God the Christian's Strength.

My flesh and my heart fail, but God is the strength of my heart and my portion forever.—Psalms, lxxiii, 26.

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

A DISCOURSE ON REV. XIV, 9-12.

(Continued.)

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

AND SABBATH HERALD.

VOL. XXII. BATTLE CREEK, MICH., THIRD—DAY, SEPTEMBER 22, 1863. No. 17.

The Seventh-Day Adventist Publishing Association.

Two Dollars a year in advance. One Dollar to the poor and to those who subscribe one year on trial. Free to those unable to pay half price.

Address REEVES JAMES WHITE, Battle Creek, Michigan.

The Sabbath is God's memorial—a memorial of his creative power. "Thy name, O Lord, endureth for ever; and thy memorial, O Lord, throughout all generations." Isa. xxxvii, 16. Who has thoroughly examined this whole question has said: "One which God's people might know the king of heaven, whensoever the sacred writers would point out the true God is distinction from false gods of every description, an appeal is made to the fourth commandment.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God, and the Faith of Jesus." A.D. 1863; 2 Chron. ii, 12; Neh. ix, 5; Ps. cxvi, 15; cxxi, 2; cxviii, 8; cxlix, 6; Isa. xxxvi, 16; xlii, 5; xliv, 12; xlv, 12; li, 12; Job. ix, 8; Jer. x, 10-12; xxxii, 17; 15; Ps. xxxvi, 5; Acts iv, 24; xiv, 15; xvii, 22, &c., &c.

It may not be amiss to here give some of the reflections that pass through the minds of those who observe this "sign of the living God." The holy Sabbath of the Lord is drawing near, I must prepare for it. Its holiness must be more than a name as before. I must keep it. Why do I keep the Sabbath? Because God commanded it. Why did God command it? Because he kept it. When did God keep it? Immediately after having made the heavens and the earth in six days. What God kept it? The one who made heaven and earth. Thus every Sabbath keeper finds the Sabbath a weekly memorial of the great Jehovah—the Maker of all things.

Would that the world had ever kept the Sabbath. It never could have run into idolatry or atheism.

"Before Jehovah's awful throne, Ye nations bow with sacred joy, Know that the Lord is God alone, He can create and he destroy,"

That the above reasoning is correct cannot be disputed by the one who has carefully examined Isa. xxxvii, 16. "Verify my Sabbaths ye shall keep: for he is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Again, verses 16, 17. "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day the Lord rested and was refreshed." Here this "sign" by the people might know the king of heaven, whensoever the sacred writers would point out the true God in distinction from false gods of every description, an appeal is made to the fourth commandment. And again, it is binding upon them throughout their generations.

But says the objector, it was only binding upon the children of Israel throughout their generations. The text says not our word about the Gentiles keeping it.

To this we reply, that, if our limits would permit, we could show, not only that the phrase "children of Israel" applies to all the people of God, of every nation, tribe, and tongue, but that the Sabbath is binding upon the Gentiles. See Isa. lvi. But our present purpose will be answered if our opponents will
admit that the Sabbath is binding upon the children of Israel through generations. Have their generations run out? No. Go to any of our principal cities, and you will find Jews engaged in various mercantile pursuits. Then it follows, to say the least, that the Sabbath is binding upon them.

Now we are prepared to ask what we think is an important question. That is, What is the mystery of God? Is it not that the Gentiles should be made fellow-nations and of the same host? See Eph. iii. 9. Are they not fellow-citizens with the Jews of the commonwealth of Israel, now made nigh by the blood of Christ? Are they not partakers with Israel? Are not those also, he has stock, but there is nothing for it to eat or drink? But to return to the subject of the sign of the living God, he of Canaan's happy shore, where we shall meet to part no more. For God, and put your trust in him, and he will clear you from all your sins. I know some have trials, and feel that evidences brighten every day, that the Lord is for me. He who waits for repentance, waits for what cannot come to him. For God values the heart of his servants, and he changes that. Thus he goes through the whole world, crossing and changing, and dividing the commandments. But has he not in this exalted himself above the one who has not? But he who has not, he has been made partaker of the Gentiles family, and in that act he has virtually said that the father of that family either has not the ability or the right to govern his own household. Now if the Gentiles will have a real share in the blessings which before belonged to the Jews alone. That indeed the privilege of calling the Sabbath a delight is now granted to them.

But to return to the subject, the sign of the living God. God says by the mouth of Ezekiel, "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Ezek. xx, 12.

Again verse 20. And hallow my Sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God. Query. Could they know that they were worshipers of the true God without the Sabbath? If they could, then, to say the least, God did a work of supererogation in giving them the Sabbath by which to know him. But if the Sabbath was necessary to point out the true God to the Jew, it is just as necessary to write out a few simple rules by which to have his children governed. But Mr. N. comes into A.'s family during his absence, and says, "Children, let me see the law of your father." They bind him the law, and he reads unto him until he comes to a precept which he thinks is not just right, and he takes his pen and crosses it; after which he proceeds to read further until he finds another commandment that does not exactly suit him, and he changes that. Thus he goes through the whole law, crossing and changing, and dividing the commandments. Has he not in this exalted himself above the one who has not? But he who has not, he has been made partaker of the Gentiles family, and in that act he has virtually said that the father of that family either has not the ability or the right to govern his own household. Now if the Gentiles will have a real share in the blessings which before belonged to the Jews alone. That indeed the privilege of calling the Sabbath a delight is now granted to them.

The beast, whose mark men are compelled to receive, is the Papal Roman power. The "little horn" of Dan. vii, was to claim the power, and privilege of changing times and laws; while the Man of Sin was to come to himself, as did the prodigal, sorry, and yet go on, as did Pilate and Herod.

Detached Thoughts.

It is not every broken heart which constitutes the sacrifice of God. It depends on what has broken it—whether the experience of disappointment, or the sense of sin—the sorrow of the world, or the sorrow of one's own heart. It is not the broken heart which breaks the heart, but it is a different feature in one case from what it is in the other. God values the latter; and hearts so broken he needs and makes whole.

Some sinners repent with an unbroken heart. They are sorry, and yet go on, as did Pilate and Herod.

A sinner must come to himself, as did the prodigal, before it is too late.

The consummation of madness is to do what, at the time of doing it, we intend to afterward repent for; the deliberate and intentional wasting of work for repentance.

When a Christian backslides, it is as if the prodigal son had re-acted his folly, and left his father's house a second time.

"There is a mighty difference bowt feelin' I have s'd wrong," and feeling "I have sinned against the Lord."
The Review and Herald

17.3

No.

Human friends can weep with us when we weep, but Jesus is a friend, who, when he has wept with us, can also weep with us again, and go all the way through with us. He who lives to heart sick, what will the death of hope—its final and tears terminates in the valley of the shadow of death, and other friends are compelled to retire and leave us to go and alone, Jesus is the friend who can and will enter and stay with us. It is better for us that Christ should be in heaven, than on earth. We need him more there than here.

What strange sorrows are Christians are—or always at war with themselves, and never doing any thing for Him whom they call their Master! And what a fact!—ever desiring to take the reins of government into their own hands! It is an infinite number of errors, that there is another way of safety besides that of duty. The man who lives in vain, lives into their own hands! The man who lives to hear, a, peripatetic. It is one of the worst of errors, that there is an other path of wisdom than that of duty. The obstacle in the way of the sinner's conversion is that of the day and that hour, none hath power to make you to anything: but of that day and that hour, none knew, nor the learned of that day and that hour, none knew, nor the learned, nor the wise men, nor the scribes. For one to go before to make all ready for the rest, and the rest and do to it?—despair, We need him more there than here. Surely the subject of religion must be the most important of all subjects, since it is presently to become, and ever continue to be, the only all-dominating subject. The obstacle in the way of the sinner's conversion possesses all the force and invincibility of an inability, with all the force and invincibility of an indisposition.

In vain will sinners call upon the rocks and mountains to hide them. Nature will not interpose to keep upon the road from the castle to her home. She said she did not require a lantern, but she would have guided them on the road to heaven—

The Moral Condition of Richmond.

If we are to believe the Copperheads, the root of all evil is abolitionism, and what was that heroism of the sinner's conversion, as religion. It is the only thing that is necessary, not only because it is most important, but because it is indispensable, indisputably, immensely, necessarily.

Preparation for meeting God ought to be made first, not only because it is most important, but because it may be needed first. We may want nothing as much as religion. It is the only thing that is necessary, certain, certain, incurably, indispensably, and immediately.

Preparation for meeting God ought to be made first, not only because it is most important, but because it may be needed first. We may want nothing as much as religion. It is the only thing that is necessary, certain, incurably, indispensably, and immediately.

The family when left to themselves, were filled with the spirit of the Hebrew congregation kapdel, which, in verbs denoting action, makes that motion, whatever it is, pass to another. But of that day and that hour, none knew, nor the learned, nor the wise men, nor the scribes.

PROVL, 20, 22, "But of that day and that hour knowest thou of what I speak?"—"I am afraid, sir, of what I speak." In the Moral Condition of Richmond.

The two Farmers. Is a small country town, in Massachusetts, there lived two wealthy farmers, whose lands adjoined each other. On some account or other, they became involved in a lawsuit, which both pleased their money and troubled their mind. One of the farmers proposed a meeting at the church, and the other, after a time, one of these men was convinced of the sinfulness of his past conduct, when, yielding to the influence of the gospel, he became desirous of reconciliation with his neighbor. With a tender heart, he rapped at the door of the man he had offended, which he had not entered before for six years. Not suspecting who it was, his neighbor invited him in. He went in, took his seat, acknowledged that he had in the affair been much to blame, and expressed forgiveness. The other was much astounded, but maintained his ground. "I always knew you were to blame, and I never shall forgive you," with much more to the same purpose, was the reply given to him. He again confessed his wrong, asked the pardon of the neighbor, expressed a hope that the Divine Being, would forgive him, and added, "We have been actuated by a wrong spirit, and we shall be afraid to meet each other at the bar of God."

"You shall be afraid to meet each other at the bar of God."

The other became a little softened, and they parted. Hence the danger; if Spiritualism falls, their own structure will come tumbling about their heads. One got the Bible idea of no future life out of Christ, and what can result from these manifestations? And has conscious existence separate from the body, without dispute, in 1 Cor. ii, 2. 'I determined to know nothing among you but Jesus Christ, and him crucified;' i. e., I determined to make known, to preach nothing among you but Jesus Christ. The only thing that is necessary, not only because it is most important, but because it is indispensable, indispensably, immensely, necessarily.

In the Moral Condition of Richmond.

"What become a Christian? Why should he come and ask my forgiveness? If religion will humble such a man, it is surely a great thing. He said, 'We shall be afraid to meet each other at the bar of God.}' Such reflections as these, with a consciousness of his own ill-condition, occasions him great distress for several days. At length, he grew no longer his feelings nor his conscience—he determined, and went to see his once hated neighbor. As he entered the door, he received a cordial welcome; they took each other by the hand, and burst into tears. He said, 'You came to ask my forgiveness, the other day, but I find I have been a thousand times worse than you.' They retired and sat down together. They became members of the same church, and lived many years in uninterrupted harmony. Such are the triumphs of Christianity, compared with which, 'The laurels that a Caesar reaps are weeds.'

Testimony of Macknight.

"It may seem strange that the Son, . . . who in prophecy had been pointing out the various signs by which the disciples might foresee his approach, should not have known the day and the hour, or the particular time of his coming. This difficulty some endeavor to obviate by supposing that our Lord spoke of himself here only as a man. But the Father following shows that the Son is the Son of God, and not as the son of man. Besides, the gradation in the sentence seems to forbid this solution. For the Son being mentioned after the angels, and immediately before the judgment, is thereby declared to be more excellent than they, which he is not in respect of his human nature; and therefore he cannot be supposed to speak of himself in that nature.

"Of the proper translation of the passage, I shall afford a further solution. Some here means to have the force of the Hebrew conjunction kapdel, which, in verbs denoting action, makes that motion, whatever it is, pass to another. Wherefore 'render,' which properly signifies to give, as the sense of the conjunction kapdel, signifies, I make another to know; I declare. The word has this meaning without dispute, in J. Corn. iii, 2. 'I determined to know nothing among you but Jesus Christ, and him crucified;' i. e., I determined to make known, to preach nothing among you but Jesus Christ. So likewise in the text. 'But of that day and that hour,' some make you to know, none make to know to keep upon the road from the castle to her home. They became members of the same church, and lived many years in uninterrupted harmony.

Man in Death.

T'is following is from the Herald of Gospel Liberty, a paper published in Newburyport, Mass., by the Christian denomination:

"Paul once stood upon an island, allegorically representing truth, and shopped a viper from his hand. While standing upon such a foundation, no error could hurt him. Our modern Pauls stand upon a continent of error. They feel themselves from the viper, Spiritualism, that has fastened upon them. They stand upon the very corner-stone and foundation upon which it is built, viz., that the soul is immortal, and that the heart is not a part of the body. Hence the danger; if Spiritualism falls, their own structure will come tumbling about their heads. One got the Bible idea of no future life out of Christ, and what can result from these manifestations? Good can result from these manifestations? It is to draw mankind together in harmony, and confute sceptics of the immortality of the soul. So said the Newburyport Daily News. The same question being put to what purported to be the spirit of W. H. Channing, the same answer was returned as before."

"Paul once stood upon an island, allegorically representing truth, and shopped a viper from his hand. While standing upon such a foundation, no error could hurt him. Our modern Pauls stand upon a continent of error. They feel themselves from the viper, Spiritualism, that has fastened upon them. They stand upon the very corner-stone and foundation upon which it is built, viz., that the soul is immortal, and that the heart is not a part of the body. Hence the danger; if Spiritualism falls, their own structure will come tumbling about their heads. One got the Bible idea of no future life out of Christ, and what can result from these manifestations? Good can result from these manifestations? It is to draw mankind together in harmony, and confute sceptics of the immortality of the soul. So said the Newburyport Daily News. The same question being put to what purported to be the spirit of W. H. Channing, the same answer was returned as before."
Lessons for Bible Students.  

Lesson XXIII.  

NEBUCHADNEZZAR'S GREAT IMAGE—Dan. ii. 

PROPHECY OF DANS. 97-74.  

1. What is the date of the Roman empire in prophecy? [Acts. n. c. 301, because it became connected with the people of God, by the famous league with the Jews.]  

2. How long did it last? [Acts 664 years, till its full division into ten kingdoms, A. D. 483.]  

8. In this prophecy of earthly kingdoms, it is said that the God of Heaven shall set up a kingdom; in the days of what kings or kingdoms, is this to be accomplished?  

4. Is this to be an earthly, or Heavenly and immortal kingdom?  

5. In regard to this fifth kingdom, how many general views are there?  

6. What is the first of these?  

7. Is there any Bible for this view?  

8. What is the other view?  

9. What does the stone do to this image?  

10. Does Christ set up this kingdom before his ascension?  

11. If the "kingdom of grace" was set up in the days of Christ, could there have been any kingdom of grace before that time?  

12. If not, what has become of Enoch, Noah, Loi, Abraham, Isaac, Jacob, Moses, and the prophets?  

13. The fifth kingdom, whatever it is, is represented by the stone, and is set up when the stone smites the image; but does the stone smite the image on the head-Babylon?  

14. Does it smite it on the breast and arms—Medo-Persia?  

15. Does it smite it on the division representing Greece?  

16. Does it smite it on the legs—Rome-Pagan?  

17. Should it not have done so, if this kingdom was set up at Christ's first advent, as Pagan Rome was then the ruling empire?  

18. Where does the stone smite the image?  

19. Could it smite the feet before they were in existence?  

20. How long after Christ's crucifixion was it, before the fast was fully formed?  

21. Could the fifth kingdom therefore have been set up previous to the year A. D. 483?  

22. What did the Lord teach his followers to pray in his last prayers?  

23. If the text is already a great mountain before earthly governments are broken and cease to exist?  

24. What does the prophetic text refer to?  

25. What, then, did she understand concerning the kingdom?  

26. Does the phrase, kingdom of heaven, always refer to the future, immortal kingdom?  

27. In what passage does the phrase "heaven-refer to Christ alone?  

28. In what passage does the same expression refer to the principles of the kingdom only?  

29. Christ preached the kingdom of Heaven at hand, Matt. xvi, 15, Mark x, 15: what do the words, at hand, signify, in these passages?  

30. In what sense was the Kingdom of Heaven at hand?  

31. What question does this scripture settle?  

32. When will the saints put on immortality?  

33. Is the kingdom a matter of promise?  

34. Does it smite it on the division representing Greece?  

35. What, then, did she understand concerning the kingdom?  

36. Should it not have done so, if this kingdom was set up at Christ's first advent, as Pagan Rome was then the ruling empire?  

37. What does the prophetic text refer to?  

38. What does this prove?  

39. What does God so frequently allude to?  

40. What is addressed to Christians in Acts xiv, 22, and what is proved by it?  

41. Is the kingdom a matter of promise?  

42. To whom is it promised?  

43. What encouragement is made to the "little flock"?  

44. What was the transfiguration designed to show?  

45. In that scene, how did Christ appear?  

46. Did he address himself to an immoral people?  

47. What did he say to them?  

48. Why did Christ speak to the people the parable found in Luke xii, 11, and onward?  

49. What does he teach in that parable?  

50. What do we learn from it?  

51. To do this what will be necessary?  

52. In what passage is this simple parable applied to those who hear and believe the gospel?  

53. What fact shows that the kingdom entire is not referred to here?  

54. In what passage does the phrase "heaven-refer to Christ alone?  

55. In what passage does the same expression refer to the principles of the kingdom only?  

56. Christ preached the kingdom of Heaven at hand, Matt. xvi, 15, Mark x, 15: what do the words, at hand, signify, in these passages?  

57. In what sense was the Kingdom of Heaven at hand?  

58. What did Paul teach his brethren, in 2 Thess. ii, 2?  

59. Did Paul then use the same word for at hand, that Christ did when preaching the kingdom at hand?  

60. What does the word used by Paul signify?  

61. Harmonize the teachings of Christ and Paul on this subject.  

62. What is the great inquiry that should be made at the present time?  

63. Are we in the kingdom of Babylon?  

64. In the Persian empire?  

65. Is the kingdom of Greece?  

66. In Rome in its undivided state?  

67. Where then are we?  

68. How long since these divisions came up, which constitute the feet and toes-Medo-Persia, Grecia, and Rome?  

69. Where does the stone strike the image?  

70. Where are we now?  

71. What takes place when the stone smites the image?  

72. What is therefore the next great event before us?  

73. What Outsiders Think of it.  

New York Herald, in a notice of the recent Sabbatical Convention:  

"The constant hypocrisies of that day [say two hundred years ago] failed, as their descendants and imitators of this day, see to the gross inconsistency of their denouncing and reviling as papistical the canons of the early church, and yet insisting on the observance of a day for which there is no other authority than such canons. There is just the same moral constraint to recognize the change of the Sabbath from Saturday to Sunday as there is to abstain from the use of many of the profane holidays. The only authority for either is that of some religious custom, or convention, or council, which the fanatics of Creuzvill's day, and the Sabbatarians delegates at Saratoga, would alike revile and scoff at."  

N. B. This question is open to all antinomians.

THE REVIEW AND HERALD.  

JAMES WHITE, EDITOR.  

Tent Meeting in Orwell, Ohio.  

Washington, Iowa, July 11, 1863.  

The Cause in Southern Iowa.  

As it may be interesting to the readers of the Review to know how the cause is prospering in Southern Iowa, I can assure all, that the churches I have visited are making decided efforts to rise and come to the understanding of the principles of the kingdom only; and that God is blessing them, and adding to their numbers. I have been astonished as I have traveled through this field of labor to find the churches, many of them, so far behind the body of Sabbath-keepers in many respects. But now I know that if they will be faithful in keeping the covenants they have made with God, he will bless them and bring them to the kingdom.

God has greatly blessed me with freedom in presenting the truth, through which Jesus prayed they might be sanctified: and I have rejoiced as I have seen the sanctifying power of truth taking effect in the hearts of many. A few of our men in the body of Sabbath-keepers in many respects. But now I know that if they will be faithful in keeping the covenants they have made with God, he will bless them and bring them to the kingdom.

I commence meetings this evening in the court-house in Washington, and continue over Sabbath and first-day.

ISAAC SANBORN.
was worn down so that I could do nothing. After a few days of rest and recreation in the tent, and preaching without interruption soon brought me down again. Some of the time it was very cold; yet the people would come out and listen with interest. Seeing this I felt encouraged to keep up my power to do something for them before them. Had I set upon my own circumstances, or even the feelings of my friends, I should have closed several days sooner; but I had some one with me to take part of the labor and burden upon them I should have been glad to remain two weeks longer. As it was continued as long as I possibly could with profit to the cause.

The interest seems very general. About fifteen in- formers of their determinations to keep the Sabbath; I could not take the steps that are often taken elsewhere to ascertain the number in a public meeting, on account of the persistent obtrusiveness of some who had already brought the same to shame; who professed to keep the Sabbath in the love of God, yet show an utter disregard for the principles of Christianity, and do not scruple to persevere and oppress "the fatherless and the widow in their affliction.” I feel to praise God that their influence was checked even beyond my anticipations.

My last experience there was, to me, the most gratifying. Sr. Chaffee has been faithful to the truth un- der difficulties, her only complicity in the faith being Sr. Swan, with whom she is as kindly as an own brother could, and no Bro. in prayer, and gave himself to the service of God in obe- dience to keep the Sabbath in the love of God, yet show an utter disregard for the principles of Christianity, and do not scruple to persevere and oppress "the fatherless and the widow in their affliction." I feel to praise God that their influence was checked even beyond my anticipations.

Although it seems useless for any person of feeble health to undertake to run a tent alone, yet I feel greatly encouraged with the results of this meet- ings, and am no less determined than ever to resume my labors as soon as my health will permit.

Note from Bro. Loughborough.

Our meeting here is still progressing with good in- terest. We have given already eighteen lectures. Our crowded rooms, even the corridor, has been oc- cupied by people sitting and standing to hear; more than six or seven hundred, and last Sunday evening we had 1200 present, some 300 more than could get in to the tent. We have already sold $300 worth of books, and shall continue keeping up a sale of them till we hold good.

J. N. Loughborough.

Manchester, N. H.

Is the Doctrine of the Destruction of the

Final Impetuent Licentiousness

in its Tendency?

The advocates of the doctrine of endless misery, in their great zeal to destroy the truth, in the absence of better argument, urge that the doctrine of the destruct- ing power of the law, which will be a most fearful part of the penalty of the

endless pains school, and in but few cases have voted for any. These are the two Athe- ists, not one Deist, and but one Universalist. The doctrine of endless punishment, is strongly and broad- ly speaking, the orthodox of State prisoners. I am confident of the truth of this, and I make it a rule by way of constituting and anathematizing against any sect of Christians, but as a fact which all denominations may use, as they may have occasion. Very many of the convicts, who have been members of churches, and a few of them have been preachers.

This testimony is very candid and should have due weight. The conclusion is, therefore, that the ten- dency to licentiousness is wholly on the side of the objector.

The orthodox hell is inexpressible to their theo- logy. But out of the great number of sects that keep their brethren in China. Dr. Morrison a Mission- ary to China, says, "Among the Chinese the fear of death is distressing. Their imagination has in- voked no fewer than 1000 souls. One is stuck full of rows of sharp swords, another with decapitating wolves; another in the punishment consists in putting out the tongue; another is full of poisonous serpents; in another, the victim is drawn into pieces; another is a serpent of black color and with long teeth. Other has the whole body covered with serpents, and is praying, "May I not fall into the hell of swords, of serpents, of boiling water, &c. We would recommend our orthodox friends to go to China, and get the rest of their theology, that they may have a perfect sys- tem of the law, the objectors are that justice can only be satisfied by the infliction of the penalty, either upon the offender or upon a voluntary substitute. I cannot reconcile with justice, nor with Scripture, the idea so often advanced, that Christ did not suffer the same penalty that the sinner was subject to. If the law itself be strictly just, the penal- ty of the law neither more nor less, will answer the demands of justice. Many systems of theology have had this error incorporated into them to avoid other apparent difficulties; but so far as I am able I have conducted a system which demands a conclusion at variance with reason, with justice, and with Scripture.

Dr. Barnes in his work on the atonement says: "It will be impossible for a substitute to endure the same kind of sufferings which the sinner would have to endure in the future world for his sin. There are sufferings caused by sin which belong only to the consciousness of guilt, and these sufferings cannot be transferred to another. The sinner himself cannot be transferred; therefore, it is impossible to detach the suffering from the consciousness of guilt, it follows that a substitute cannot endure the same kind of sufferings which the sinner would himself endure. Remorse of conscience, for example,—one of the honest sources of suffering to the guilty, and which will be a most fearful part of the penalty of the law in the future world,—cannot be transferred. p. 228.

And again, "Remorse of conscience is manifestly a part of the penalty of the law. It is not a mere symbol of what the law inflicts as expressing the sense which the lawgiver entertains of the value of the law and of the evil of its violation." p. 215.

I am fully convinced of the correctness of the posi- tion narrated because of this; it is the position of the atonement, though the above from Dr. Barnes con- verts with them. I am led to believe that his position is not taken because it is strictly reasonable or scriptural, but because his theory of theology would not admit of any other; and this is quite as good as any oth- er to him; but there are many differences among theological writers which can be attributed to no other cause.

Remorse of conscience is not a part of the penalty of the law. That view, which is indeed the corner stone of Universalism, is as contrary to reason as to scripture, and grows out of the error before noticed of making no distinction between the penalty of the law
There are two kinds of sorrow for sin: 1. a guilty sense of the presence of the world. 2 Cor. viii., 10. The first is that of the penitent, sorrowing that deeper his hatred of sin, the stronger will be his rejoicing in a holy God, the finer his sensibilities, and the nearer he is to God, the finer his sensibilities, and the deeper his hatred of sin, the stronger will be his rejoicing in his sin. Therefore if this be a part of the penalty of the law, it is evident that this part is inflected more severely on the penalty and the insensible.

Again, Paul speaks of those whose conscience is seared with a hot iron; 1 Tim. iv., 2. That is, they run to such lengths in sin that their sensibilities are blunted, and they feel little or no remorse of conscience.

But both reason and revelation teach us that the punishment must be proportioned to the guilt; but if remorse of conscience be a penalty, it is executed by inverse proportion; that is, the punishment decreases according to the increase of crime.

But we are led to inquire, Where did Dr. Barnes (or any other person) learn that remorse of conscience is a part of the penalty of the law? As it is the duty and sole prerogative of the governor to reveal his law, so he alone can define the penalty. This he has done in a way that we cannot controvert. Any effort to evade this plain truth, or to make it anything but a plain truth, involves difficulties and contradictions. For it will not obviate the difficulty to spiritualize the term "spoil" so as to embrace in a title to immortality; for if that be included in death, whatever will remove the remiss will remove so much of the penalty, or of death, and brings proportion degree of life. But sin does this, as the apostle shows; therefore, according to that theory, sin removes a portion of its own penalty; which is absurd.

Dr. Barnes asserts that Christ did not suffer the penalty of the law, but something substituted for the penalty. There is no cause for such a declaration, except it be to meet a point of difficulty.

In the teachings of the Bible there is no uncertainty in this matter. They plainly inform us that "the wages of sin is death," and that "Christ died for our sins." Rom. vii., 23. 1 Cor. xv., 2. As sin is the transgression of the law, then the wages of sin is death, is the wages of sin, death. Any effort to evade this plain truth, or to make it anything but a plain truth, involves difficulties and contradictions. For it will not obviate the difficulty to spiritualize the term "spoil" so as to embrace in a title to immortality; for if that be included in death, whatever will remove the remiss will remove so much of the penalty, or of death, and brings proportion degree of life. But sin does this, as the apostle shows; therefore, according to that theory, sin removes a portion of its own penalty; which is absurd.

But another difficulty is presented to us by giving an extraordinary definition to death; it is said to mean eternal misery. But on examination of this, the difficulty will be at once met. For if Christ did not suffer death, then we must say that death is not a penalty at all, or else a penalty of a different kind.

First, I say then that if the signification of death is "eternal misery," Christ never died at all; and then all the scriptures that say as "he died are untrue; and thus the atonement would be proved impossible, and further consideration of it would be useless. But admitting the scripture testimony that the wages of sin is death, and that Christ died for sin, and we have the scriptural evidence of the fact, we have the natural and necessary consequence of an eternal misery.-Second, If the correct definition of death is eternal misery, the relative terms, first and second, as applied to death, are both true, and not absurdly. For how can there be a first and second eternal misery? Sin entered into the world, and death by sin; and death passed upon all men. But the very fact that man may be resurrected, released from death, then the meaning of death as the Scripture use of the term death is entirely different from the "theological use," as given above.

And third, If death means eternal misery, then that is the view which Christ and all his apostles take of it, and as the redeemed will not suffer it, so it follows that justice is not violated by the infliction of the penalty, either upon them or a substitute; and thus justice is satisfied, not satisfied, and Christ's death (if I could with any reason be called so) is not truly vicarious. As I have before considered, justice demands the infliction of the penalty of a just law; and as God is unchangeable and infinitely just, the penalty must be given to the wicked as a substitute. But the above view makes it impossible.

According to that, mercy does not harmonize with justice, but supersedes it; and God's justice is not manifested in justifying the believer. The sum of the matter is this: that the penalty of the law in all cases that have sinned must suffer, and be eternally miserable, or else the demands of the law are never honored. But the first would result in universal damnation, and the other would degrade the government of God, and his government of the world. It was well said by that great Christian philosopher, John Locke, that "it seems a strange way of understanding law, which requires the plainest and most direct signification of the term death should be meant eternal life in misery." Life and death are opposites; the first is promised to the justified, the second is threatened and inflicted upon the unjust. But life and misery are not opposites; misery is a condition of life. In anything else, "theological" such a determination of language could not be tolerated, as to make eternal misery and death, or even misery and death, synonymous. We are to report that a man was dead because I knew him to be suffering in much misery, it would be looked upon as trifling—solomon mockery. With a consideration of life every condition of life must cease.

A further examination of this subject might properly be introduced when we come to consider the circumstances surrounding the death of Christ. For the present I pass it by, satisfied that the death of Christ clearly shows what is the penalty of the law. (To be Continued.)

To Brethren in Minnesota.

DEAR BRETHREN AND SISTERS IN MINN.: We would call especial attention to the following from our constitution:

Art. II. Sec. 3. It shall be the duty of the Executive Committee to call on the churches and seceding brethren for means when needed, and disburse the same.

Minnesota is a good field for labor, and we need money, and our General Committee of our constituency has been moved by certain promptness in us, we shall certainly have help. According to the advice of Mr. Sanborn and Snook, we design making a request for missionary labor, but we wish to have our request accompanied with a letter to the fund. Our fund is ample for the support of the cause among us, for all have pledged nobly. The third quarter of the year closes with this month. Come, brethren, be prompt; the Lord's work is on, and the Lord will open the door. We would also call attention to Art. III, Sect. 3 and 4, of our constitution: The different church treasurers will send the donation of their respective churches in a draft on New York, to our state treasurer, David Farnum, Deerfield, Stirele Co., Minn.


Quarterly Meeting in Ills.

BRO. WHITE: We have just closed our quarterly meeting in Illinois, and the time passed in sisterly counsel, fellowship, kindness, and love. And while we were gathered together in the name of the Lord, and the Lord met with us by His Holy Spirit. We listened to a discourse by Bro. Blanchard after which we repaired to the water, and one united with us by baptism. We met again in the evening to celebrate the ordinances of the Lord's house. A sweet heavenly spirit rested upon us as we moved forward in the ordinance of feet washing, while this was going on, spiritual testimonies were given. The sweet melting Spirit of Jesus seemed to run from heart to heart. Our Lord is near; here are his followers, and he will be near him, all the earth, say among the hallelujah that the Lord reigneth.

The church in this place seems to be coming up on a great height. We would be happy to meet with any of the preaching Bro. who may see fit to come this way.

Yours in hope.

Charles G. Sauvethree.

Princeton, Ills.
imperishable.

true hand stretched forth to aid
And to free the soul.

The kind word in grief’s dark hour,
That provokes a face of mirth.

The plan for mercy, softly breathed,
When Justice threatens high,

The sorrow of a contrite heart.

These things shall never die.

The cruel and the bitter word,
That wounded as it fell;

The chilling want of sympathy
In bitter need.

The hard repulse that chills the heart
Whose hopes were but rising high;

In an unfolding record kept.

These things shall never die.

Let nothing pass, for every hand
Must find some work to do;

Love not a challenge never love—
Be firm, and just, and true.

So shall a light that cannot fade
Flicker from hand to hand.

And angel voices say to thee—
May thyself to heaven ascend.

In an unfading record kept—

THE REVIEW AND HERALD.

No. 17.

THE REVIEW AND HERALD.

135

From Sister Crandall.

Bro. White: With a thankful heart I wish to write a few lines for the Review. I have been helped by this wonderful book, for what he has done for me, and for what he is still doing. I am striving to keep the commandments of God that I may have a right to enter the tree of life, and may enter in through the gates into the city. I feel that I must be ready to meet the enemy that is cast up for the ransomed people, and narrow path that leads to life everlasting. I have much to do, and I am still striving to serve the Lord by keeping his commandments.

I feel that it only discourages without benefitting me to dwell on the past. Henceforth I desire to rely on the present time, always be found in perfect union with the heavenly Father and the Son by keeping stronger in the God of Israel. I will strive to make heaven my dwelling place freely. How condescending and of long standing were the words of God to his dear children.

Sister H. R. Pierce writes from Liverpool, Ohio:

I wish to say that I am striving to keep the commandments of God, and the faith of Jesus, the third angel’s message. At present there is a command found to observe any except the seventh-day Sabbath. It is in good astonishment to me, that professing Christians can so ignorantly and coldly receive from such a source a rejection of God’s commandments. Nowhere in God’s word is there a command found to observe any except the seventh day— the Sabbath of the Lord. It is a matter of regret to us that we have not Sabbath and our Sabbath, especially, for the commandment of God is not without honor and glory. But we are thankful for the Review richly laden with sacred truth. I have felt the necessity of late of praying more fervently and frequently, that I may see before my soul, and thereby dwell beneath the shadow of his wing.

From Bro. Hayes.

Bro. White: Although we find ourselves in a world wherein the perils of the last days, and bordering the time of trouble of such never was since there was a nation on the earth, I am glad that my confidence is growing stronger in the God of Israel. In him will I trust, and as I see the clouds arise that indicate a dreadful storm approaching, I long for the truth that may be held to form a little portion till it be overspread. It cheers my heart to hear of the prosperity of the cause of present truth in some places, and I really wish that we could have a revival among us here in Little Paris. I have a strong desire to get ready with God’s people, to receive the latter rain that is soon to be poured out upon the earth, to prepare them to sound the loud cry of the third angel’s message. I long to see the church stand where Solomon sat, Cleon as the sun, fair as the moon, and terrible as an army with banners, and then they will present one solid front, that the enemy cannot penetrate. They will be able to move on toward mount Zion.

Brethren and sisters, let us humble ourselves at the feet of Jesus, and cry mightily for strength to stand through the time of trouble that is right upon us. We feel that it is our duty to be as the third angel’s message preached. Since then I have been trying by assisting grace to keep the commandments of God and the faith of Jesus; but I see, upon self-examination, that I have made some crooked paths. I feel to retrace my steps, and strive more faithfully to walk in the narrow way that leads to life everlasting. Jesus says that it is only a little longer when, if faithful, we will find rest and peace of conscience. I have often said that it is a crown of never-fading glory, and be possessed of an exceeding measure of joy in the eternal life. I will try to overcome.

From Sis. Crandall.

May the Lord lead us by his Spirit.

Bro. White: With a thankful heart I wish to write a few lines for the Review. I can say to-day that I am a child of God, for what he has done for me, and for what he is still doing.

Sister M. M. Castle writes from Lapeer, Mich.:

I wish to say that I am striving to keep the commandments of God, and the faith of Jesus, the third angel’s message. I know that God’s grace is sufficient for those that will trust in him. I mean to try more earnestly to lay aside every weight and the sin that doth so easily beset me, and run with patience the race set before me. When I review my own heart and see what I am by nature, and what I must be in order to be received to these mansions that Jesus has gone to prepare for the faithful, I shudder and tremble. Let us give on the whole armor and fight manfully the battles of the Lord.

Bro. White: Although I have been to kinsfolk and friends, and they that love me, I have been enabled in an imperfect measure to keep the commandments of God and the faith of Jesus, although there has been only one family within our acquaintance that to our knowledge have kept the Sabbath of Jehovah. Is not this fact an alarming one? Only two families within a circuit of probably twenty-five miles keeping the seventh-day Sabbath. It is in good astonishment to me, that professing Christians can so ignorantly and coldly receive from such a source a rejection of God’s commandments. Nowhere in God’s word is there a command found to observe any except the seventh day—the Sabbath of the Lord. It is a matter of regret to us that we have not Sabbath and our Sabbath, especially, for the commandment of God is not without honor and glory. But we are thankful for the Review richly laden with sacred truth. I have felt the necessity of late of praying more fervently and frequently, that I may see before my soul, and thereby dwell beneath the shadow of his wing.

Sister M. M. Castle writes from Lapeer, Mich.:

I wish to say that I am striving to keep the commandments of God, and the faith of Jesus, the third angel’s message. I know that God’s grace is sufficient for those that will trust in him. I mean to try more earnestly to lay aside every weight and the sin that doth so easily beset me, and run with patience the race set before me. When I review my own heart and see what I am by nature, and what I must be in order to be received to these mansions that Jesus has gone to prepare for the faithful, I shudder and tremble. Let us give on the whole armor and fight manfully the battles of the Lord.
Iills, and Wis. State Conference.

This State conference for Illinois, and Wisconsin, will be held at Aven, Book Co. Wis., the first Sabbath and Sunday in October next. The messengers will be repre

Quarterly Meetings.—We are now approaching the season when several of the messengers will so far change their fields and modes of labor, tent season be

The Democrat

change their fields and modes of labor, tent season be

Brethren who wish Quarterly Meetings in their locali-

orders for the transaction of business.

Tent Meeting in Charlotte, Mich., to commence Sabbath, Oct. 10, and continue over Sunday.

The Kingdom of God is a Revelation of the doctrine

J. N. Loughborough, Trustee.

J. W. Kerr 68c.

Abba Smith 5c.

W. Kerr 68c.

M. H. Irish 60c.

C. A. Crowther 17c.

J. A. Strong 25c.

W. Cheever 30c.

Mt. Gilead.

The Bible from Heaven.

The Saints' Inheritance. The Immortal Kingdom lo-

C. M. Ellis 1,00,xxvi,l. V. B. Gaskill 2,00,xxiv,17.


For an answer to your inquir-

aided, Ags to Come.

F. A. C. Wells, Editor.

Pauline Theology, or the Christian Doctrine of Future

Messiah. Seven Tracts in one book on the Second

J. H. Wageman for Ohio Committee

J. Deening jr. $1,80.

E. Temple $10.

C. Brown $5.

John Deening

PUBLICATIONS.

For an answer to your inquir-

For Book Store.

Churches will be represented in part to take care of themselves. But let none stay away on this account, as provisions will be made for all the needful. As I have prayed that the Lord will meet with us, and that steps may there be taken for the advancement of present truth.

H. H. Bramhall 25c.


The Saints' Inheritance. The Immortal Kingdom lo-

New Charts.

For New Charts.

For Shares in Publishing Association.

J. G. Whipple $30. A. Graham $5.

Cash Received on Account.

J. H. Wageman for Ohio Committee


Wit. S. INGRAHAM.

For New Tables and Two Covenants.

The Kingdom of God is a Revelation of the doctrine

For New Charts.

For Rooms.

Missour Van Dorn $1.00.

Twelve Cent Tract.

O'Connell, or the Christian Doctrine of Future

And as I have been requested, I will meet with the

THE third annual meeting of the Seventh-day Advent-

We learn that the Rockford Democrat of March 21st, at

Isaac Sandeen.

For Shares in Publishing Association.

J. C. Morris $10.80.

J. Hubbell $40.

Cash received on Account.

For New Charts.

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

appointment to the Baptist,

The Saints' Inheritance. The Immortal Kingdom lo-

在现场会的召唤

THE next quarterly meeting of Seventh-day Advent-

THE next quarterly meeting of Seventh-day Advent-

THE Review and Herald.

For Sale.

FOR SALE.

Thos. Hamilton 75c.

M. H. Irish 60c.


B. S. INGRAHAM.

J. H. Wageman for Ohio Committee

J. Hubbell $40.

For New Charts.

For Sale.


J. L. Leavitt.

For Sale.


J. Deening jr. $1,80.

E. Temple $10.

C. Brown $5.


J. H. Wageman for Ohio Committee

J. Hubbell $40.

For New Charts.

For New Charts.

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-

The Saints' Inheritance. The Immortal Kingdom lo-