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AND SABBATH HERALD.

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

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The Evening Lesson.

A STRANGER wandering and alone
Beneath my humble roof sought rest;
His look was sad his frame was worn,
He seemed a feeble one at best.

When seated at the evening fire,
I asked him of his former life
He briefly told his tale of care,
Brief span of ill with dangers rife.

For less of years than trouble bent
His form that once could stand upright,
And to his fallow visage lent
The look of age and lack of sight.

And now said I what seek you more
Or hope, or live for on this earth?
For coming days must swell the score
Of ills that number from your birth.

He smiled for once and calmly said
My friend 'twas by the will of God,
That I such recompense have had,
And felt so oft his chastening rod.

I will not murmur nor complain
Of judgments less than I deserve,
If in this life I share my pain,
I'll hope for joy in rich reserve.

Nor will I to my Maker say,
Why hast thou fashioned one like me?
Far sooner let the moulded clay,
Refuse a vessel thus to be.

In wisdom he hath made me so,
As it seemed good that I should be,
And not for better well I know
Could lot of mine be changed by me.

And I will do my duty here,
And meekly bear his will below
Nor of the future doubt or fear,
But forward still with courage go.

Who led me on through dangers past
And helped me every ill to bear,
Will safely bring me through at last,
The overcomer's crown to wear.

And well thought I a lesson's here,
For every discontented one,
From this poor man who lives to bear
His lot without a murmuring tone.

And he hath heard the voice of him,
Who says, Ye heavy laden come,
The only one that can redeem,
The only way that leads us home.

E. W. DARLING.

Beaver, Minn.

The Mark of the Beast, and Seal of the Living God.

A DISCOURSE ON REV. XIV, 9-12.

BY ELDER MOSES HULL.

"AND the third angel followed them, saying with a loud voice, If any man worship the beast, and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

This is the last of a series of messages introduced in Rev. xiv, with which we most solemnly believe God designs to prepare a people for the second advent of the Messiah. That this message is the last note of warning before the second coming of our Lord, will be seen by what follows: "And I looked, and behold, a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped." Verses 14-16. It is evident from the above that the third angel's message ripens the harvest of the earth. Hence no subject has a greater claim to a thorough and impartial investigation at this time than the one here introduced.

All Bible subjects are important; but the fact that we are living in the time when this proclamation is going forth, together with the fact that this is the most solemn warning, accompanied with the most fearful threatening that the pen of inspiration has recorded, renders it doubly so. God's word has not elsewhere recorded the warning against the worship of the beast and the reception of his mark. In no other place does the Bible threaten men with the *unmixed wine* of the wrath of God. This message alone records the fearful announcement that its rejecters shall be "tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." In this message there are three prominent points:

1. A warning against the worship of the beast, and the reception of his mark.
2. The unmixed wine of the wrath of God is brought to view to be poured out on those who reject this warning, and
3. Those who receive, and heed, this warning, are introduced as those who "keep the commandments of God and the faith of Jesus."

To the first of these points we call attention in this discourse. The fact that we are warned against the worship of the beast and the reception of his mark, is all-sufficient proof that there is great danger of our being guilty of the sin here specified. God does not

give his warnings when they are not needed. He did not warn Adam of the flood, or Noah of the destruction of Jerusalem, nor would he in mercy give us this warning, were there no danger now of our worshipping the beast.

In order that we may know whether we are worshipers of the beast or not, we inquire, What is the worship of the beast, and what the reception of his mark? It is objected by some that we cannot tell; that there are various opinions respecting it, and we cannot decide which is correct, or whether all are wrong. To this we answer, Then we cannot tell whether we are servants of God or of the beast; for we never can decide whether we are worshipers of the beast until we can learn what the worship of the beast is.

If then our search after the worship of the beast is to be but a fruitless chase after an *ignis fatuus*, we must conclude that our Bibles are imperfect, that God has given us a warning, threatening us with "wrath without mixture" if we do not obey, and yet giving us no rule by which to determine whether we are receiving and obeying the warning or not.

Whatever sin may be characterized as the worship of the beast, it is evident that it is a sin universally practiced; that it is one of which the whole world will at some time be guilty. In Rev. xiii, 3, we find the whole world "wondering after the beast," and in verse 8 we read, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." See also Rev. xvii, 8. If we allow the above testimonies to have any weight in making up our decisions, we must conclude that beast-worship is so near universal, that the time is not far distant when all, except those whose names are written in the Lamb's book of life, will be engaged in it.

It has been suggested that persons in receiving sprinkling as baptism instead of immersion, receive the mark of the beast, and thus prove themselves to be his worshipers. But this cannot be; for it never was, and never will be true, that all except true Christians receive sprinkling as a religious ordinance.

Some have advocated the idea that the sign of the cross is the mark of the beast. But this position is exposed to the same objection as the other. It is not true that all except true Christians receive the sign of the cross. If that be the mark of the beast, the whole host of infidels, Spiritualists, and non-professors, are not beast-worshipers; and we must therefore, on this ground, conclude that their names are written in the Lamb's book of life.

The worship of the beast is in our text placed in opposition to the keeping of the commandments of God. In the message, the warning is first given against the worship of the beast, and the awful consequences of rejecting the warning are foretold; after which the angel seems to look back with a degree of satisfaction upon the ground over which he has gone, and exclaims, "Here are they that keep the commandments of God and the faith of Jesus." The company thus described are evidently those who have heeded his warning.

Again, those who worship the beast, worship him because their names are not written in the Lamb's book of life, Rev. xiii, 8, while those who keep the commandments of God, keep them in order that they may "have right to the tree of life, and enter in through the gates into the city." Rev. xxii, 14.

THE mirage of the desert paints the things of earth in the heavens. There is a more glorious mirage which, to the eye of the Christian, paints the things of heaven upon the canvas of earth.

In Rev. xiv, there are two marks or names brought to view. 1. In verses 1-4 a company are introduced having the Lamb's "Father's name written in their foreheads." 2. In verses 9-12 we are warned against receiving the mark, or name, of the beast in our foreheads or in our right hands. So there are two classes of worshipers: one that worships the beast, and one that worships God by keeping his commandments and the faith of his Son. This being true, we shall, in order to assist us in our investigation of the mark of the beast, first inquire,

WHAT IS THE MARK OF THE LIVING GOD?

It may be well, before entering directly upon the investigation of this question, to show that the terms, "seal," "name," "mark," "sign," and "token," are synonymous—that whatever may be affirmed in truth of one of these, may as truly be affirmed of either of the others. If the reader will take the trouble to examine Webster's Dictionary he will find, among the definitions of the term, seal, the following: "To set or affix a seal, as a mark of authenticity;" "to confirm, to ratify, to establish." Sign, according to the same authority, signifies, "a token," or "a mark." Token is defined, "a sign, mark, memorial, to make known," &c. But Webster is not with us the highest authority on this point. Rev. vii, 1-4. "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Now by comparing Rev. xiv, 1-4, with the above, it will be seen that the same 144,000 are introduced, "having the Father's name written in their foreheads." In Rev. vii, the seal of the living God is placed in their foreheads lest they should be hurt by the judgments there described. In Eze. ix, the same hurting process is brought to view under a different figure. There six men are represented as drawing near with "slaughter weapons," or "weapons for breaking to pieces" (margin), in their hands; but they are not permitted to do their work of destruction until the "man with a writer's inkhorn by his side" goes through the city and sets "a mark upon the foreheads of all the men that sigh, and that cry, for all the abominations that be done in the midst thereof." Then the men with the slaughter weapons receive their commission to slay utterly all except those upon whom is the mark. See verse 6. The slaying here, we understand to be the same as the "wine of the wrath of God," in Rev. xiv, 9.

That sign, and seal, are synonymous, we prove by Rom. iv, 11. "And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised." In Gen. xvii, 11, the Lord says, "I have given thee circumcision for a token of the covenant."

We now come to the question, What is the sign, or seal of the living God? The sign of a power is something connected with the name, which shows the authority of such power, and by which those under it are secured from deception which could otherwise be practiced upon them. Every power, from the smallest town officer up to the President of the United States, has his seal; and that sign is generally connected with the name of the one having the power thus signified, signed in his own hand-writing.

To illustrate: Suppose that John Smith, a justice of the peace, issues a warrant for James Strong, who is to be brought to justice for some crime; this warrant authorizes George Jones, the constable, to bring James Strong to the office of John Smith, immediately, to be tried for the crime specified in the warrant. But being a novice in the business he forgets to put the seal of his office to the warrant, and simply signs the name John Smith. What is the result? We answer, the document is illegal, although issued by one duly chosen to the office; it has no more authority than if no

name were attached to it. If simply signing the name of the justice of the peace rendered the warrant authoritative, almost any one could render it so, for there are but few but that could write the name, John Smith. Indeed, there are many John Smiths in the world, all of whom have a perfect right to use the name, but have no right to use the sign connected with the name which shows that a certain John Smith is justice of the peace. Thus we trust all see the necessity of a seal, even of this small office.

To extend our illustration to a larger scale, we will say that any law, or edict, to be authoritative, must have a seal, which is a sign of the authority of the one issuing such document. For instance: the President of the United States finds that at this time (August, 1863) Gen. Gilmore's forces at Charleston, S. C., are in a perilous situation; that the general must be re-enforced immediately, or his army will be cut to pieces and he will not succeed in capturing the seat of the rebellion; hence he issues an order to Gen. Grant to send re-enforcements to Gen. Gilmore immediately, but in his haste forgets to sign the order officially, and simply signs it, Abraham Lincoln. Gen. Grant would not dare to obey the order, and why not? Because there may be a number of Abraham Lincolns, and it does not tell us which of the Abraham Lincolns is its author. But let him add to this order, "President of the United States," and affix the seal of government, and it will be obeyed. This addition is the sign of his authority. It tells who Abraham Lincoln is: he is President. It gives us the boundaries of his jurisdiction: the United States. Hence it must be obeyed.

Now the question arises, Is the living God less jealous of his name and authority than the President of the United States is of his? or, has he a mark or seal connected with his name by which his loyal subjects can be secured against impostors? If the Bible had remained silent upon this point, we should decide from the nature of the case that he has. But the word of God has spoken so definitely that we cannot misunderstand it. "And I saw an angel ascending from the east having the seal of the living God." Or, as rendered by others, "the sign of the living God." Rev. vii, 2.

It has already been shown that the seal must be in the laws or decrees of the power thus signified, and that it usually comes in connection with the name of the one having the power, signed in his own hand-writing. Hence we must expect to find the seal of the living God in his law, and if any part of that law has been given in his own handwriting, that part must contain it. Alexander Campbell never made a more truthful remark than when he said, "The law of ten commandments is the only instrument ever given in the handwriting of Jehovah." The above being true, we must look for the seal of the living God in the ten commandments. John says, "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John ii, 3, 4.

(To be continued.)

Look Up!

The last time I was out on the "great deep," I learned how to walk among waves and to stand amid the storm. The winds howled, the waters roared, the billows dashed, the waves rushed and foamed. I felt like fainting. For the first time I feared "the dangers at sea." And why? Ah! I had looked down into the deep, dark, raging waters, and when I saw them madly rushing around the boat, I thought the vessel was rocking to and fro, tipping and plunging, almost sinking! But, dear reader, it was only my head that reeled, and my dizzy sight that rocked. The old time-proved vessel, was firm, and it was her activity that stirred the otherwise still waters. She ploughed up the waves, and made all the noise. For when I looked up and gazed beyond the waters, I saw the clear blue sky, and felt secure. I looked up to the heavens and the bright sun sent its beams to my face. I looked ahead, over the waves, and saw sunny banks beyond, and rest on the other shore.

Thus it is with Christians who keep their eye on the dreary spots and dark sides of this life's pages. O, ye

fainting, languishing, discouraged souls, look up! Behold beyond the tide a sunny clime. Above the murmuring of the waters, music floats. Listen to it. The voice is "low and sweet;" and ye must hearken to it. It comes stilly, but comforting—"Tis I; be not afraid."

Christ says, "Look unto me;" and unless we do, we see no light,—this world is dark. Without Christ, heaven would be dreary. He is there, and we are to have our affections there, our eyes lifted up to Him. Then who cares for the roaring waves. They are under our feet. We are looking upward, and cannot see them. And if we "walk by faith," we need not watch our goings, nor choose our steps. The Lord hath established our goings. Our feet are on the sure Rock,—we need not fear. Let the earth dissolve; the Lord will take us up to him; the eternal Rock will remain. Fear not little flock. In Christ feel secure. There is a safety that nothing else affords. We may feel safe now; and in the great day when earth totters to her fall, we shall be safe in the "chambers" of the skies. Then when the new earth rises amid the ruins of the old, the Holy City shall descend with its King and its subjects—immortal saints—and so shall we be "ever with the Lord."

Let me dwell there. I'm looking up to see the coming King. The day-star rises. The morning dawns. The clouds are breaking. Jesus is coming. Saints, "lift up your heads and rejoice."

I have done Giving.

A GENTLEMAN of high respectability, and a member of the church, made this remark the other day, when informed that an application was about to be made to him in behalf of some charitable object. "I have done giving," said he. When I heard of this remark it awakened in my mind a train of reflection, which I have thought it might not be amiss to communicate.

"Done giving!" Has he indeed? Why? Has he given all? Has he nothing left to give? Has this disciple done what his Master did? Was he rich, and has he become poor for the sake of others, that they, through his poverty, might be rich? O no! he is rich still. He has the greatest abundance—more than enough to support him in elegance, and to enable him to leave an ample inheritance to his children. What if he has a great deal? He has not only not impoverished himself, but is probably richer now, through the favor of Providence, than he would have been had he never given anything. Now if, by honoring the Lord with his substance, his barns, instead of being emptied have been filled with plenty, he had better continue this mode of honoring him. He should rather increase than arrest his liability.

"Done giving!" Why? Is there no more need of giving? Is every want abundantly supplied? Is the whole population of our country furnished with the means of grace? Have missionaries visited every shore? Is the Bible translated into every language and distributed in every land, a copy in every family, and every member of every family taught to read it? Are the accommodations for widows and orphans as ample as they should be? Is there a house of refuge for every class of the human family that needs one? Or have the poor ceased from the land? O no! There are no such good reasons as these for ceasing to give. Why then has he done giving? Is it because others do not give as they ought? But what is that to him? Will he make the practice of others his rule of conduct rather than the precept of Jesus Christ? If others do not give, so much the more should he. Will he add another name to the list of niggards?

Does he feel worse for having given away so much? Has it made him unhappy? Is his experience different from that of the Lord Jesus, who said, "It is more blessed to give than to receive?"

Has he, who thinks he will give no more, been led to that conclusion by having found that what has been given hitherto has done no good? And is it so, that no good has been done by all the Bibles published, and all the Tracts distributed? And yet at this time, when a dollar goes so far in doing good, here is a man who says, "I have done giving?" If I had his ear for a moment, I would ask him if he has done receiving—if God has done giving to him. I would ask him,

moreover, if he has done *spending*, or done *hoarding*, or done *wasting*. Now, if he has not, he surely should not stop giving. When he ceases to waste, to hoard, and to spend, except for the merest necessities, then he may stop giving, but never till then.

"Done giving!" that is, done lending to the Lord! Done sowing and watering! Done offering the sacrifices with which God is well pleased! Done making the widow's heart leap for joy, and bringing on himself the blessing of them that were ready to perish! Well, I am sorry—sorry for the sake of the poor, and the sick, and the orphan, and the ignorant, and the heathen. But no less sorry am I for the man's own sake. Poor man! poor with all his affluence, for there is really no one more poor than he, who, with the ability to give, has not the inclination. He has it in his power to give, but not in his heart. He is enriched with abundance, but not with liberality.

"Done giving!" well then, if he will not give his money, he must keep it. And yet how short the time he can keep it! Had he not better freely give away some of it, than to wait for it all to be torn from him? The thought that he has given, will be at least as agreeable a meditation in his dying moments, as the reflection that he spent, or that he laid up.

I hope that gentleman who said "I have done giving," will recall his resolution, and taking revenge on himself for having made it, give more liberally than ever.—*Nevis.*

The Future Dispensation.

"HAVING made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." Eph. i, 9, 10.

The doctrine of these verses is, that there is to be a time or period in the history of the human race, called the "dispensation of the fullness of times," in which all things are to be gathered under one head, and that head is Christ.

The apostle introduces this statement by saying, "Having made known unto us the mystery of his will." He calls this doctrine of the union of all things in Christ in the dispensation of the fullness of times—a *mystery*. It is a favorite word with the apostles Paul and John, when writing to those Christians who had been heathen, and who were familiar with heathen mysteries. In the epistle to the Hebrews, although it is one of the longest of the letters written by St. Paul, the word is not once used; though in that letter he speaks of those very things which elsewhere he calls mysteries. It would seem then to imply that there was something in the condition and circumstances of the Gentile Christians that made that term peculiarly appropriate. St. Paul's reason for using this word is found in the fact that those Gentile Christians to whom he wrote were familiar with the heathen mysteries—with those secret services of the heathen gods which went by that name. In writing to those cities where most attention was paid to the heathen mysteries, he speaks oftener of Christian mysteries; and in this epistle to Ephesus—a city celebrated for its devotion to these secret fellowships—he uses the word oftener than in any other letter.

The use of the word "mystery," as denoting some of the Christian doctrines, does not imply anything mysterious or unexplainable, but simply such things as could not be ascertained by human reason, and were therefore made known only by God—things which were secret until revealed by him.

Paul calls the whole gospel scheme a mystery in this sense, because not discovered by man, but revealed by God, and taught by Christ and his apostles. "We speak," he says, "wisdom among those who are perfect;" those who have been initiated into the Christian fellowships—as the masters of heathen fellowships speak their wisdom to the initiated—not, however, the wisdom of this world, nor of the chiefs of this world, which comes to naught—not such secrets as they profess to reveal; but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world.

So the resurrection is called a mystery; the fact

that such of the saints as are alive on the earth when Christ comes, shall not die, but be changed, is called a mystery.

The heathen mysteries, or rather, the fellowships of the mysteries, were secret societies, into which persons were initiated by certain ceremonies, and in which they were taught the religion of heathenism.

In these fellowships there were two, or, as some say, three, degrees, styled the lesser mysteries, the greater mysteries, and the intuitive mysteries. The lesser mysteries were intended for the common people, to whom was explained the religious system practiced by them. Persons of better education and of higher grades in society were admitted to the higher degrees, in which they were taught, under a vow of secrecy, the doctrines of a better theology, and in the highest were admitted to the shining image of the one God, where the initiated were instructed in the falsity of the system of idolatry which was thought best for the common people, and in the true doctrine of the supreme Creator of the Universe, who pervades all things by his power, and governs all by his providence, and is one, having neither equal nor second.

These mysteries were held in the highest estimation by the Ephesians; and therefore St. Paul accommodates his language to that in common use among them, and sometimes directly, and at others, indirectly and tacitly, contrasts the doctrines revealed by Christ, with those revealed by the hierophants of the Grecian fellowships, declaring the immeasurable superiority of the former. As the societies of the mysteries were called fellowships, so Paul calls churches fellowships of the Christian mysteries; as the hierophants were the masters or princes or chiefs of the heathen fellowships, so he represents the apostles and Jesus Christ as the chiefs or heads of the Christian fellowships; and in our text he tells us that it is God's purpose to unite under one head or grand Master all things in heaven and on earth, and that that head is Christ.

It is, then, one of the sublime truths, one of the mysteries taught by our religion, that a period is coming in the history of the human race, when, under one head, even Jesus Christ, God will gather together all things in heaven and earth—a period worthy of being called the dispensation of the fullness of times—a period of which Zechariah prophesies when he says, "In that day the Lord shall be King over all the earth; and there shall be one Lord, and his name one."

This glorious age of the world is revealed not merely in the text, nor yet only in the prophecy quoted from Zechariah; for St. Peter declares that all the prophets have foretold it. He says, "Times of renewal shall come from the presence of the Lord, and he shall send Jesus Christ, who before was preached unto you, whom the heavens must receive until the times of the restitution of all things, spoken of by all the holy prophets since the world began."

Parallel with the text is that passage in Colossians where it is said, "It hath pleased the Father that in him should all fullness dwell; and, having made peace by the blood of his cross, by him to reconcile all things unto himself, whether they be things on earth or things in heaven."

And we find in Philippians that "for this purpose the Father hath set him over the works of his hands, and hath given him all power in heaven and on earth"—a power "by which he is able to subdue all things unto himself."

And this we are assured must be done; for the promise is that all shall be subdued unto him. "All shall be put under his feet. For in that he hath put all things in subjection under him, he left nothing that is not put under him." And the only exception to this universal subjection is the Father himself, who put all things under him. "The Father alone is greater than the Son; and hath set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come, and hath put all things under his feet; and hath given him a name that is above every name, the Father only excepted; that at the name of Jesus every knee shall bow, of those in heaven and those on earth, and those under the earth, and that every tongue

shall confess that Jesus Christ is Lord, to the glory of God the Father."

Hence we learn that to Christ all must be subdued.

When God created the first Adam he gave him dominion over all things on earth, whether of the human race, or the animal creation, or inanimate things. By disobedience Adam fell from this high position, lost his dominion, and degraded those things over which his dominion had extended. Satan, his tempter, usurped the throne of the world, and has been ever since, the prince of this world. But the promise was that the seed of the woman, Jesus Christ, should brise the serpent's head and destroy the power of Satan. Jesus Christ, the second Adam, is to repair the damage of the fall, and as the Son of man, the representative of perfect human nature, to take again the dominion which Adam lost, and restore creation to the happy condition in which Adam found it.

Hence that future day of the Messiah's glory is spoken of as a renewal of all things—as a restitution or restoration of all things—as a regeneration of all things.

Hence the whole creation is spoken of as anxiously expecting that day of restoration, groaning and travelling in pain together, waiting for the adoption—to wit, the redemption—of our bodies; since the redemption of our bodies, in our resurrection, is to occur at the same time.

Without following out this subject further at this time, I would remark that the establishment and success of this kingdom of the Messiah is that which St. Paul, in our text, calls the mystery of God's will, saying, "Having made known unto us the mystery of his will, according to his good pleasure which he purposed beforehand in himself; that in the dispensation of the fullness of times he would unite under one head all things in Christ."

O, glorious mystery, revealed fully in these last times unto us—while the very last phase of the world's kingdoms exists, in which that kingdom shall be set up which shall never end. O, mystery, far surpassing all that heathen sages revealed to the initiated in the secret places of their fellowships! mystery revealed to us, whom God has elected to be holy, that we may become royal priests in that coming kingdom! mystery revealed to us who have been predestinated unto sonship, that we may, by the obedience of children, make sure our adoption, and find a place on the thrones of the speedily coming kingdom!

Oh, who of us would be willing to barter away our right to a place among the royal family of that everlasting empire, for the sake of a few years of worldly pleasure or honor or profit? Who of us will willingly neglect to make our calling and election sure, and so fail of having an entrance ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ, and take our place instead among the outcasts from the heavenly kingdom, punished as rebels against its King, banished from the presence of the Lord and from the glory of his power, shut up in the prison-house of the irreclaimably wicked?

The time is speedily coming when God shall set up his everlasting kingdom; when the number of his chosen ones shall be accomplished; when Jesus Christ shall take to himself his great power and reign; when he shall reign king of nations as well as of saints; when the present probation will end, and no more can be added to the kings and priests of that kingdom, for the conditions of a past probation can never be restored. "Be ye therefore ready."—*D. G. Mallory, in Prophetic Times.*

"Too many persons seem to use their religion as a diver does his bell to venture down into the depths of worldliness with safety, and there grope for pearls, with just as much of heaven's air as will keep them from suffocating, and no more! and some alas! as at times is the case with divers, are suffocated in the experiment."—*G. B. Cheever, D. D.*

In an account of parish work at the east end of London, we read: "Go up to this lamp-post; you can count fifteen dramshops visible as you stand. They have put saw dust outside some of the doors, and sprinkled it with rum, to bait the waverer with its pungent fumes."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 15, 1893

JAMES WHITE, EDITOR.

Lessons for Bible Students.

LESSON XXII.

Nebuchadnezzar's Great Image—Dan. ii.

(PROPHECY OF DANIEL, PP. 3-7.)

1. Is the word of God to be understood?
2. What must we do to understand it?
3. What kind of a spirit must we possess?
4. For what aid must we pray?
5. From whom has the Lord hid these things, and to whom has he revealed them?
6. What is Revelation?
7. May a man say in truth that he does not understand the prophecies?
8. What is it to assert that they cannot be understood?
9. What must such a person be in principle?
10. Why is he who says the prophecies cannot be understood, infidel in his principles?
11. In calling attention to the prophecies, what are we sometimes accused of doing?
12. Who vindicates us from this charge?
13. In what scripture is this vindication found?
14. To what portion of the Bible does prophecy belong?
15. What is its design?
16. In the dream of king Nebuchadnezzar, what did he behold?
17. Of what material was the head of this image?
18. Of what the breast and arms?
19. What material composed the third division?
20. Of what were the legs composed?
21. What was the material of the feet?
22. What became of this image?
23. What did the stone that smote the image then become?
24. In the interpretation of this dream, what do we learn was represented by the head of gold?
25. What was Babylon?
26. By whom was it founded?
27. Who was Nimrod?
28. How long did it last?
29. By what names was it called?
30. Who was its last king?
31. As this kingdom dates so far back as the days of Nimrod, why was it not introduced into prophecy before? [Ans. Because kingdoms are not introduced into prophecy until they become in some way connected with the people of God.]
32. When did Babylon become connected with the people of God? [Ans. On the capture of Manasseh, king of Judah, by Esarhaddon, B. C. 677. The kingdom soon after reached the height of its power and splendor, under Nebuchadnezzar, who had the inspired dream of the great image which forms the subject of this lesson.]
33. What was symbolized by the breast and arms of silver?
34. What kingdom did succeed the Babylonian?
35. At what date? [Ans. At the capture of Babylon, by Cyrus, B. C. 588.]
36. How long did it continue? [Ans. Two hundred and seven years.]
37. What was symbolized by the brass of the image?
38. What kingdom was this?
39. By whom was this Grecian empire established?
40. At what date? [Ans. At the battle of Arbela, B. C. 331.]
41. How long did it continue? [Ans. One hundred and seventy years.]
42. What was to be the nature of the fourth kingdom?
43. What kingdom was this?
44. What scripture shows that Rome had universal dominion?
45. By what part of the image was this kingdom symbolized?
46. What was signified by the feet and toes being part of potter's clay and part of iron?
47. What kingdom was it that was to be divided?
48. Into how many parts was Rome divided?

49. Between what years did this division take place?
50. Name the ten kingdoms that arose out of the Roman empire.
51. Of what is the language in verses 41-43 descriptive?
52. Iron cannot be welded to clay. What would this signify when applied to nations?
53. Have all these particulars been fulfilled?

Meetings in Michigan.

BRO. WHITE: Since Aug. 17 I have visited Ionia and Orange, in Ionia Co., Owasso and Woodhull, in Shi. Co., Linden, Gen. Co., Tyrone and Hartland, in Liv. Co. The Lord will, to-morrow I go to Milford, in Oakland Co.

From the 18th till the 24th held six meetings with the church in Orange. Here a deep interest was manifested in praying for the youth and children of the Sabbath-school. Eight of them gave satisfactory evidence to the church that they loved the children of God. Their stirring testimonies and earnest prayers to God for the forgiveness of all their sins, and desire to go with their parents and the church to the city of God caused many tears to flow. Eight of them with a widowed mother, and daughter, were baptized on Sunday morning and united with the church covenanting to keep the commandments of God, and the faith of Jesus Christ. After this the church was greatly strengthened and blessed in celebrating the ordinances of the Lord's house, and in a social meeting in the afternoon.

Spent Aug. 24 with Bro. Griggs and family in Owasso.

Aug. 25-30, I was with the church in Woodhull. Bro. and Sr. Byington, passing here on their way to Lock to hold a Conference, united with us in two profitable meetings, during which humble confessions were made by some who were still indulging in the use of tobacco and hoops, resolving that they would break away from their idols.

After the Sabbath meetings, one Sr. who had used tobacco for twenty years decided that she would use no more forever. Another said she had used it forty years but was fully satisfied that she could not continue in the use of it and be saved at the coming of the Lord, and resolved to renounce it at once and forever, and go to the Lord for help. She and one other were baptized the next morning in a beautiful lake.

Aug. 31 to Sept. 3, held three meetings with Sabbath-keepers in Linden. Sept. 5, 6, Sabbath and first-day, Brn. from Linden and Hartland united in conference with the church in Tyrone and were much refreshed and strengthened in the Lord. They said it was the best meeting they ever had in Tyrone. In celebrating the ordinances of the Lord's house they were made happy and joyful. Two united with the church, and two were buried in baptism. Perfect harmony was manifested in relation to systematic benevolence, and their funds were much more than doubled.

I have just arrived here from Hartland and find the church here all well. Thank the Lord for continued health and strength.

JOSEPH BATES.

Milford, Oak. Co., Sept. 8, 1893.

Report from Bro. Snook.

WEDNESDAY, Aug. 5, we went to Lisbon, and met with a good congregation which Bro. Sanborn addressed to much profit we trust. Thence we went to Fairview, and began meetings the 6th. inst. The meetings were well attended, and all were deeply interested in the word powerfully preached by Bro. Sanborn. May God grant that the good exhortations and solemn warnings given by him, may never be forgotten by our brethren and sisters. We enjoyed a communion season long to be remembered. The Lord was with us in great power. Blessed be his name.

Aug. 14th, we began meetings with the Brn. at Liberty school-house near Mt. Pleasant. We had here a refreshing from the presence of the Lord. On Monday, 17th, I reluctantly left Bro. Sanborn to preach till Wednesday, and I went to Fairview, where Wednesday night, and Thursday, I preached three times

and organized a church of nineteen members. Friday, I returned to Liberty and resumed meetings. We had a great gathering in the grove, and the very best attention to the preaching. On first-day we baptized eleven, and then closed our meetings with a happy communion season. May God bless the dear saints who shared that happy season. May we so live that at last we may share the privilege of surrounding the marriage supper of the Lamb. B. F. SNOOK.

Green Spring,

A PRETTY village in Green Creek township, Sandusky Co. Ohio, takes its name from a spring in the vicinity, which attracts much notice.

This spring boils up in a ravine north of the village, supplying a sufficient quantity of water to form a creek upon which a number of mills are situated, which are kept in motion, wholly by the water from this spring.

The water tastes of sulphur, and is of a greenish color, which gives name to the Spring and Creek.

At this place the Seventh-day Adventists, have just held a quarterly meeting; we had a good time.

The meeting was held at Bro. Huber's, and one of his rooms was sufficient to accommodate those who assembled; but fewness of numbers hindered not the Spirit's influence. The church at Green Spring has been in a stupid state, but we hope that a good work has commenced. Oh may they have grace to go forward.

Some of the brethren from Lovett's Grove attended, and their testimonies were pointed, and edifying, and we hope much good was done.

We felt much edified, and returned encouraged. Some eight dollars' worth of books were taken by the brethren.

I hope to have a more full assortment at the Townsend meeting. It was encouraging to see how many inquired for the testimonies, bound, from 1 to 9: I will try to have them by the next meeting.

We as a people ought to read the books more than we do, and all should be supplied.

JOSEPH CLARKE.

Portage, Wood Co. Ohio. Sept. 1, 1893.

Tent Meetings at Derby Center, Vt.

BRO. WHITE: The Vermont tent was pitched at Derby Center, Vt., Aug. 21. We have now given sixteen lectures. Our congregations are not large, but we have some candid hearers who seem interested in the truths we preach.

At the commencement of our meetings some of the ministers in this village came to hear us, among whom was a Methodist preacher, who was highly pleased with our views on the signs of the times and the coming of Christ. He invited us to leave the tent and occupy his meeting-house on Sundays, saying that he would gladly give way and listen to our views. We thanked him for his kindness, but told him that as our appointments had gone out for meetings in the tent, the people (especially those from a distance) would be disappointed if we should transfer our meetings to the meeting-house. But the evening after the Sabbath Aug. 29, a very sudden and heavy gale struck our tent and took it down almost instantly. Our evening meeting was over, and the people had left the tent. The lamps were burning and strange to say, that they were not broken, though they were thrown among the seats. But the tent was badly torn.

We had just notified the people that we should speak on the Sabbath question the next day, and our prospects seemed to be blighted. But Sunday morning we went to the Methodist preacher, told him what had taken place, and said that we should be happy to occupy his house according to his suggestion, stating that we should like to speak on the subject of the Sabbath. He said that we were wrong on the Sabbath and on other subjects, that he had once been to our tent with the intention to propose a discussion, that he should like to hold a discussion with us, etc. We answered that it would be in harmony with our feelings to hold a discussion, and accepted his proposal. But he reluctantly consented to let us have his house. Accordingly we held meetings in the meeting-house

all day. In the forenoon Bro. Hutchins gave a discourse on the Sabbath, and in the afternoon I spoke on objections to the Sabbath. The Lord gave unusual freedom through the day. To him be all the praise.

Yesterday we called on the Methodist preacher, and asked him if he would meet us in discussion according to his proposal, but he refused to hold a discussion with us, and would not promise to speak on the Sabbath before we left the place. Yet he thought he should speak on the immortality theme. We are now commencing the task of erecting the tent a second time, and feel that the reverses we have met, have turned in our favor. We had a larger congregation than we should have had, if we had preached under the tent. Most of the church-members in this village were so prejudiced and creed-bound that they would not come out to hear us, and we enjoyed the privilege of speaking to them from their own pulpit.

The circumstances under which we have labored this summer have been peculiarly embarrassing and perplexing, which may account in part for our silence. First when we commenced our labors with the tent, we had just adopted organization as set forth by the general conference and did not have the benefit of letters from individuals and churches, stating where there was an opening to hold tent meetings. Our time was short, and we had to follow our own judgment.

We found that this part of the State had been pretty well run over, when the tent used to stop only from one to three days in a place. The draft came and took my brother, and as it was difficult to get a tent master the tent enterprise was necessarily suspended. But we tried to employ our time to a good advantage. Bro. Hutchins and myself went into Canada and learned that as much good could be accomplished in school-houses in the townships which we visited, as in the tent, and that it would be very expensive to go far from the frontier, for the discount on our money would be heavy.

We trust that we are in a better condition to decide where we can labor when the tent season is over. Doubtless we should have labored more successfully, if we had possessed the knowledge that we now have concerning our field of labor. But we have the satisfaction that we have tried to do the best we could, and that we have had the blessing of the Lord to encourage us to labor on in the solemn and important work of proclaiming the last message of mercy.

D. T. BOURDEAU.

Derby, Sept. 2d, 1863.

Since the foregoing was in type, we have received the following, dated, Barton Landing, Vt., Sept. 8, 1863:

BRO. WHITE: As our labors with the tent have closed for the season, it may be proper to say a few words further relative to our meetings in Derby, Vt. From the commencement to the close of our lectures here, we had a few candid hearers, who listened attentively to the word spoken: but the majority after having heard a few discourses, seemed resolved to hear no more, especially after they had heard on the subject of the Sabbath.

Preachers and leading members in the churches awoke from their slumbers long enough to raise the cry of fanatics, infidels, &c. Herein was fulfilled the scripture, "And they shall turn away their ears from the truth, and shall be turned unto fables." 1 Tim. iv, 4.

Again, the week after our meetings commenced, the Adventists began a tent camp-meeting in a grove about four miles from us, which continued till our meetings closed. This meeting was attended by several ministers, some of whom preached with power and success through this section under the proclamation of the first angel's message.

Yet notwithstanding these circumstances, and others of a very discouraging nature, under which we commenced and have prosecuted our labors with the tent this season, we hope and humbly trust we have not labored altogether in vain. Two (the man and his wife in whose family we boarded) have resolved to keep the Sabbath of the Lord.

This dear family, whom we highly esteem for their kindness to us, their intelligence and moral worth,

have been shockingly disgusted in past years with a class of professed Adventists, wild fanatics, amenable to nobody, living in this section. The course of these deluded beings had taught almost everybody who had heard of them, to be on the lookout for everything bearing the name Adventism (except that which has become popular). This circumstance rendered these friends, and no doubt others, fearful of us at first. But said they to us yesterday, as we left them in tears, "We are happily disappointed in you, and may the blessing of the Lord ever rest upon you and give you success in your labors."

The lectures which they have heard, and the acquaintance which they have formed with us and the brethren and sisters, have assured them that Sabbath-keepers take the Bible as their guide, and that we are seeking to live an even, consistent, and godly life, and to prepare for the glorious coming of the King in his beauty. May God graciously bless these dear friends, and strengthen them for the conflict before us. And may He who knows the secrets of all hearts still give increase to the word spoken by his feeble servants, and grant that honest souls may be saved thereby.

A. S. HUTCHINS.

D. T. BOURDEAU.

A. C. BOURDEAU.

Quarterly Meeting in Bangor, N. Y.

BRO. WHITE: I wish to give a brief report of our last quarterly meeting, held in Bangor, Aug. 29 & 30. Brethren came in from the surrounding towns, also from St. Lawrence Co. in good numbers.

The interest of brethren, and several not in the truth never has been better at any meeting of the kind.

The absence of these who have usually spoken the word on such occasions was felt, and probably led the brethren and sisters to depend upon the Lord for help through the entire meeting. Four went forward in baptism, and several joined us in communion for the first time.

In some of the social meetings, the Spirit of the Lord rested upon several in power, causing tears to flow and hallelujahs to resound, even from some who had been much tested by severe trials for a season.

We trust the influence of this meeting will long be felt by both believers, and others who witnessed the order and freedom that characterized it.

Our business items were attended to without discord, and the brethren seem to love promptness, for most part, in meeting their S. B. pledges.

We rejoice to see the cause begin to rise in this region, and the long dark night of discouragement wear away. It may interest some to know that my age exempted me from the draft. I have much reason to be thankful for the courage given me of late, and hope to "endure hardness" with my brethren to the end.

Yours in hope.

H. W. LAWRENCE.

Malone, N. Y. Sept. 6, 1863.

The Atonement—Part II.

THE DIVINE GOVERNMENT.

(Continued.)

As objections are stronger with some persons than even positive proof, it will not be amiss to notice a few objections urged against the perpetuity of the law of God, by those who would make it void through faith, and pervert the gospel to a system of license.

Luke xvi, 16. "The law and the prophets were until John: since that time, the kingdom of God is preached, and every man presseth into it."

It is unjustly inferred that the question of the existence of the law is here introduced. The translators saw that the passage was elliptical, but violated the laws of language by inserting the word "were" which does not make the sentence complete; the verb "is" being the antithesis of "were" the word "preached" is redundant. The following must be the correct view. The word or words understood or to be supplied must be antithetical to the words "is preached;" and therefore "were preached" would complete the sentence. The omission of these words prevents tautology, while nothing would require the omission of the word "were" if it alone belonged there. Now no one

will claim that the law and the prophets ceased with John: even the ceremonial law remained in force later than the time of his death. Thus it is evident that the subject of the existence or continuance of the law and the prophets is not introduced in this scripture: therefore there is no objection in it.

Rom. vi, 14. "For sin shall not have dominion over you; for ye are not under the law but under grace."

It has been inferred from this that because we are under grace we are under no obligation to keep the law; and that by the introduction of a system of grace the law was abolished. But such an inference is very erroneous; for if the law which condemns (see Rom. iii, 19, 20; v, 13) were abolished by grace, then none can be under the law, and all must be under grace. But sin has the dominion over a majority of mankind, showing that they are not under grace; therefore they are under the law, and therefore the law is not abolished. The Christian was not under grace till he was converted, or till he became a Christian; or was changed from sin to obedience: and was therefore under the law till his conversion. But it says, "Sin shall not have dominion over them." Now sin is the transgression of the law: and it is further said that "to whom ye yield yourselves servants to obey his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." Therefore, we are only under grace when the transgression of the law has no dominion over us; and only in the way of righteousness, when obedient to the law. This text, so far from helping the objector, plainly harmonizes with those scriptures which teach that Jesus came not to destroy the law, but to put away sin, the transgression of the law, from his people. Matt. i, 21; v, 17; 1 John iii, 4-8; Heb. ix, 26.

Rom x, 4. "For Christ is the end of the law for righteousness to every one that believeth."

There are three points in this text which claim our attention. 1. Christ is not the end of the law in the sense of abolishing it; for he says himself that he came not to destroy it, and Paul says it is not made void. The word "end" is here used as it is in Jas. v, 11: "Ye have heard of the patience of Job, and have seen the end of the Lord," that is, the design or intention of the Lord. See also Rom. xiv, 9. Paul says the commandment was ordained unto life; which agrees with the scriptures I have quoted in reference to the law. But we have merited death by transgression, for "the wages of sin is death." Christ now fulfills the object or design of the law, by granting the forgiveness of sin, and bestowing eternal life.

2. He is the end or object of the law for righteousness. Unrighteousness is sin, and sin is the transgression of the law; this shows righteousness to be the equivalent of obedience. And Christ brings the sinner to obedience, as it is said in Rom. v, 19, "by the obedience of one shall many be made righteous, or obedient." He kept his Father's commandments, and calls upon us to follow him. He said "thy law is within my heart," and promises in the new covenant to write it also in the hearts of his people. Psa. xl, 8; Heb. viii, 10.

3. This is to every one that believeth. He is not the end of the law in any sense to the unbeliever. This proves that it does not mean the abolition of the law; but it shows that the object of the law is not accomplished in the unbeliever.

Gal. iii, 24, 25. "The law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster."

This text is parallel with Rom. vi, 14, in noticing which, I have shown that the expression, "not under the law," does not necessarily contemplate its abolition, or a release from its obligation; but rather a release from its condemnation, which is only incurred by sin. In regard to the nature and perpetuity of the law here referred to, notice the following:

It is a law by which the doers will live. Verse 12. Of course life and death are suspended on it.

It is a law that held us under its curse till redeemed therefrom by Christ. Verse 13. This can refer to none but a moral law which curses the transgressor: but a moral law is necessarily perpetual.

It is a law, the curse of which rested upon the Gen-

tiles. Verse 14. Of course they had transgressed it. See Rom. iii, 1-19.

It is a law, the curse of which stood between the sinner and the blessing of Abraham; it was not itself against the promises of God, but the curse prevents the blessing. Verses 14, 21. Of course it must be the law referred to in Gen. xxxi, 3-5; 1 Chron. xvi, 15-17; and Deut. iv, 12, 13; and was the basis of the Abrahamic promises or blessings. For, if it was not the basis of the Abrahamic covenant, its curse could no more deprive any of the blessing of Abraham, than the curse of British law could deprive me of American citizenship. But the blessing of Abraham is the blessing of the gospel: therefore the scripture teaches that the transgressor of this law is not entitled to the blessings of the gospel. True, Christ will redeem them if they come to him by faith; but faith will not make void the law, nor will Christ be the minister of sin. Rom. iii, 31; Gal. ii, 17.

Some will not admit that the law of God has any agency in conversion; and therefore think this expression, "to bring us to Christ," refers only to things applicable to an obsolete law. David, in Psa. xix, 7, says, "The law of the Lord is perfect converting the soul." True conversion is not merely emotional; it is a turning from wrong to right. And how shall this be effected if not by being convinced of wrong by the rule of right, and thereby led to embrace the Saviour who only can set us right? But "by the law is the knowledge of sin;" and we must all be instructed by the law in this knowledge before we come to Christ to any purpose.

To those who are inclined to think the law of God is abolished, I will add only this: There can, as I conceive, be but two reasons for its abolition. (1.) Because it was faulty in itself, and not worthy of being perpetuated; but this is a grave reflection on the wisdom of the lawgiver, and a direct contradiction of the scriptures I have quoted on that subject. (2.) Because the circumstances of the transgressors made it necessary. On this I will only refer the reader back to my remarks on the conditions of pardon.

As this law is holy, just, good, and perfect, it must be so in all its parts. No one part of a holy law can be impure, or of a perfect law be imperfect. But the man of sin, the papal power, despite its professions, has sought to corrupt and pervert or change the holy covenant. Dan. vii, 25. To establish the worship of images it has decided that the second commandment is ceremonial, and therefore not proper to be associated with moral laws. To introduce a festival day, the Roman Sun-day, it has decided that the fourth commandment is ceremonial, so far as it relates to the observance of a particular day, notwithstanding God blessed and sanctified the particular day on which he rested, to wit; the seventh day: *

* None will deny that the Sabbath was instituted or made at creation; for then God rested on the seventh day. This day was not, therefore, a Jewish sabbath, as it is so much claimed, but the Sabbath (rest) of the Lord, as the Bible *always* represents it to be. My space will not admit of an argument on this point of the law, but I will notice two prominent objections urged against it, namely that its observance was not required from the date of its institution; and that it is not moral as the other parts of the decalogue. In regard to the first, the Saviour says it "was made for man;" and we well know in what period of man's history it was made. The following remarks seem decisive on this point:—

"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." (Heb. Lex. p. 914, ed. 1854.) 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] Kadesh 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." (Josh. xx, 7; Joel i, 14: ii, 15; 2 Kings x, 20, 21; Zeph. i, 7, margin). 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. Ex. xix, 12, 23. 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." J. N. Andrews' Hist. of the Sab., pp. 16-18.

In regard to the morality of this commandment, we may place it by comparison with any others, assured that it will be sustained by any argument that will prove their morality. Take the eighth for example. No one can be proved guilty by merely proving that he took and used a certain piece of property: beyond this it must be proved that the property was another's, to which he had no right. Thus this commandment rests upon the right of property; and if this were not recognized it would be a nullity. But surely, no one can prove a clearer right, or put forth a more positive claim to any property, than has the Lord, to the seventh day. Many times in his immutable word, has he told us it is his; that he has hallowed it; and he warns us against desecrating it, or appropriating it to our own use. If it be an immorality to take without license what our neighbor claims as his, how much more so, to take against God's positive prohibition what he claims as his own.

(To be continued.)

Renunciations of infidelity.

Last fall when I debated with S. P. Leland I would have thought it impossible that so rank an infidel could have been converted; but several letters received from him this summer, show that he is a changed man. The book he used for reference more than any other was the "Infidel's Text Book," By Robert Cooper. This book I afterward read, and found it to be the strongest attack on the Bible that I ever read. Robert Cooper has now renounced his book and embraced the Bible, and become the pastor of a Christian church.

But of all the infidels in the world, Joseph Barker was considered the chief. This point has for years

been universally conceded. Judge of my surprise as I took up the August number of the "Bible Examiner" and learned that he, too, had forsaken the sinking ship. I only hope that it is true.

The following is from the Examiner.

MOSES HULL.

"A BRAND OUT OF THE FIRE:" or, *Joseph Barker.*—It seems incredible that this man, after the career he ran in this country of the blackest infidelity, and atheism, should have been reclaimed, and now be "clothed and in his right mind." A more hopeless case of apostasy we never knew: we mourned his fall, and grieved at his ridicule of Christ and Christianity. The first and only interview we ever had with him was in the Convention at Hartford, Conn., ten years since, where we withstood him, and his deistical associates. We had read his "*Christianity Triumphant*" some years before, and were not prepared to find him so furiously opposed to the religion of Jesus. His case we concluded then, and ever since have regarded as a case of hopeless apostasy.

After that Convention he labored for some two or three years to spread *atheism* in Philadelphia, Pa., and elsewhere. He had found at the Convention in Hartford, the "God of nature"—which he and his fellow-deists worshiped—could not be defended any better than the "God of the Bible," whom they affected to believe was a most "outrageous" being; and he immediately went over to atheism: necessity compelled him to do so. That race he run for a time; we know not how long, as we had not heard from him for several years. But, behold, the information comes to us from England this "brand" has been "plucked out of the fire." If such indeed is the fact, we have reason to adore and bless our gracious God for His abundant mercy. The only information we have on his return to a "right mind" is the following, which we take from *The Methodist* of this city.

"Mr. Joseph Barker, who has been noted for the number of times he has changed his religious opinions, and has been for many years past an avowed infidel, recently addressed a numerous assembly in Mirfield, England, on the death of Mr. Samuel Medley, saddler, Mirfield. He described the life of Samuel Medley, and characterized him as a good man—a man of prayer; and stated that he had visited him shortly before his death. His text was: 'Let me die the death of the righteous, and let my last end be like his.' After discoursing on this text in reference to Mr. Medley's death, he made reference to his own religious creed. He remarked that he had been very changeable, and compared himself to one who had wandered from the warm South, into the freezing regions of the North Pole, and into the dismal darkness beyond, where he had been lost to all, and to himself. He thanked God for his deliverance from such a perilous position, and he now avowed himself a Christian. With reference to his expulsion from the New Connection Methodist Society, formerly having preached at the New Connection Chapel, Mirfield, he said it was a very just sentence passed upon him."

"We rejoice in Mr. Barker's return to the acknowledgment of Christ. If his return is genuine, does he not owe it to himself and to Christianity, to visit America again, and proclaim his repentance as wide as he proclaimed his infidelity and atheism while here? especially in Hartford and Philadelphia? and thus to some extent undo the great evil inflicted on those communities. May God direct his course."

Sabbatarianism.

BRO. WHITE: I gave a lecture on the law of God and Sabbath, some time since, in Merome, Ind., in C. U. College, of which N. Summerbell is President. He ridiculed me through the Gospel Herald, printed at Eaton, Ohio. I replied to the same, which called forth the following remarks from B. F. Summerbell, which I send you. As I see an article of his in our Sabbath paper, perhaps it should be known how he regards us.

Your brother.

JESSE HIESTAND.

SABBATARIANISM.

Sabbatarians affirm that Christians ought to keep Saturday, the seventh-day Sabbath.

* Alexander Campbell, in his debate with Bishop Purcell, charges upon the Catholic church, that it has made a change in the ten commandments, which, he says, are "a synopsis of all religion and morality." This declaration, warranted by the scriptures, places those who teach the abolition of the ten commandments, or any one of them, in a very unenviable position.

Sabbatarians have a paper of their own, in which to advocate their doctrine.

I propose that the question be fairly discussed, or excluded from the Herald.

In their paper, Christians who do not keep the seventh day are classed with them that steal.

We are not Sabbatarians, but Christians. We read the Scriptures, and believe on the Son of God. They read the Scriptures and believe in the seventh day. Let us pray for them; but as we love the truth we are not to open our doors to this hobby.

Also—If they can worship with us as Christians, then welcome them; but their seventh-day-advent-ism cannot be built on the foundation of the apostles and prophets.

Was Paul, or Peter, or John, a seventh-day Advent preacher? What they taught, Christians believe.

B. F. SUMMERBELL.

Providence, R. I., July, 1863.

[We would inform Bro. B. F. S. that our good Sabbatarian brother was writing in self-defense in the Gospel Herald, having been attacked first. We have no fears of the issue of Sabbatarian doctrine upon the readers of the Herald; truth loses nothing by discussion.—ED. GOSPEL HERALD.]

Our Influence.

THERE are thoughts, bright thoughts that slumber deep,
That a look, or a word may arouse from sleep;
And the influence vast, of that word to the soul,
Will endure while eternity's ages roll.

There's not a heart but where hidden chords
Respond to the music of gentle words,
While a thrill of rapture beams from the eye,
And the lips strive in vain to frame a reply.

There are buried hopes, and memories dear,
Carefully guarded in doubt and fear,
When a look may recall the hidden pain,
And buried memories live again.

There are gifted men whose throngs of care
Subdue their aims, till in dark despair
They wander in shadows dim, and lone,
Oh! give them a kind word, if but one.

God gave us this influence vast, sublime,
It pauses not for a moment's time.
Then pursue in wisdom the "narrow path,"
For from him that hath not, he'll require what he hath.

While to him that hath, to him will be given
A rich reward, a blissful heaven.
A home with the happy, the pure, and the blest,
Where the weary, and sad are forever at rest.

EMMA J. MAXSON.

Adam's Center, N. Y.

Letters.

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

From Bro. Shireman.

BRO. WHITE: I would say to the brethren and sisters scattered abroad, that I am striving to make my way through this dark world of sin and sorrow to that better land, where the weary care-worn pilgrims ere long will find rest.

The pathway that lies before the remnant, is truly a narrow and rugged one, and were it not that Israel's God is able to save and to deliver even to the uttermost, our hearts would indeed fail us, as we view the great storm that is coming upon the earth. Although we may be called to pass through deep tribulation, and the world cast out our names, and scoff because we believe that Jesus is soon coming to take his faithful waiting ones home, yet let us ever remember that Jesus says, "Fear not little flock, it is your Father's good pleasure to give you the kingdom."

Dear brethren and sisters, let us strive to be of that little company, that shall be permitted to meet in that kingdom, where there will be no war nor bloodshed, no sorrow nor dying groans; but where the redeemed shall be, and sorrow and sighing shall flee away. While writing about the glorious prospect of getting into that blessed kingdom, my heart feels to say, Praise the Lord O my soul. His goodness endureth forever. For the past few weeks I have tried to live by the moment. I do want to be ready when Jesus

comes. I cannot think of staying back in the city of destruction, I want an inheritance with the saints of God in the earth made new. As the poet says—

"I long to be there! and the thought that 'tis near,
Makes me almost impatient for Christ to appear,
And fit up that dwelling of glories so rare,
The earth robed in beauty—I long to be there!

Yours striving to overcome. D. T. SHIREMAN.
West Union, Fayette Co., Iowa, Sept. 6. 1863.

From Sister Claffin.

BRO. WHITE: I esteem it a privilege to cast in my mite on the Lord's side. I love the Lord and want to tell it to the world. It is now ten months since I first heard Bro. Steward proclaim the truth of this message. I thought it a strange doctrine; but I studied my Bible and found these things so. It was a long time before my wicked heart would bow before God's holy truth. When I had become almost persuaded to be a Christian, Bro. Steward preached on the subject of idols; that it was the duty of all who loved the Lord to give up their coffee, tea, and tobacco. Oh what a blow was this! I who had been a slave to my pipe and tobacco for nearly thirty years, from infancy almost, and tea all my life, could I give them up? My health had been very poor for a number of years, and some of my friends advised me not to give them up; for they thought I could not live through it; but I made up my mind that in the strength of Israel's God, I would give them up and worship the only true and living God; and I can now ascribe glory, honor, praise and power, to him who has given me the victory. I have found a balm in Gilead. I have found a Physician there. My health is much improved. My mind clearer, and I am determined to use all my ransomed powers to obey my Heavenly Father's commands. Pray for me, that I be not again entangled in the yoke of bondage.

Yours, waiting for Christ.

Lemonweir, Wis.

LAVINIA CLAFFIN.

From Bro. Loughborough.

BRO. WHITE: Through the goodness of the Lord I am spared in these perilous times, to give in my mite of testimony, upon the Lord's side. I feel truly to praise him for his long suffering, in sparing me until I saw the light of the third angel's message. I love the precious truth and wish that all could see it; but this I cannot expect, for many will go in the broad road, while few go in the narrow way.

It is three years last May, since my companion and myself commenced keeping the Sabbath, of the fourth commandment, and we have never been sorry since we commenced, that we embraced it, but have been sorry many times that we have not kept it better. By the help of the Lord we will arise with the message, and double our diligence that we may be found without spot or wrinkle or any such thing, that we may stand having our loins girt about with truth, waiting for the Lord when he shall return from the wedding, that we may go in and sup with him. I love the Review, and all the doctrines it advocates, and hope with its Editor and dear readers to stand at last upon the mount Zion.

WM. K. LOUGHBOROUGH.

Victor, N. Y.

From Sister Mills.

BRO. WHITE: I have many times been encouraged by reading the cheering letters in the Review, and I would say to the scattered ones that I am not discouraged, though I find it needs great care and watchfulness to be found doing right at all times and in all places. I feel more than ever determined to overcome and go through with God's remnant people. I feel to start anew for the kingdom. I thank the Lord daily that he ever permitted me to hear the third angel's message, and gave me a willing heart to receive it. It is my earnest desire to put away everything that is wrong or displeasing in the sight of God. I want to be wholly conformed to the will of my heavenly Father, and feel willing in all things that not my will, but his should be done. Though sickness, sorrow, and death, have invaded our family circle, and troubles have thickened around us, still I feel that God is good, and doeth all things well; and it is my earnest prayer that these

afflictions which are for a time only, may serve to draw us nearer to him, and teach me to be more watchful over myself, that I may do all that I do to the glory of God.

I do feel to praise God and to consecrate myself anew to him. O, how precious are his promises, and doubly so when suffering affliction. I have been reading the Testimonies to the Church, and I feel that they are meat in due season. We ought to be very grateful to God for this gift which he has placed in the church. I know that I have many times been blessed in reading them, and trying day by day to follow their teachings.

Yours, striving to be an humble follower of the meek and lowly Jesus.

ADALINE J. MILLS.

Handy, Ohio.

Extracts from Letters.

Sister R. Bisbee, writes from Newport, Wis.: I am very lonely, as there are none of like precious faith in this place. The Review is all the preacher I have, and it is a welcome visitor, as it comes weekly laden with rich stores of truth, and many good letters from the dear saints which often cheer my lonely hours. I feel to say that God is good and I am truly thankful for his giving me a heart to receive the present truth, and I pray that he may give me grace to overcome all of my besetments, that I may be found when Christ comes with that happy company, who shall have clean hands and a clean heart and shall be able to enter through the gates into the city.

Sister W. Bowles, writes from Monroe, Wis.: It cheers my heart to hear through the Review, that the work of the Lord is still going on. It has been two years this fall, since I commenced keeping the commandments of God and the faith of Jesus, and the way grows brighter and brighter. I mean by the assisting grace of God to persevere until I stand upon Mount Zion with God's people. I am an orphan girl, left alone in the world, yet the Lord is with me; and I believe that he will soon appear to reward his people, to take home his faithful ones.

Bro. E. Engles writes from Freeport, Ills.: I believe the third angel's message. The Review is a welcome visitor to my lonely home and is all the preaching I have. I know not of another person in this city of like faith. I hope that Providence will put it into the heart of some of the messengers to come to this city soon, to preach the truth. There are some here, I know, in this city who are sick of popular Christianity. If some can be sent here, we can get the court-house in which to hold meetings; and my house is always open for any one of the preachers. I hope to see soon in the Review an appointment for this place.

Obituary Notices.

DIED, in Orangeville, Wyoming Co. N. Y., June 17, 1863, my mother-in-law Elizabeth Barnum of small pox, aged 70 years and 10 days, after an illness of 8 days. Mother commenced keeping the Sabbath four years ago last spring. Many and strong were the efforts that she has since that time put forth to bring those within her gates to regard the holy Sabbath as it should be, and as she felt it must be, or herself would be a transgressor. And with her armor on battling for the truth, she died in the Lord. She now rests from her labors for a few days until the white cloud appears with its glorious and all conquering rider, Jesus.

A. M. ANTISDALE.

Died in Bangor, N. Y., Aug. 20, of inflammation of the bowels, Anna Sophia, youngest daughter of Bro. and Sr. H. W. Lawrence, aged 1 year and 2 months.

Bro. and Sr. L. deeply feel their loss, but are enabled to "refrain their voice from weeping, and their eyes from tears," in hope that their work shall be rewarded, and that their child shall come again from the land of the enemy. Discourse by the writer from 2 Kings iv, 26.

S. B. WHITNEY.

The Review and Herald.

BATTLE CREEK, MICH., THIRD-DAY, SEPTEMBER 15, 1883.

THE articles on the Sanctuary which have lately appeared in the Review, closing in last number, have been issued in pamphlet form. Price 10 cts., postage 2 cts.

LESSONS for Bible Students, are resumed in this number, on the subject, according to previous notice, of the Prophecy of Daniel. The questions are based on the new edition of the pamphlet on Daniel's prophecy. And although this edition contains the same matter as the old, without essential alteration, the size of the page, and the paging differ altogether from the former. Therefore brethren designing to make use of the lessons, will find it vastly more convenient to use the new edition.

Note from the Wis. Tent.

BRO. WHITE; Our meeting in this place is one of interest. Our tent has been here one week and the interest has been increasing from the beginning, I am alone, and have preached every evening and three times last Sunday, with the exception of two discourses which were given last Monday, and Wednesday evenings by Bro. Goodenough. Bro. Steward is at home on business but I expect him back to day. Let all the saints pray for our success.

WM. S. INGRAHAM.

Fayette, Wis.

Appointments.

Annual Meeting of the Seventh-day Adventist Publishing Association.

THE third annual meeting of the Seventh-day Adventist Publishing Association will be held in Battle Creek Mich. on Friday the Second day of October 1883, commencing at 9 o'clock A. M., for the election of officers and the transaction of all other business pertaining to the interests of the Association.

At this meeting it is proposed to make certain changes in the By-laws, as follows: In Art. ix, Sec. 2, in the first line after "All voting" strike out—"except for an adjournment" and insert in its place—"for the election of officers." Add to the section after the representation of our printed ballot, "All other voting to be done as the President may direct."

In Art. ii. Sec. 1. after the words, "shall be elected" in the fifth line, strike out all the remaining portion of the sentence closing with the word, "year" and substitute in the lieu thereof "every year at such time and place as may be determined by the last meeting of the Association or announced in the call for the meeting." If the last line of the same section after the word, "until" insert "three weeks after."

In Art. ii. Sec. 13. Strike out all the remaining portion of the section after "The Association shall elect its editors," and substitute in lieu thereof, "at each yearly meeting, whose term of office shall continue until three weeks after their successors are elected."

In Art. v. Sec. 2. after the words, "this Association," in the second line, strike out "held in one of the autumnal months," and at the close of the fourth line strike out "and this" and insert in lieu thereof "or announced in the call for said meeting, which."

To Article xi add the following: "Sec. 2. No money paid to the Association for shares or donations, nor interest or profits arising therefrom, shall be subject to withdrawal, but shall be, and forever remain, a part of its funds, to be used in accordance with sec. 1, of this Article."

JAMES WHITE,
G. W. AMADON,
URIAH SMITH,
J. N. LOUGHBOROUGH, } Trustees.
E. S. WALKER,
WM. HALL,
I. D. VAN HORN.

P. S. We would add that this is to be merely a meeting of the Association for the transaction of business. There will be no conference held in connection with it, and no especial religious exercises. Brn. White and

Loughborough of the trustees, are now East, and are not expected to be present at this meeting; but the above-mentioned changes are proposed with their suggestion and concurrence. The reason for these changes will be apparent to all. It is that we may accomplish the voting on all business matters with more convenience and dispatch, and also that the meeting of the Association may not be confined to any particular season of the year, but may be held at any time in connection with other gatherings, as, for instance, our General or State Conferences.

TRUSTEES.

Iowa Conference.

THE Iowa Conference will convene for the transaction of business on first-day morning Sept. 20th, at 8 o'clock A. M. at Pilot Grove, formerly known as the Dayton and Richmond church, Washington Co. We hope to see a delegation from every church in the State. Delegates will report the condition of the churches, as to the amount of S. B. funds for the year, number of membership, &c.

Let those who cannot send a delegate send letters. Preaching to begin on Friday, the 18th, at 7 P. M. Bro. Sanborn will be with us. Let all who attend this Conference come full of faith and the Holy Ghost. Let all pray that this may be a great and happy meeting. Those coming from the East will inquire for J. M. Ferguson, or O. Chipman, Richmond. From the North and West, for H. Nicola, Pilot Grove.

B. F. SNOOK.
D. WEAVER. } Conf. Com.
D. ANDRE.

Business Department.

Business Notes.

W. V. Field. We cannot supply the back numbers containing the articles on the Sanctuary, but we can now furnish it in pamphlet form at 12 cts. per copy postage paid.

Who is it that writes from St. Cloud, Minn. inclosing \$2.00 for Review with a request to change to Fairfield, Mich.?

RECEIPTS.

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & 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.

W. K. Loughborough 2.00, xxiv, 13. L. A. Goodwin 1.00, xxiv, 16. J. Fargo for E. K. W. Cornell 1.00, xxiv, 16. P. Chalker 2.00, xxiv, 16. Ira Chalker 1.00, xxiii, 1. S. C. Perry 1.00, xxiii, 1. Thos. Lane 1.00, xxiii, 14. Louisa Cook 1.00, xxiii, 16. W. V. Field for W. Field 0.50, xxiii, 16. Ch. at Anamosa, Iowa, for E. Sickles 0.50, xxiii, 16. S. M. Holland 2.00, xxiii, 1. D. T. Shireman 3.00, xxiii, 1. E. E. Frothingham 1.00, xxiii, 16. W. Sadden 1.00, xxiii, 16. L. L. Loomis 0.50, xxiv, 1. Mrs. J. Day 2.00, xxiv, 1. M. A. Packard 0.93, xxiii, 1. M. A. Beasley 1.00, xxv, 1. Wm. Dawson 2.00, xxiv, 1.

Cash Received on Account.

J. W. Raymond \$1. B. F. Snook \$15.

General Conference Missionary Fund.

Emma E. Decker \$2.51. D. S. E. \$10.

For New Charts.

A. S. Gillet \$15.

For Bro. Snook.

A. S. Gillet \$15. Ch. at Liberty, Iowa, S. B. \$10. Ch. at Washington, Iowa, S. B. \$5.

Books Sent By Mail.

Hellen Dyer \$1. J. A. Smith 22c. C. Holliday 50c. J. W. Raymond 18c. A. M. Preston \$1. I. E. Church-ill 5c. L. L. Loomis 11c. O. T. Moulton 17c. Ira Gray 18c. J. Young 25c. S. B. Whitney 5c. M. A. Packard 17c. Thos. Hare 12c. Mrs. G. W. Owen \$1. Sanford Rogers \$1. Julia E. Beasley 65c. M. A. Beasley 15c. Lucinda Dawson 25c. D. W. Hull \$1. W. Cruzan 67c.

Books Sent By Express.

W. S. Ingraham, Darlington, Wis., \$8.83. B. F. Snook, Marion, Iowa, \$40.87.

Books Sent by Rail Road as Freight.

Isaac Sanborn, Janesville, Wis., \$141.10. Jos. Clarke, New Westfield, Ohio, \$53.47.

PUBLICATIONS.

The law requires the pre-payment of postage on Bound Books, four cents for the first four ounces, or fractional part thereof, and an additional four cents for the next four ounces, or fractional part thereof, and so on. On pamphlets and tracts, two cents for each four ounces, or fractional part thereof. Orders, to secure attention, must be accompanied with the cash. Address ELDER JAMES WHITE, Battle Creek, Michigan.

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History of the Sabbath, (in paper covers),	40	10
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Review of Filio. A reply to a series of discourses delivered by him in Battle Creek on the Sabbath question, Milton on the State of the Dead,	5	1
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Sabbath Poem. False Theories Exposed,	5	1
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" " " " Dan. ii, and vii,	5	1
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TWO CENT TRACTS. Institution of the Sabbath—Sabbath by Elihu—Infidelity and Spiritualism—War and Sealing—Who Changed the Sabbath—Preach the Word—Death and Burial—Much in Little—Truth.		
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