, and was not to be profaned, Matt. xxi, 12, 13; Mark xi, 15-17. Within the court of the Gentiles stood the court of the Israelites, divided into two parts, or courts; the outer one being appropriated to the women, and the inner one to the men. The court of the women was separated from that of the Gentiles by a low stone wall, or partition, of elegant construction, on which stood pillars at equal distances, with inscriptions in Greek and Latin, importing that no alien should enter into the holy place. To this wall St. Paul most evidently alludes in Eph. ii, 13, 14: "But now in Christ Jesus, ye, who sometimes were far off, are made nigh by the blood of Christ: for he is our peace, who hath made both one, (united both Jews and Gentiles into one church,) and hath broken down the middle wall of partition between us;" having abolished the law of ordinances, by which, as by the wall of separation, both Jews and Gentiles were not only kept asunder, but also at variance. In this court was the treasury, over against which Christ sat, and beheld how the people threw their voluntary offerings into it, for furnishing the victims and other things necessary for the sacrifices, Mark xii, 41; John viii, 20. From the court of the women, which was on higher ground than that of the Gentiles, there was an ascent of fifteen steps into the inner or men's court; and so called because it was appropriated to the worship of the male Israelites. In these two courts, collectively termed the court of the Israelites, were the people praying, each apart by himself, for the pardon of his sins, while Zacharias was offering incense within the sanctuary, Luke i, 10. Within the court of the Israelites was that of the priests, which was separated from it by a low wall, one cubit in height. This inclosure surrounded the altar of burnt-offerings, and to it the people brought their oblations and sacrifices; but the priests alone were permitted to enter it. From this

court twelve steps ascended to the temple, strictly so called; which was divided into three parts, the portico, the outer sanctuary, and the holy place. In the portico was suspended the splendid votive offerings made by the piety of various individuals. Among other treasures, there was a golden table given by Pompey, and several golden vines of exquisite workmanship, as well as of immense size; for Josephus relates that there were clusters as tall as a man. And he adds, that all around were fixed up and displayed the spoils and trophies taken by Herod from the barbarians and Arabians. These votive offerings, it should seem, were visible at a distance; for when Jesus Christ was sitting on the mount of Olives, and his disciples called his attention to the temple, they pointed out to him the gifts with which it was adorned, Luke xxi, 5. This porch had a very large portal or gate, which, instead of folding doors, was furnished with a costly Babylonian veil, of many colors, that mystically denoted the universe. From this the sanctuary, or holy place, was separated from the holy of holies by a double veil, which is supposed to have been the veil that was rent in twain at our Saviour's crucifixion; thus emblematically pointing out that the separation between Jews and Gentiles was abolished; and that the privilege of the high priest was communicated to all mankind, who might henceforth have access to the throne of grace through the one great Mediator, Jesus Christ, Heb. x, 19-22. The holy of holies was twenty cubits square; into it no person was admitted but the high priest, who entered it once a year on the great day of atonement, Exod. xxx, 10; Lev. xvi, 2, 15, 34; Heb. ix, 2-7.

Magnificent as the rest of the sacred edifice was, it was infinitely surpassed in splendor by the inner temple, or sanctuary. Its appearance, according to Josephus, had every thing that could strike the mind, or astonish the sight; for it was covered on every side with plates of gold; so that when the sun rose upon it, it reflected so strong and dazzling an effulgence, that the eye of the spectator was obliged to turn away, being no more able to sustain its radiance than the splendor of the sun. To strangers who were approaching, it appeared at a distance like a mountain covered with snow; for where it was not decorated with plates of gold, it was extremely white and glistening. On the top it had sharp pointed spikes of gold, to prevent any bird from resting upon it and polluting it. There were, continues the Jewish historian, in that building, several stones which were forty-five cubits in length, five in height, and six in breadth. "When all these things are considered," says Harwood, "how natural is the exclamation of the disciples, when viewing this immense building at a distance: 'Master, see what manner of stones' (*ποταπὸν λίθων*, 'what very large ones') 'and what buildings are here!' Mark xiii, 1: and how wonderful is the declaration of our Lord upon this, how unlikely to be accomplished before the race of men who were then living, should cease to exist! 'Seest thou these great buildings? There shall not be left one stone upon another that shall not be thrown down.' Improbable as this prediction must have appeared to the disciples at that time, in the short space of about thirty years after, it was exactly accomplished; and this most magnificent temple, which the Jews had literally turned into a den of thieves, through the righteous judgment of God upon that wicked and abandoned nation, was utterly destroyed by the Romans A. D. 70, or 78 of the vulgar era, on the same month, and on the same day of the month, when Solomon's temple had been razed to the ground by the Babylonians!"

Both the first and second temples were contemplated by the Jews with the highest reverence. Of their affectionate regard for the first temple, and for Jerusalem, within whose walls it was built, we have several instances in those Psalms which were composed during the Babylonish captivity; and of their profound veneration for the second temple we have repeated examples in the New Testament. They could not bear any disrespectful or dishonorable thing to be said of it. The least injurious slight of it, real or apprehended, instantly awakened all the choler of a Jew, and was an affront never to be forgiven. Our Saviour, in the course of his public instructions, having said, "Destroy this temple, and in three days I will raise it up again," John ii, 19, it was construed into a contemptuous disrespect, designedly thrown out against the temple; his

words instantly descended into the heart of the Jews, and kept rankling there for some years; for, upon his trial, this declaration, which it was impossible for a Jew ever to forget or to forgive, was immediately alleged against him, as big with the most atrocious guilt and impiety; they told the court they had heard him publicly assert, "I am able to destroy this temple," Matt. xxvi, 61. The rancor and virulence they had conceived against him for this speech, was not softened by all the affecting circumstances of that wretched death they saw him die; even as he hung upon the cross, with triumph, scorn, and exultation, they upbraided him with it, contemptuously shaking their heads, and saying, "Thou that destroyest the temple, and buildest it in three days, save thyself! If thou be the Son of God, come down from the cross!" Matt. xxvi, 40. It only remains to add, that it appears, from several passages of Scripture, that the Jews had a body of soldiers who guarded the temple, to prevent any disturbances during the ministration of such an immense number of priests and Levites. To this guard Pilate referred, when he said to the chief priests and Pharisees who waited upon him to desire he would make the sepulchre secure, "Ye have a watch, go your way, and make it as secure as ye can," Matt. xxvii, 65. Over these guards one person had the supreme command, who in several places is called the captain of the temple, or officer of the temple guard. "And as they spake unto the people, the priests and the captain of the temple and the Sadducees came upon them," Acts iv, 1; v, 25, 26; John xviii, 12. Josephus mentions such an officer.

Do You Enjoy Religion?

I do not ask you if you *possess* religion, but do you *enjoy* it? Does it make you happy? The question is not whether being, as you hope, a religious person, you are also happy; but is it your religion which makes you happy? Are you happy, because religious? A person may acknowledge God, and have joy, and yet not "joy in God." Perhaps you will say it *helps* to make you happy—that is religion and certain other things together make you happy. But this answer is not satisfactory. Religion must more than help to make you happy. If it only helps, it does no more than many other things. They help. In that case religion might be needful to happiness, even as money is reckoned by many to be; but it could not be pronounced to be the *one thing needful*. Religion ought to make you happy without the aid of anything else. You should enjoy it, though you had nothing else to enjoy. Habakkuk says, "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." He regarded religion as able alone to make him happy. And are we not commanded to be happy in religion alone—to "rejoice in the Lord," and that "evermore?" Should we be commanded to be happy in it, if it needed some assistance to make us happy?

Religion is both exactly *adapted* and entirely *adequate* to make its subjects happy. It supplies the soul with a portion; and what does the soul want to make it happy but a suitable and sufficient portion? This the religious man has. THE LORD is his portion. Is not that a portion to make him happy? Is it not *good* enough, and large enough? If the world can make one happy, as some suppose, cannot much more the Maker of all worlds, and the owner of the universe? This portion is infinite, so that it can never be exhausted; and it is eternal, so that it can never fail. And while religion gives us a portion, what a protector, what a provider, what a comforter it affords us! The best of fathers, and the friend that is more constant than a brother! Then, what present good it yields, and what promises it makes of greater good to come! What a prospect it holds out! O what hopes it inspires! The Christian has all these to rejoice in—Christ Jesus, the "exceeding great and precious promises," the first fruits of the Spirit, and the hope of glory. Can any one say what is wanting in religion to make one happy?

Religion has made many happy. Peter, in his first general epistle, within the compass of only three verses, speaks of Christians as not only rejoicing, but rejoicing "greatly," yea, "with joy unspeakable and full of glory." He speaks of it not as a duty, or as a privilege, but as a fact. They did so. And what they so rejoiced in was Jesus Christ, and the prospect of the incorruptible inheritance, both which Christians have the same warrant to rejoice in now. Now, if religion made these happy, why should it not make others happy? Why should one enjoy it, and another not enjoy it, if both possess it? It was intended to make all its subjects happy—very happy.

I ask then, does it make you happy? Do you enjoy religion? Now, do not evade the question. What is to become of us, if religion does not make us happy? If we do not enjoy it here, how shall we enjoy it hereafter? Barely to possess it hereafter would not satisfy, even if such a thing could be. How can a religion which does not make us happy on earth, make us happy in heaven? The religion of heaven is the same in kind with that of earth. The only difference is in degree. The religion of earth is communicated from heaven. It must be of the same nature with it.

Besides, if our religion does not make us happy, how do we do our duty? We are commanded to rejoice. It is a part of practical Christianity to be happy. It is obedience to a precept. It belongs to the character of the *doer* of the word. Moreover, how are we to have satisfactory evidence that we possess true religion, if we have not joy in it? Suppose we had not love, would we be Christians then? No, certainly; for without charity a man is nothing. But why can we not be Christians without love? Because it is the fruit of the Spirit. And is not joy also the fruit of the Spirit? If love is the first named of the nine, joy is the second. "The fruit of the Spirit is love, joy, &c." Gal. v, 22, 23. And these are not said to be the fruits of the Spirit. It is not the plural form that is used. They are not distinct productions. They are all one cluster—"the fruit of the Spirit." Now, since we have not love, we conclude we have not the Spirit; why should we not conclude the same if we have not joy? I know it may be said that there are many things to interfere with Christian joy. But while these may and do diminish it and interrupt it, they do not therefore annihilate it. There was much to interfere in the case of those to whom Peter wrote. They were "in heaviness through manifold temptations." Nevertheless they rejoiced "greatly."

You see now why I ask you if you enjoy religion. You perceive that it is no insignificant question. Many profess to have religion, but are conscious that they do not enjoy it. They hope they are religious, but know they are not happy. They trust that God is their portion, but they have no joy in him. Indeed some are astonished that we should speak of religion as a thing to be enjoyed. They regard it rather as a thing to be endured—as a sort of penance, a system of privation. And in so far as it is not suffering, it is toil—a something composed of penance and task. When they betake themselves to anything of a religious nature, they feel that they must. A sort of dire necessity constrains them. Such a religion may prepare a person for hell, but how it is to qualify him for heaven, I see not. And a religion which does not qualify a person for heaven, certainly does not answer the purpose.

Many persons lament that their religion does not make them happy, and they wonder why it is. I suspect it is because they depend no more upon it to make them happy. They look for enjoyment too much to other sources. Perhaps, however, the reason they have so little enjoyment in religion is that they have so little religion to enjoy. Now those who appear to have so little, should seriously inquire if they have any.

But some may say, "Religion sometimes makes us happy." But why only sometimes—why not always? The command is, "Rejoice in the Lord *always*;" and the same reason exists for being happy in religion at all times, as at any time. If you rejoice in the world, no wonder if your joy is often interrupted; but if God is your God, and he is evermore the same, why should you not rejoice in him evermore? But does not the

Lord sometimes call to sorrow? True, but even then he does not call from joy. Joy and sorrow are perfectly compatible. Were they not coincident in the experience of Paul? "As sorrowful, yet always rejoicing," he says. If there exists causes of sorrow which operate, that does not annihilate the causes of joy. They should operate too. If you seem to have nothing else to rejoice in, yet there are your sorrows; rejoice in them; well may you, if they work for you "a far more exceeding and eternal weight of glory." Did not Paul "glory in tribulations *also*."

Let not the reader rest satisfied until he enjoys religion. What can one enjoy when the world is receding, if he cannot enjoy God?—Nevins.

Family Prayer.

THE grand infirmity of family prayers, or what is sometimes called family religion, is that it stands alone in the house, and has nothing put in agreement with it. Whereas, if it is to have any honest reality, as many things as possible should be soberly and deliberately put in agreement with it; for, indeed, it is a first point of religion itself, that by its very nature it rules presidingly over every thing desired, done, thought, planned for, and prayed for in this life. It is never to finish itself up by words, or supplications, or even by sacraments, but the whole custom of life and character must be in it by a total consent of the man. And more depends on this a hundred times, than upon any occasional fervors, or passionate flights, or agonizings.

The grand defect will, in almost all cases, be in what is more deliberate, viz., in the want of any downright, honest casting of the family in the type of religion, and as if that were truly accepted as the first thing.

See just what is wanted, by what is so very commonly not found. First of all, the mere observance kind of piety, that which prays in the family to keep up a reverent show, or acknowledgment of religion, is not enough. It leaves everything else in the life to be an open space for covetousness, and all the gay lustings of worldly vanity. It even leaves out prayer; for the saying of prayers is, in no sense, really the same thing as to pray. Contrary to this, there should be some real prayer, for the meaning's sake, and for the shell of religious decency, in which the semblance may be kept. This latter kind looks, indeed, for no return of blessing from God, but only for a certain religious effect accomplished by the drill of repetitional observance. There is also another kind of drill sometimes attempted in the prayers of families, which is much worse, viz., when the prayer is made every morning, to hit this or that child in some matter of disobedience, or some mere peccadillo into which he has fallen. Nothing can be more irreverent to God, than to make the hour of prayer a time of prison discipline for the subjects of it, and nothing could more certainly set them in a fixed aversion to religion, and to everything sacred. This kind of prayer prays, in fact, for exasperation's sake, and the effect will correspond.—Dr. Bushnell.

AN HONEST LIFE.—The poor pittance of seventy years is not worth being a villain for. What matter is it if your neighbor lies in a splendid tomb? Sleep you with innocence. Look behind you through the track of time! A vast desert lies open in retrospect; wearied with years and sorrow, they sink from the walks of man. You are to leave them where they fall; and you must go a little further and you will find eternal rest. Whatever you may have to encounter between the cradle and the grave, every moment is big with events, which come not in succession, but bursting forcibly from a revolving and unknown cause, fly over this orb with diversified influence.

PROFIT OF PRAYER.—After prayer is not the heart lighter and the soul happier? Prayer renders affliction less sorrowful, and joy more pure. It mingles with the one an unspeakable sweetness, and adds to the other a celestial perfume. Sometimes there passes over the fields a wind which parches the plants, and then their withered stems will droop toward the earth;

but watered by the dew, they regain their freshness, and lift up their languishing heads. So there are always burning winds, which pass over the soul, and wither it. Prayer is the dew which refreshes it again.

Self.

ONE would suppose that a trifler would bear to be trifled with; that a cheat would stand a swindle; that a coquette would bear disappointment; that a joker would bear a jest; that a scold would bear rough usage; that a tyrant would smile at being corrected; but by some strange obliquity it is exactly the reverse.

The impatient person galls terribly under the lash; the critic goes raving under criticism; the joker flashes at being the victim of a keen retort; the persecutor screams when the flame scorches his flesh; the tyrant pines in confinement; the selfish person is dreadfully disgusted at the selfishness which causes pain or inconvenience, or expense to himself; the proud person cannot bear superciliousness when it bears upon his own important self.

Oh self, how dear thou art! Dear self, for thee a hundred angels might die, yet still thou wouldst think thyself worth a hundred more. For thee a Saviour might shed his blood, yet this is only a stepping-stone for thy advancement. O important self! for thee and for thy convenience were all things made.

Says self, Oh that I could clasp the universe, grasp the millions of California, the fame of a Caesar, the eloquence of Cicero, or Demosthenes, the wealth of Cressus.

Insatiable self! never satisfied! always wishing, always ravenous, only lacking teeth and claws to make a lion, or bear, or hyena, or wolf, or some monster of the wild desert.

Such is the tendency of selfishness: down down to the lowest grade until the beast is fully developed.

Benevolence tends upward. By as much as selfishness tends downward, by so much does benevolence tend upward; up, up, to the skies, while selfishness tends down, down, to the level of the brute, as we have just shown.

Look at the lower grades of humanity, as the Hot-tentot, the Bushman, the New Zealand cannibal. What has caused all this degradation? Selfishness, selfishness, in all its varied forms has seduced the noble race of man to its present contemptible weakness. And let not the gentle American, of Caucasian stock, plume himself upon his beauty and strength. Let him contemplate the strength of the Roman soldier who marched from 20 to 40 miles per day carrying an average of 160 lbs., including three days provisions. Or let us go back to the testimony of Esdras, who wrote centuries previous to the Christian era, thus: "Consider thou therefore also how that ye are less of stature than those that were before you, and so are they that come after you less than ye, as the creatures which now begin to be old, and have passed over the strength of youth." 2 Esdras v, 54-55. What then must have been the manhood of our race if it had passed its prime in Esdras' time, and what must be its dotage now? No wonder the image was graded from gold to silver to brass to iron to clay, yet pride and selfishness abound more in the clay of the image than in the pure metals.

Selfishness in its varied forms is still doing its dirty work, and every generation is falling upon a lower step, yet by a strange delusion they fancy it is a rising scale of human development.

But benevolence still visits earth. She is an angel of heavenly birth. She cannot take up her abode on earth. No, she must visit her native skies to recruit her strength. She cannot breathe the atmosphere of earth. She would soon die, as those who descend into impure wells die from the deadly gases confined there. But by often being refreshed above she visits earth, and beckons us to follow her where is no selfish thought or act.

J. CLARKE.

No man of correct taste, will persistently praise another lady to the disparagement of his own wife; nor will a lady of true refinement accept it.—Chimney corner.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 10, 1868.

JAMES WHITE, EDITOR.

Eastern Tour.

HAVING obtained a large trunk full of finished Charts, we left Maine, Oct. 21, for the Newport, N. H., meeting, by way of Boston. We were glad to meet Brn. Loughborough and Cornell at the meeting. The influence and results of the tent-meeting in this place were good, but not so great as in many places in the West. There are a few firm, consistent believers in Newport. Our two days' meeting has had a still deeper influence upon many minds, and we doubt not that a good church will be built up in that place, if they can occasionally have the labors of some of the Lord's small preachers.

After spending several days in writing at the house of Bro. Wakefield and family, we took stage, then cars, then stage, then private conveyance, to this place, up among the mountains of Enosburgh, Vt.

Here we found the Brn. Bourdeaus prepared as far as possible for the meeting. There is no meeting-house here, and the school-house is very small, so they had fitted up barn-floor, carriage and wood-house, all in connection, with stove, for the meeting. Sixth-day afternoon the brethren began to come in. But Sabbath morning those who had stopped for the night at different points near by, came winding up the hills in long strings of carriages. There was quite a general gathering of the old friends in Vermont and Canada. The meeting was large. The place was crowded. It is judged that at least four hundred were present, one-half of them, at least, Sabbath-keepers.

We spoke four times with freedom, and Mrs. W. followed us with good liberty. Besides these four meetings where all were present, we had two or three smaller meetings with that portion of the brethren who stopped at Bro. Bourdeau's and near by. In these meetings we spoke more freely upon the duty of preachers and people, the object of organization, the duties of State Conference Committee, labor for the young among us, and for the backslidden, and the building up of the cause. On these points we were especially impressed, and what we had to say seemed to meet with general approbation.

The brethren assembled in business meeting voted unanimously, requesting that Vermont and Canada East be considered a portion of the Eastern Missionary field. The Vermont Conference, and individuals at the meeting, donated \$74 to the Mission, and extend an urgent invitation to Bro. Loughborough to labor in Vermont when duty dictates. If Bro. Pierce could join Bro. Loughborough, and they labor together as Bro. Loughborough and Bro. Byington did in Michigan last winter, much good would result. We therefore suggest that as soon as convenient these brethren go through and hold meetings at most important points in Vermont, New Hampshire, Massachusetts, Maine, Connecticut, and Rhode Island; that Bro. Pierce be considered a missionary at present, at least, and be encouraged to take the position which his experience, sound judgment, and ability, require that he should take. Bro. Pierce is worth more in such a place than ten young, inexperienced, preachers, who think they are smart. The time has come when men and women who have not the weight of the work upon them should no longer go from place to place to set a bad example before the flock. We want laborers, working men, those who walk with God.

When we spoke of the young, the children of Sabbath-keepers, and of our duty to help them, and labor to reclaim the backslidden, a spirit of exceeding tenderness came over the meeting. Fathers, mothers, and children, wept freely. Oh may God send out men to gather the scattered sheep and lambs into the fold, in whose compassionate, melting testimony may be recognized the voice of the true Shepherd. "My sheep hear my voice and they follow me." God bless you, brethren. Let the sweet voice of the Shepherd lead off, and let the scattered sheep and lambs hear and follow. Don't

get behind the flock with a gad, but let them follow whither the voice of the Shepherd leads.

At this meeting we saw the only son and only daughter of Bro. Pierce. We were struck with their sober, manly and womanly appearance. May God qualify them for the responsibilities of home, while their honored father leaves in search of the lost sheep of the house of Israel.

We were happy to meet Bro. Stone at this meeting, whom we love to honor as a father in Israel. Though somewhat advanced, yet he retains that firmness and activity of mind, which, with his experience and cheerful solemnity, eminently qualify him to labor in the cause.

The home of the brethren Bourdeau has been ours since we came to the place, and it has been a most pleasant home. Their course has been straight forward. We know where to find them every time. May God bless them in their labors to build up the cause.

We go from here to Grass River, New York, and the N. Y. Conference at Adam's Center, in good health and good spirits.

Lessons for Bible Students.

LESSON XXX.

The Sanctuary—Continued.

(PROPHECY OF DANIEL, PP. 67-75.)

1. Does the sanctuary of the old covenant constitute the sanctuary of the new?
2. What was that sanctuary?
3. When the work of the first tabernacle was accomplished, what took place?
4. How long were the typical sanctuary and carnal ordinances to last?
5. And when that time arrived, what took place?
6. What did the rending of the veil of the earthly sanctuary at the death of the Saviour, evince?
7. What did Christ solemnly declare?
8. With what is the sanctuary of Dan. viii, 18, connected?
9. What is meant by the host?
10. Has this host, or church, had either sanctuary or priesthood in old Jerusalem for the past 1800 years?
11. Where has it had both?
12. Of what was the typical sanctuary while standing an evidence?
13. But when its services were abolished what took its place?
14. Of what were the holy places made with hands, figures or patterns?
15. By what have they been superseded?
16. What, and where, has been the sanctuary since the commencement of Christ's priesthood?
17. Where is this plainly stated?
18. Of what are these points conclusive evidence?
19. In his instructions to Daniel, did Gabriel point out to him, the transition from the figure or pattern, to the true tabernacle in Heaven?
20. What did he explain in reference to the 2300 days?
21. Then the whole of the 2300 days does not belong to whom?
22. In the period of 70 weeks, which was cut off, the transgression was to be finished; what is meant by that expression?
23. What did Gabriel show Daniel respecting the earthly sanctuary?
24. After being destroyed how long was it to remain desolate?
25. Does Gabriel bring to Daniel's view the new covenant, and in what language?
26. How does he bring to view the new-covenant church, or host?
27. Does he bring to view the new-covenant sacrifice, and how?
28. Does he bring to view the Mediator of the new covenant?
29. What does he inform Daniel respecting the new covenant sanctuary?
30. What was the Most Holy which was then to be anointed?
31. What authorities can be cited to prove this?
32. As the ministration in the earthly tabernacle began with the anointing of that tabernacle, with what are we here shown that the ministry in Heaven commenced? p. 70 near top.

33. What is therefore an established fact?
34. At what point is the transfer from the earthly to the heavenly tabernacle, placed by Gabriel?
35. What do we now see that Gabriel explained in Daniel ix?
36. What does Paul testify in Heb. viii, 1, 2?
37. What is the first consideration to prove that the heavenly sanctuary has two holy places?
38. If the earthly sanctuary consisted of two holy places, and the great original consisted of only one, what would there be?
39. Did the temple of Solomon, as its distinguished feature, consist of two holy places?
40. Of what does he say that that was a resemblance, in Wisdom of Solomon ix, 8?
41. Of what is this clear proof?
42. What does Paul plainly state?
43. Of what is this direct evidence?
44. What word does the apostle use in speaking of the heavenly sanctuary?
45. What has the expression, "holiest of all," in Heb. ix, 8, x, 19, been supposed to prove?
46. What is the expression in these instances?
47. How is it rendered in Heb. viii, 2?
48. In these three texts, how does Macknight render the word?
49. Do we find in the heavenly sanctuary vessels similar to those used in the earthly?
50. What scriptures speak of the ark of God's testament, and the cherubim?
51. What scriptures mention the golden altar of incense?
52. In what scriptures is the golden candlestick brought to view?
53. What is the heavenly sanctuary called by David, Habakkuk, and John?
54. What by Zechariah and Jeremiah?
55. What in Heb. ix, 11?
56. What in Heb. viii, 2?
57. What are the agents by which the sanctuary is trodden under foot?
58. What are these two desolations?
59. What is often urged as a sufficient argument against the view of a sanctuary in heaven?
60. What is the answer to this?
61. What is the little horn represented in the same vision as doing?
62. What is expressly predicted of the Papal power?
63. What is the language of this vision thus shown to be?
64. How has Satan through Paganism and Papacy trodden under foot the sanctuary of God?
65. In the days of the Judges and Samuel, where was Satan's rival sanctuary?
66. Where did the Philistines deposit the ark when taken from Israel?
67. After the erection of Solomon's temple, where was Satan's rival sanctuary?
68. Where, and what, was it in the days of Nebuchadnezzar?
69. What was carried into this temple?
70. At a still later period what did Satan establish?
71. After the typical sanctuary gave place to the true what did Satan do?
72. What did he have thenceforward at Rome?
73. And what did he have in that temple?
74. What has this Papal abomination done? and how?
75. What has it done to the sanctuary? and how?
76. What has it done to the Son of God? and how?
77. What have been the great objects of these vain attempts of Satan?

"God's Hour."

The following is a good description of the commotions and omens of the times in which we live. Only false institutions and false religions are not falling, but taking a deeper root, and weaving themselves still more securely into the hearts of men. All these changes and convulsions are not omens of a temporal millennium, as men seem blindly trying to persuade themselves to believe, but just the reverse. It is indeed a "strange way" of "reaching the long-expected Sabbath of the world," if these things are tokens of such a Sabbath as the world is expecting. Wickedness running riot, and evil men and seducers waxing worse and

worse, is indeed a strange evidence that the world is all the time growing better and better; just as the ceasing pulse and glazing eye of the dying man, would be a strange evidence that he was overcoming disease, and rapidly recovering his health and strength. Oh that men would read aright the fulfillment of God's prophecies! nor follow the leadings of the blind guides, who under the strange infatuation of a still stranger delusion, will affix to the very tokens of coming wrath, their siren song of Peace and Safety.

U. S.

We live in the world's crisis. God is doing in the earth just what he has promised to do before his kingdom can come. Prophecy is marching with stately tread into the vestibule of glorious fulfillment.

God is shaking the world, that false religions and false institutions may fall. If these things were not shaken, we could not hope as now we do. Unless we turn infidels, we must believe that God is on the throne, and that he still rules the world. If he does indeed govern, then as the divine husbandman, what preparations he is making for great things to come! By terrible things in righteousness he is answering our prayers. He is making his glory to pass before us as he did of old to Moses and to Elijah. We are still in the cleft of the rock. We hear the earthquake and the wind; the mountains are rent, and the rocks fly in pieces; and the still, small voice is yet to come. We have long prayed, in the language of the prophet, that the Lord would judge among the nations, and rebuke many people; that they might beat their swords into plowshares, and their spears into pruning-hooks. But God is answering us as we little thought. His ways are strange, indeed, for reaching the long-expected Sabbath of the world. The sword is to-day a plowshare, tearing up the earth's packed surface, turning out the subsoil, to be mellowed and harrowed against the great planting, and the greater harvest yet to come.

The world never felt such thrills and throbs. Creation groans audibly, travailing in pain, until the great redemption comes. Never were such changes going on. Opinions are shifting; errors are dying by sudden paralysis; truth is crystallizing and asserting its power. We are lost in the mist of the great agitation, and stunned with the noise of struggling elements.

God has not become bewildered, if we have. He calmly watches the ripening of his purposes, the hastening of his kingdom. This hour of human despair is God's hour of mighty working. Let us believe it. He is plucking his right hand out of his bosom to do his own strange work on the earth.

Let us rise to an appreciation of the sublime and the glorious which are blending themselves with all that is terrible in this hour. God is opening iron doors, whose creaking rings round the globe. He is prying over systems of iniquity which have defied the storms of ages. He is forcing the gates of heathen nations, and rallying his church to press in and occupy the land. He calls us to go with the gospel—to pour truth upon the startled conscience of the earth. This great command is being thundered out of heaven, and echoed along the earth, and screamed from the battle-field. This is no time for a timid, faltering faith. Now let the church launch out upon the waters, for God is in the storm.

The ark is safe. These convulsions will lift it to its Ararat.

Ah, could we but see God's plans, how greatly would we wonder! We are among the mountains of Lebanon, we hear Hiram's woodmen felling the trees, and his stone-cutters hammering the great stones; but we do not see the silent progress of the temple at Jerusalem. But still the work goes on, and Christ's kingdom waxes vaster and vaster. Truth is shaking its lion mane, and is putting on omnipotence. Let us be calm. Let us rally to the privileges of faith, and to the labors of Christian love.—*Rev. F. G. Clark.*

Look not mournfully into the past—it cannot return; wisely improve the present—it is thine: go forth to meet the shadowy future without fear, and with manly heart.—*Longfellow.*

Mean souls, like mean pictures, are often found in good looking frames.

One Point not Noticed.

I HEARD a Universalist preach on the subject of punishment. His text was, "Who will render to every man according to his deeds." Rom. ii, 6. He noticed three points in the text. 1. The certainty of rewards and punishments: God "will render." 2. The universality: "To every man." 3. The proportionality: "According to his deeds."

He tried to make it appear that men receive the punishment of their sins, as they pass along through this life; confounding the consequences of the violation of the natural laws of our being with the retributions of Jehovah for sin. He seemed to forget that men often suffer these consequences, not from their own deeds, but from those of their forefathers; as in the case of hereditary diseases. He did not think of those texts that represent the wicked as receiving their good things in this life, and the righteous as receiving evil things. "Son remember that thou in thy lifetime receivest thy good things, and Lazarus evil things; but now he is comforted, and thou art tormented." Luke xvi, 25. "For I was envious at the foolish, when I saw the prosperity of the wicked. For there are no bands in their death; but their strength is firm. They are not in trouble as other men; neither are they plagued like other men. Therefore pride compasseth them about as a chain; violence covereth them as a garment. Their eyes stand out with fatness; they have more than heart could wish. . . Behold, these are the ungodly who prosper in the world; they increase in riches." Ps. lxxiii, 3-7, 12.

To see the wicked prosper in this life, and not receive their punishment as they go along, was "too painful for the Psalmist, 'Until,' said he, 'I went into the sanctuary of God; then understood I their end.' He learned in God's sanctuary that though they prospered in life, an awful end awaited them. That end is set forth in the language following: "Surely thou didst set them in slippery places; thou castedst them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors." This view of the future awful destruction of the wicked cured the Psalmist of his foolish envy on account of their prosperity. And had there been any such thing as Universalism in his day it would have cured him of that. But he was not in danger of falling into that error, on the presumption that men are rewarded and punished in this life. He knew this was not so. His only danger was, that as he saw the wicked fare as well as, and even better than, the righteous, at present, he might conclude they always would; and that consequently there was no retribution for them; and therefore it was useless and in vain to try to serve the Lord.

Job must have been a very wicked man, if the theory under examination be true. And his "miserable comforters" must have been Universalists. Their argument was that he was receiving the punishment of his sins; and that he must have been a great sinner, because his punishment was great. But he looked forward to the resurrection as the day of recompenses, and settlement of the inequalities of the present life. He knew that his Redeemer lived, and that in the latter day he would come to earth; and though worms might literally devour him, yet he would live again and see God.

But let us return to our friend's text, and notice the point which he did not—the fourth head. It is this: Rewards and punishment are to be rendered in the future. The text does not affirm that God does render to every man according to his deeds, as he passes through life; but he will render thus. When? is the question. The following verse, read in connection with the text, affirms that God will render eternal life to those "who by patient continuance in well doing seek for glory and honor and immortality." Now, unless it can be shown that some have received the reward of eternal life while living in the world, it is certain that the rendering to every man according to his deeds refers to the future, and not to the present. Patient continuance in well doing, refers to the afflictions of the people of God in this life; for "tribulation worketh patience." But when these afflictions have been patiently endured, and the course of well-

doing has been persevered in to the end, eternal life is the reward. Since no one in the world has received this reward, God has not yet rendered to every man according to his deeds.

It is reasonable, as well as scriptural, that men should first be judged, and then rewarded or punished. God hath appointed a day in which he will judge the world in righteousness, by Jesus Christ. Acts xvii, 31. "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." 2 Pet. ii, 9. This does not look much like punishing them as they pass along through this life. "The wicked are reserved to the day of destruction; they shall be brought forth to the day of wrath." Job xxi, 30. How shall they be brought forth to the day of wrath? By a resurrection from the dead. "Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." Jno. v, 28, 29. This is the "eternal damnation" of which Christ spake. Not eternal misery; but a condemnation to death which will never be revoked. There is no hope beyond eternal damnation.

Thus it appears that the point not noticed was the point intended to be disproved. R. F. COTTRELL.

The Atonement—Part II.

THE DOCTRINE OF A TRINITY DEGRADES THE ATONEMENT.

(Continued.)

THE great mistake of Trinitarians, in arguing this subject, seems to be this: They make no distinction between a denial of a trinity and a denial of the divinity of Christ. They see only the two extremes, between which the truth lies; and take every expression referring to the pre-existence of Christ as evidence of a trinity. The Scriptures abundantly teach the pre-existence of Christ and his divinity; but they are entirely silent in regard to a trinity. The declaration, that the divine Son of God could not die, is as far from the teachings of the Bible as darkness is from light. And I would ask the Trinitarian, to which of the two natures are we indebted for redemption? The answer must, of course, be, to that one which died or shed his blood for us; for "we have redemption through his blood." Then it is evident, that if only the human nature died, our redeemer is only human, and that the divine Son of God took no part in the work of redemption, for he could neither suffer nor die. Surely I said right, that the doctrine of a trinity degrades the atonement, by bringing the sacrifice, the blood of our purchase, down to the standard of Socinianism.

But we are not the only ones who see this difficulty in the trinitarian views of the atoning sacrifice. Their own expressions betray a sense of the weakness of their position, and of the necessity of something more than a human offering for the redemption of man. Dr. Barnes, as quoted, says that "the divine nature in the person of Christ" could not suffer, nor die; yet, in speaking of the nature of the atonement, he says:

"If it be a part of the doctrine of the atonement, and essential to that doctrine, that the Redeemer was divine, that he was 'God manifest in the flesh,' that there was in a proper sense an incarnation of Deity, then it is clear that such an incarnation, and the sufferings of such an one on a cross, were events adapted to make an impression on the universe at large, deeper by far than would be done by the sufferings of the guilty themselves." "All must feel that it was appropriate that the Eternal Father should command the sun to withdraw his beams, and the earth to tremble, and the rocks to rend—to spread a universal pall over the world—when his Son expired on the cross." "He had descended from Heaven, and had taken upon himself the form of a servant. He had subjected himself voluntarily to poverty, shame and contempt; he had been bound, and scourged, and publicly rejected; he had submitted to a mock trial and to an unjust condemnation; he had borne his own cross to the place of crucifixion, and had voluntarily given himself up to be put to death in a form that involved the keenest torture that man could inflict." Pp. 255-6-7.

If it were true that the divine nature—that which “descended from heaven”—could not suffer and die, such remarks as the above are only calculated to mislead; and to my mind they betray a consciousness, on the part of the writer, that if the sacrifice was only human, as he had elsewhere said, the offering lacked in dignity, and the atonement in efficacy.

The Manual of Atonement, as quoted, says he could only die as man; that in his divine nature he could neither suffer nor die; and yet uses the following words:

“It was sin that drew Christ from the skies, and influenced him to lead a life of suffering in this world. It was sin that wounded his sacred head—that agonized his soul in the garden—that led him to Calvary—that nailed him to the cross, and drew out his heart’s blood as a sin-atonement sacrifice.” P. 138.

Who would not suppose from the above that the very Christ that came “from the skies,” died on the cross? Why is this language used? Evidently to make an impression of the enormity of the sin, and the value of the sacrifice, which could not be made by the death of a human being. That object might be accomplished without any contradiction, by allowing what the Scriptures plainly teach of the death of the Son of God.

Dr. Scott, who says his death was only in his human nature, further says:

“I am he that liveth; the ever-living, self-existent God, to whom as mediator it was given to have life in himself, and to be the life of men; and who had also been obedient to death for sinners; but behold he was alive as the first fruits of the resurrection, to die no more.”—*Note on Rev. i, 18.*

“This same person, who created and upholds all worlds, as the high priest of his people, purged away the guilt of their sins, by himself, and the sacrifice of his death upon the cross.”—*Note on Heb. i, 3.*

If it was given to the “self-existent God” to have life in himself, by whom was it given? Here is a plain declaration that “the ever-living, self-existent God” died for sinners; which I cannot believe, and Dr. Scott did not believe; for he contradicts it elsewhere. The self-existent God could not purge away our sin “by himself,” but the Son of God could “by himself,” (as Paul says, Heb. i,) and the self-existent God could by his Son; for God was in Christ reconciling the world to himself.

Dr. Clarke, in his Commentary, says:

“Considering him (Paul) as writing under the inspiration of the Holy Ghost, then we have from the plain, grammatical meaning of the words which he has used, the fullest demonstration (for the Spirit of God cannot lie,) that He who died for our sins, and rose again for our justification, and in whose blood we have redemption, was God over all.”—*Clarke on Col. i.*

“Thy throne, O God, is forever and ever.” If this be said of the Son of God, i. e., of Jesus Christ, then Jesus Christ must be God; and indeed the design of the Apostle is to prove this.”—*Id. on Heb. i, 8.*

Dr. Clarke thinks it was the human, not “the divine nature of our Lord” that died; hence, that human nature, according to his note on Col. i, is God over all.” Again: he says that the divine nature was not the “Son of God,” but Heb. i, 8 speaks of the Son; on which he says it “must be God;” and that “the design of the Apostle is to prove this.” Now, if the “divine nature” was God, as he affirms, and if “the Son” or the “human nature” was also God, as he says in this note, and these natures are so distinct that what is affirmed of one may not be affirmed of the other, the conclusion is unavoidable that, in the person of our Lord, there was a *Divine God* and a *human God*. Nothing can be more absurd or ridiculous than “theology” and “divinity” are rendered by the learned doctors.

Dr. John Harris, in his first volume on Theological Science—the Pre-Adamite Earth—says:

“For ἐν ἀρχῇ—in the beginning—even then He already ἦν—was. The assertion of his pre-existence is included alike in ἀρχῇ and in ἦν. For when every created thing had yet to be, He already was. He comprehends every being in himself.” P. 31.

Of Christ as the Logos, the “Divine Revealer,” he says:

“Now, the being who sustains this relation must, in every respect, be co-equal with God.” P. 33.

And speaking of his manifestation he uses the following language:

“His disciples subsequently declared, that the life had been manifested, and that they had seen it; that that which was from the beginning they had handled and seen, even the Word of Life.” P. 34.

Now, when the disciples also declare that that Word which they saw and handled, was put to death on the cross, and rose from the dead, we cannot avoid the conclusion that that which was from the beginning, which was before all things, actually died for man. Of course we cannot believe what men say about his being co-equal with God in every respect, and that the Divine Son of God could not suffer nor die. These are mere human words. But that the Word, or Logos, was the Son of God, that he was before all things, that he was made flesh, that he was seen and handled of men, that he was put to death, that he was raised from the dead; these are the words of inspiration. “What is the chaff to the wheat? saith the Lord.” So long as such inconsistencies and contradictions, as those here pointed out, are put forth by the professed advocates of truth, so long must the truth suffer the painful consequences.

J. H. W.

(To be Continued.)

SORROW.

THERE are no lasting joys on earth;
How often thus we, weeping, sigh,
And e'en count joys of little worth,
For joys and friends are doomed to die;
And change is written on the tide
And o'er the boundless fields of blue,
And on man's glory and his pride,
As on each flower of varied hue.

Thank God that 'tis so; he doth know—
He of the infinite heart and mind—
That which is best for us below,
While we “know nothing, and are blind.”
His wisdom grasps the scope of years
That circle round the Eternal Throne;
He's wiser than the hopes and fears
That all his creatures e'er have known.

He sees relations that exist
Between the Now and the To Be,
While we are walking in a mist,
And e'en the present cannot see:
And while he rules in love, and knows
What fruits life's sorest ills may bear,
He gives us joys, and only woes
High wisdom sees that we should share.

So, when life's way doth darker grow,
And fall like summer showers thy tears,
Or when thy lot seems sad below
While thinking o'er the pains of years,
Rell Sorrow's tide of feeling back,
And bid Hope spread for thee her store,
While Faith beholds the shining track
Of those who've walked by faith before.

“Thou Shalt Surely Die.”

“In the day that thou eatest thereof, thou shalt surely die.” Gen. ii, 17. According to the generally-received opinion, the above passage is understood to threaten a threefold death; viz., death spiritual, death temporal, and death eternal. By eternal death is intended, endless, conscious, suffering in the world to come. This threatening is made against Adam and Eve, and stands good against all their descendants in case they (Adam and Eve) should disobey their Creator. Now let it be borne in mind, that in the gospel is found no atonement for original sin. The sin by which Adam forfeited the inheritance, and the life which God gave him, finds no expiation in the blood of Christ, nor in the gospel system. No substitute has been provided to screen man from death. The atonement for original sin, requires not the death of a substitute, but the death of every individual of the race. God has taken security for the honor of that law which said, “Thou shalt not eat of it,” in the lives of all men. Hence the righteous and the wicked die, the harmless infant and the aged sinner. The idea of an atonement at once frees man from the penalty. But the penalty is daily being executed; therefore there is no atonement for original sin.

Now if we admit that the above threatening includes eternal death, by the admission, the saving properties of the gospel plan are subverted, and the whole gospel

plan is made of no effect. For how can the gospel save those who are already doomed to eternal conscious punishment, and no atonement provided to expiate the demands of the law that dooms them? And let no one say that the penalty of “eternal death” is removed by an atonement until he first proves that temporal death is removed by the same means.

There are two systems in the Scriptures by which immortality or eternal life has been made attainable by man. The first was through the first Adam. As Adam was the federal head and representative of his race, which appears from Rom. v, as well as from other scriptures, had he refrained from disobedience, and availed himself of the fruit of the tree of life, his race would have been confirmed in immortality. This system having failed by reason of sin, man is doomed to be as though he had not been. “Dust thou art and unto dust shalt thou return.” At this stage of man's condition the second Adam takes his case in hand. He came as the life-giver. “My sheep hear my voice, and I give unto them eternal life.” Through him life and immortality are brought to light. The result of the first system above referred to, is termed temporal death, or in other words, the system by reason of sin, is a failure, so to speak, and returns man to dust, from whence he came; and hence arises the necessity of the new creation so often referred to in the Scriptures: Isa. lxx, 17-25; lxvi, 22-54; Rev. xxi, 5.

The first system knows no pardon, exercises no mercy, nor forgiveness; death, not eternal pain, is threatened, death is inflicted, and thus the debt is paid, But instead of leaving them there, the Life-giver comes to carry out the divine plan, to restore the ruin occasioned by man's fall, and offer life to the world, and save all who will come unto him.

A. STONE.

Eden, Vt.

How Many.

Oh! how many there are ready to say when the claims of truth are presented before them, What will such a one say? How can I ever do it! I never will be a laughing stock for the whole place. For my part, I never want to be an Adventist. How unbecoming for any one to leave off their pins and rings. Then to leave off wearing hoops; that is more than I can endure! I don't see the harm in trying to appear decent. I am so glad I have got my eyes open. The idea that one has got to make such a sacrifice to live a Christian I don't believe in. Only see how many good persons have lived and died Christians that drank tea and coffee, wore jewelry and dressed as fashionably as anybody. Well, for my part, I don't want to hear a word about the soon coming of Christ; I don't believe any one can tell any thing about it. I don't like to hear about that Advent doctrine at all. I am better satisfied than ever that our church is the only true church.

Such is the language of pride, worldliness, and self-gratification. But the child of God takes another view of things, and responds, Oh, what precious promises are given us! Soon my Saviour will come to redeem me from this world of sorrow, sickness, and death. Then shall I bask in the glory of my loved One forever and ever. Oh, will it not be sweet then to join in singing the song of Moses and the Lamb, on the sea of glass, with the 144,000? Oh, what a glorious company! Crowns of gold placed on their heads, and palms placed in their hands, by one whom they loved so well that they were willing to leave father and mother, sister and brother, husband, wife, children, and all. Who does not want to sacrifice for the sake of Jesus, and be with that happy company at last, as the twelve gates of pearl open wide to give them an entrance into the city, and as they walk the streets paved with gold in the New Jerusalem? There is the pure river of water of life, clear as a crystal, proceeding out of the throne of God and the Lamb. There they can have a right to the tree of life and live forever and ever.

Dear reader, you may have friends, opposed to the spirit of present truth; if so, bear their case heavenward, and Jesus will hear and send ministering angels to guide the honest in heart into the light of his word.

W. S. SALISBURY.

Adam's Center, N. Y.

Letters.

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

From Sister Rose.

BRO. WHITE: I wish to say to the dear brethren and sisters through the Review that I am still desirous of going with the remnant to Mt. Zion. Although for nearly two months I have been deprived of the society of Sabbath-keepers, yet I am not at all prepared to lay down the cross and give up striving to overcome every besetting sin. I feel that the way is narrow and full of dangers on which I must walk if I would have an entrance into that blessed city whose builder and maker is God. But Jesus, who knows so well how to shield those who are tempted in like manner as he was, stands ready at every slippery place to point out a sure footing to the weary pilgrim.

The truths of the third angel's message look no less beautiful to me than they did one year ago last June, when in the presence of a few dear brethren and sisters I made known my determinations to try to serve God and keep his commandments the remainder of the time allotted me here; and I do thank and praise God to-day that he ever saw fit to show me my condition as it was.

I know not as it will ever again be my privilege to meet with dear ones of like precious faith, from Sabbath to Sabbath, and hear their cheering testimonies on the side of present truth; but whether it is or not, I am determined to try to persevere. I feel assured that God's grace will prove sufficient for me, if I but put my trust in him.

I desire to be cleansed in the blood of Jesus, that I may become pure, even as he is pure. May all of us who are professing the present truth, be fitted to enjoy that rest prepared for the people of God, is the prayer of your unworthy sister.

EMMA J. ROSE

Lyndon, Washtenaw Co., Mich.

From Bro. Caviness.

DEAR BRETHREN AND SISTERS: I have often been cheered and revived in reading your letters in the Review. It has been nearly two years since I commenced trying to keep the Sabbath of the Lord and faith of Jesus, and I can say that I am not tired of trying to obey the truth. On the other hand I feel more determined than ever to try to be an overcomer and meet the remnant on mount Zion.

It seemed difficult for me to give up my Orthodox views on the Scriptures, more especially Sunday-keeping; not that I had been taught to keep Sunday very strictly; but I would measure, or try to measure, the commands of God, and the religion of Jesus Christ by what our forefathers had done in times past. I would reason thus: Have not all of our forefathers kept Sunday, and will they be lost? I could not think so. But after investigating carefully, I found that this course of reasoning would not do; because by the same course a Roman Catholic might justify his position and Scripture views by what his forefathers had done. But people's apostatizing from God and his law, does not alter nor abolish his law. If a majority of our forefathers did break the law of God in keeping Sunday, many of them did it ignorantly; and sins of ignorance can be atoned for. Lev. iv. Num. xv. Nevertheless a sin of ignorance is a sin and must be atoned for. Therefore, let us not sin ignorantly, but study the Scriptures, that we may be thoroughly furnished unto all good works.

I began to investigate present truth in Feb. 1861, and in vain did I search for the command for Sunday-keeping. The more I examined the Bible, the brighter the truth shone. But not until this summer, 1863, have I been permitted to hear much Advent preaching.

I first became interested by getting or borrowing a few advent books, and seeing so many passages of scripture mentioned in those books compared with any that I had ever before seen, I began to compare them with the Bible and found that they were in accordance with it.

Since that time, 1861, the present truth has been my principal delight. I have been greatly strength-

ened during the present season by some stirring sermons preached by Brn. Sanborn and Snook. Bro. Sanborn has done a good work in Iowa; and as I see the cause of God moving forward, as it has been doing for some time past, I am made to rejoice and believe more and more in the gifts placed in the church, seeing that organization is a perfect success, as has been shown through those gifts.

How plain it is that the dragon makes war on the remnant because they have the testimony of Jesus which is the spirit of prophecy. Rev. xix, 10.

I feel greatly encouraged every week by receiving the Review laden with good reading. I could not do without it. It is my delight to study the Bible and try to move along with God's people, and do his commandments. I want a right at last to the tree of life, and an entrance through the gates into the city.

W. E. CAVINESS.

Fairfield, Iowa.

From Bro. Matteson.

BRO. WHITE: What infinite and wondrous love our heavenly Father showed to us that he gave his only begotten Son to die for us! And Jesus was not slow to obey his Father. He came to this earth, suffered, died, rose from the grave, ascended on high, entered the sanctuary, and is now in the holiest of holies, before the mercy-seat, pleading for those who have transgressed God's holy law.

Blessed be the name of Jesus for ever and ever. The Holy Spirit proceedeth from the Father and the Son; and while Satan is working diligently to deceive mankind, the Holy Spirit is not less active in calling sinners, and reproving of sin, and of righteousness, and of judgment.

About five years ago it was my happy lot to be one among a few who heard and heeded the faithful warnings of the Spirit. I have been examining the different views held by the Advent people for some over a year, and I now rejoice in the truth that the second coming of our Saviour is not far distant.

There are a few Seventh-day Adventists in this neighborhood. Last summer Bro. Cady spoke to me about the Sabbath. After some examination and struggling, my heart was at last subdued, and about two months ago, I commenced to keep the Sabbath of the Lord, for which I feel to praise God. I fully believe that this blessing came in answer to the faithful prayers of that little band with whom I have since spent the Sabbath, and as we have met together to worship God, we have rejoiced in the Lord.

Last Sabbath I attended the quarterly meeting at Mackford, and after a wearisome journey had a refreshing season. May the Lord bless the brethren and sisters in Mackford, that they may ever be on their guard and be found rejoicing when the Son of man shall thrust in his sickle and reap the harvest of the earth.

On my return I visited a few brethren who live near Berlin, and in the evening of the second day of the week, we had a meeting and were strengthened by the grace of God.

I am a native of Denmark, and as I endeavor to spread the truth among my countrymen, I often feel the want of tracts in that language to sell or distribute among them. The Norwegians use the same language and many of the Swedes can also read it. I sincerely hope that the Lord will open some way to have such tracts printed and scattered among the people before the last message of mercy shall be finished.

Oh that the solemn sound of the third angel's message may be carried to the ends of the earth, and that many may come out of Babylon to join the people of the living God. May the Holy Spirit breathe upon us more pure love, fervent zeal, obedience and meekness, that we may overcome, and at last in the mansions of Jesus sing: "Great and marvelous are thy works, Lord God Almighty, just and true are thy ways, thou King of saints."

JOHN MATTESON.

Poyssippi, Wis. October 30, 1863.

From Sister Durfee.

"AFFLICTIONS though they seem severe,
In mercy oft are sent,
They stopped the prodigal's career,
And caused him to repent."

While called upon to mourn the loss of our dear little one, these words have been brought with great

force to my mind; but with the Psalmist I can say, It has been good for me to be afflicted; for before I was afflicted, I went astray." I now hope I shall learn obedience from the corrections I have received, and strive to live more humble, and gird on the whole armor, that when Jesus comes I may be prepared to meet him and all our little ones, four in number, that now sleep in their graves.

I desire an interest in the prayers of all the brethren and sisters; for I feel very lonely, not having seen one of the same faith for nearly a year.

ADELIA DURFEE.

Freeport, Ills.

Obituary Notices.

DIED, Oct. 10, 1863, in Harlem, Ills., of canker and dysentery, Dollie Durfee, youngest daughter of R. S. and Adelia Durfee, aged ten months.

DIED, of consumption, in Clarenceville, C. E., Sep. 28, 1863, my mother, Caroline Matilda Curtis, wife of Solomon Curtis, in the 63rd year of her age.

She was converted in the year 1855, and embraced the Advent faith, and from that time to her death, lived a devoted Christian, living out all of the truths of the Bible as far as she received the light. The coming of Christ was to her an event she much desired, and she often wished she might live to witness it.

Her companion with two of her children are living out the same faith, and hope soon to meet her where parting shall be no more. We do not mourn as those that have no hope. We believe she will be numbered with those that have a part in the first resurrection.

Yes she must rest a little while

Till He who is to come,

Will come and bid his saints arise,

And call his jewels home.

'Tis true her voice no more we hear,

No more the humble prayer,

But soon in life she will appear

And palms of victory bear.

J. H. CURTIS.

FELL asleep in Chesaning, Mich. Oct. 15th, 1863, sister Amanda Matthews, aged thirty-six years and ten months. Sister Matthews embraced the Advent faith ten years since, under the labor of Bro. Cornell, at Brandon, Mich. She soon after removed to this place where she continued to live out the truth alone until two years since, when after his labor here, she united with the church, of which she remained a faithful member until her death. She displayed through a severe illness the utmost patience and resignation, and left behind a bright evidence of her acceptance with God. A few hours before she died, becoming unable to speak above a whisper, she requested prayers that she might be able to praise her Saviour. Prayer was offered in her behalf and God's power was manifested in giving her strength to pray, and with strong accent she sang a few lines of Sweet Hour of Prayer, as though joining an angel choir. Truly sweet is the scene when Christians die. As none of the messengers were within call, the funeral discourse was postponed until some future time, and after singing and prayer, a few appropriate remarks were offered by Bro. E. S. Griggs.

A dear companion mourns her loss,

Yet feels 'tis her eternal gain.

For safe within her Saviour's arms,

She's resting, free from care and pain.

Three tender buds, of age the same,

Shared a brief while her gentlest care,

And three who'd learned to lisp her name,

Are left to mourn a mother dear,

When asked of them once more to speak

If any wish she would express,

"I'll leave them all in Jesus' care,

He'll shield them while I sweetly rest."

And calmly then she sank away,

While fondest hearts bowed 'neath the stroke,

One only thought our tears could stay,

We sorrowed not bereft of hope.

An angel smile her features wore,

Telling how sweet her deep repose—

Telling how blest are they who die

In Christ, released from earthly woes.

And through the long and dreamless night

She'll sleep till morning; then arise,

While angel guards, on pinions light

Shall safely bear her to the skies.

J. A. D.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 10, 1893.

Note from Bro. Loughborough.

BRO. WHITE: It has been some time since I have reported through the Review. I have not kept silent because there was nothing to report, but to see how matters would turn here in the East. The tent meeting at Manchester closed up under somewhat unfavorable circumstances, and cool weather caused us to move our meetings to a hall. I remained a week after Eld. Hull left, and have spent a week there since. Ten have already commenced to keep the Sabbath. Several more are convinced that it is their duty to keep the commandments but are waiting for the way to open so that they can obey.

At Newport there is a little company of from 15 to 20, that have still a love for the truth. Our meeting there in company with Brn. White and Cornell was interesting and profitable.

We are encouraged to hope for success to attend our efforts in the East. Brn. remember us in your prayers to the Lord, that we may be guided aright here.

J. N. LOUGHBOROUGH.

Haverhill, Mass. Oct. 30. 1893.

The Sabbath.

WHAT a subject of contemplation is the holy Sabbath! Appointed as a day of rest for the millions of earth, it presents its holy presence once in seven days to cheer the careworn and weary, and to give them the privilege of attending the house of God and to enter more fully into his service. Stretching away back to the dawn of creation, it took its appointed place in the first week of time, and was an eyewitness of those grand events which then took place. The first, second and third days, and so on to the sixth, had each their appropriate work, and each saw new creations spring forth and take their destined place among the "wonderful works of God;" but 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." Gen. ii, 2. Think of the seventh, the day hallowed and set apart by its Maker to be a day of rest, extending through all the dispensations of time, and even over into that rest that remains for the people of God.

The world has already witnessed more than three hundred thousand of these precious days; and I tremble to think how they have been spent. While a comparatively small class have observed the seventh day as the Sabbath, how many millions have trampled it under their feet, though God has said, and angels dare not disobey his commandments, "Remember the Sabbath day to keep it holy." But man puts forth his hand and pollutes it. Man, the most dependent yet the most presumptuous of all his creatures!

How careful then ought we to be to keep this great command, with the other nine, lest we come short of his promise of eternal life, which he has promised to those that love and obey him.

A. JOHNSON.

Southampton, Ills.

Appointments.

PROVIDENCE permitting, I will spend from Nov. 7 to the 16th with the Brn. and sisters at Dartmouth, Mass. I will be at Manchester, N. H. Nov. 21 and 22. Peterborough, N. H. the 28th and 29th. Washington, N. H. Dec. 5th and 6th. We hope to see a general rally of Brn. and sisters from surrounding places at the Washington meeting. I will be at Newport, N. H., Sab. and first-day Dec. 12th and 13th.

J. N. LOUGHBOROUGH.

THE next quarterly meeting of the Seventh-day Adventists in Peoria Co. Ills. will be held at Princeville Dec. 5 and 6. Come Brethren and sisters filled with the spirit of truth, praying the Lord to meet with us and revive his work.

H. C. BLANCHARD.

Business Department.

Business Notes.

The P. O. address of Elder T. M. Steward is Mauston; Juneau Co. Wisconsin.

The P. O. address of Elder Isaac Sanborn is Johnstown Center, Rock Co. Wisconsin.

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