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And whereas thou sawest the iron, mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay. Dan. ii. 40-43.

We have advanced through the consideration of gold, of silver and of brass. And these words bring us to the fourth kingdom, or the two legs of iron, and the feet part of iron and part of clay. And the inquiry will at once be made, What kingdom is this? Amongst the nations of the earth, what people combined within themselves the qualifications here pointed out? It must be a kingdom stronger than all others. As iron breaks and subdues all other metals, so this kingdom was to break and subdue all other kingdoms. What kingdom did this? And, doing this, what kingdom rested on its two great divisions? And, further still, what kingdom, doing all this, was afterwards divided into ten other kingdoms, even as the feet of the image were divided into its ten toes?

Now, I suppose there need be no hesitancy about our reply. We are not left to conjecture here; nor even to strong probability. These requisitions of the vision, force the matter almost to a close, that it seems scarcely possible for us to go wrong concerning it. No kingdom but one can satisfy these demands of the prophet. Look at them. It must subdue the third, or Macedonian empire. Breaking in pieces all other kingdoms, it must set its feet on the three preceding empires of the vision. It must reach to universal sway. It must be formed into two vast divisions. And afterwards it must be broken into ten parts—which were to continue until the kingdom of the God of Heaven broke them to pieces, swept them away as the wind does the chaff of the summer threshing-floor, and itself filled the world!

There is but one kingdom of which, up to this time, all these things are true. You all anticipate me when I say, That is the Roman kingdom! To it, and to it alone, every item applies with great exactness. This kingdom of iron succeeded, in point of time, to that of Rome. He says:—

"The arms of the republic, sometimes vanquished and miscarried, were formed into two vast empires—the Eastern and the Western Empire; into which the storm has passed, the constitution of the States of the Roman province of Judah was annexed to its dominions. And the plough-share of the idolater was driven across the streets of the Holy City. And thus, it rose to the power of the first of the nations. It tied upon its necks. It made the world tributary to its greatness. It seemed the realization of its own fabled Briareus. And, beckoning with its single eye—the vast unbounded dominion—over the nations of the earth, it reached forth the hundred hands of its power to grasp that lust. The neighboring state and distant allies became subject to its dominion. Britain passed under its yoke. "Those ravagers of the world," said Galen, as he addressed the Caledonians, "after all earth has been to narrow for their ambition, have reached the sea, also." In other words, at the time of the Christian era, the Roman Empire took in the whole south of Europe, France, England, the greatest part of the Netherlands, Switzerland and the South of Germany, Hungary, Turkey and Greece; not to speak of its possessions in Asia and Africa. Well, therefore, might Gibbon declare, "The Empire of the Romans filled the world. And when that Empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. To resist was fatal: and it was impossible to fly."

Now the image stood on two legs of iron. In other words, this kingdom was composed of two main divisions—the Eastern and the Western Empire; into which it was formed about A.D. 500. And this, together with the period of conquest leading up to this, is the period of its strength. You observe that, up to this, the declaration is unqualified. "The fourth kingdom shall be strong as iron." And there, in its fore-ordained character, it stood like a mighty Colossus, subduing the nations, conquering everything that opposed it, and giving laws to the world. This was the period of its strength.

But this was not to continue. And whereas thou sawest feet and toes, part of iron's, and part of porcelain;—the kingdom shall be divided. And most exactly are its divisions pointed out. It was not to be broken at random. It was not merely to be divided. It was to be divided into an exact number of parts. And after it was divided, the number was ten; according to the ten toes of the image.

Now, in dwelling on the first vision of Daniel, the consideration of these ten kingdoms will present itself more directly before us, than it does in this place. I therefore merely refer to them now. Read any history of Europe; take any map of Europe, after this division, under Theodosius the Great, and these ten kingdoms will be found to turn up. Revolution after revolution has swept over the nations. But, when the storm has passed, the constitution of the States of Europe, on which the feet of the image stood, has been found true to the prophetic word. Of course, there have been, there are now, more European kingdoms than ten. But the prophecy speaks only of those whose territory was covered by the feet and toes of the image. It calls for those that should take into the place where the image stood. When, therefore, the matter comes definitely before us, the inquiry will be for those of which the Roman Empire was divided. And these, when the division is completed, must be ten; or, we shall not have found the fourth kingdom at all. Into these different parts, the kingdom of iron was divided. It is a sample of the complexity of history; and therefore all writers substantially agree concerning it. I say substantially, because the enumeration has, at different times, included different nations. But, whether you adopt that of Machiavelli,
L2. "I case; the word of prophecy in the other. Yet there which history affirms this declaration of the word of God!

The iron was "mixed with the clay, so the kingdom shall be partly strong and partly broken." (v, 42.) How in any other way could you so strikingly represent the facts? For more than fourteen hundred years this prophetic division has existed. Time and again have dreamed of rearing on these dominions one mighty kingdom. Charlemagne tried it. Charles V tried it. Louis XIV tried it. Napoleon tried it. But neither succeeded. A single verse of prophecy was stronger than all their hosts. Their own power was wasted, frittered away, destroyed. But the ten kingdoms did not become one. "Partly strong and partly broken" was the prophetic description. And such, too, has been the condition of the iron-clay mixture in history open before you, I ask you, is not this an exact representation of the remains of this one mighty empire? It ruled with unlimited power. It was the three-horned, the ten-tined; its throne pulled down; its power taken away.

Ten kingdoms were formed out of it; and "broken", as then it was, it still continues—i.e., "partly broken". And the iron-clay mixture still continues as when the kingdom of iron stood upon its feet. And then it is "partly strong"—i.e., it retains even in its broken state, enough of its iron strength to resist all attempts to mould its parts together. "This shall not be," said the word of God. "This has not been," re-plies the book of history.

And then, men say, "Another plan remains. If force cannot avail, diplomacy and reasons of State may—we will try them." And so the prophecy foreshadows this when it says, "They shall mingle themselves with the seed of men"—i.e., marriages shall be formed, in hope thus to consolidate their power, and, in the end, to unite these divided kingdoms into one. And is this the case? No. The prophecies give the following answers: "They shall not cleave one to another, even as iron is not mixed with clay." And the history of Europe is but a running commentary on the exact fulfilment of these words. Even from the time of the present age, it has been the policy of reigning monarchs, the beaten path which they have trodden. In order to reach a mighty sceptre, and a wider sway. And the most signal instances of it, which history has recorded in our own day, is in the case of Napoleon. He ruled in one of the kingdoms; Austria was another. He sought to reach by alliance what he could not gain by force, i.e., to build up one mighty, consolidated empire. And did he meet with its downfall? Nay, nor with which he was allied proved his destruction, in the troops of Bunker on the field of Waterloo! The iron would not mingle with clay. The ten kingdoms divisions.

And yet, as, the result of these alliances, or of other causes, that number is sometimes disturbed, it need not surprise us. It is, indeed, just what the prophecy seems to call for. The iron was "mixed with the clay"; the kingdom was an alliance. In the image, you might distinguish between them. But they would not remain so. "They shall not cleave one to another." The nature of the substances forbid them to do so in the one case; they are alien, they are inimical. But if we had been an attempt to mingle—may, more, there was an approach to mingling in both cases. But it was to be abortive. And how marked the emphases with which history affirms this declaration of the word of God?

The next step in the development of the prophetic history is announced in these words: "And in the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed." Verses 44. And the inquiry at once arises, What kingdom is that? Are we able to point it out? I suppose we need not be in doubt here. There are handbooks enough, plainly and sharply enough, defined, to guide us.

Doubtless, Christ is the Stone. Is it his prophetic Title? You refer to the image? This is that of Isa. xxviii, 19, "Therefore, thus saith the Lord God, Behold I lay in Zion, for a foundation, a Stone, a tried Stone, a precious cornerstone, a sure foundation." There is David's declaration: "The Stone which the builders refused, is become the head-stone of the corner." Ps. cxviii, 22. And there is our Lord's express appropriation of this to himself: "Did ye never read in the Scriptures, The Stone which the builders rejected, is become the head of the corner?" Matt. xxii, 44.

But then, what can be said of his kingdom? How shall we define it? Are we at liberty to say that his Gospel Dispensation is intended? Will it satisfy the demands of the prophecy?

I know that many teach so. I know that when Christ came, He preached, saying the "kingdom of God is at hand: repent ye and believe the Gospel." I know that He declared, "The Stone which the builders rejected, is become the head of the corner," "Of God," is often interpreted by the Gospel Age, or Dispensation. But the question is, What is its meaning in this place?

I suppose that to ascertain the real and exact meaning of the "stone of God," is the common desire of us all. We are all interested to know it. We shall all suffer from misapprehensions of it. All our interests are, alike. Herein, every man stands ground common to all. And, no matter what our views have been, or are, no matter what our views have been, or are, now, shall we be profited by the word of God only so far as we have the exact mind of the Spirit concerning it. It becomes us, therefore, earnestly to seek for that mind; and, reluctantly to accept it, when found.

I say, "It becomes us, therefore, earnestly to seek for that mind.

Does it not mean the Gospel dispensation, for the following reasons:

1. The God of Heaven was to set up this kingdom, in the days of those kings; i.e., in the days of the kings that ruled over the ten kingdoms into which the kingdom of iron was to be broken. Now beyond doubt, "the days of those kings" did not commence until near 600 years after Christ. The kingdom of iron was not broken until about that time. The Gospel of Christ won its brightest triumphs; its followers had sealed their testimony with their blood; false doctrines were closing darkly around it; before "these kings arose." If this is the case, it is certain it is that kingdom that was "set up" in their days.

2. It does not mean the Gospel dispensation; because our Lord teaches us, that his kingdom is not yet set up. Hence, he teaches us to pray, "Thy kingdom come." That kingdom, therefore, is yet future. We do not pray for an accomplished fact. He teaches us the same truth, by his reply to his disciples when they were under the impression. When they asked him, "Lord, wilt thou, at this time, restore the kingdom to Israel?" he did not point out their mistake. He taught them, "The days of "those kings" did not commence until near 600 years after Christ. The kingdom of iron was not broken until about that time. The Gospel of Christ won its brightest triumphs; its followers had sealed their testimony with their blood; false doctrines were closing darkly around it; before "these kings arose." If this is the case, it is certain it is that kingdom that was "set up" in their days.

3. It does not mean the Gospel dispensation; because the prophecy calls for an absolute, literal, and visible kingdom. You refer to the image? You could say, "The Stone which the builders refused, is become the head of gold." Such was that of brass. Such that of iron. They were four distinct, literal and visible kingdoms. Each had a supreme head, a prince over them. Each was set up in its own time. Each had subjects, over whom it reigned; and enemies whom it conquered and destroyed. Each succeeded to the possession of the other, and built a mighty kingdom in its stead. Now, in neither of these respects is the Gospel dispensation a kingdom. The rule of the Gospel in the heart is altogether a spiritual rule. It has nothing to do with visible dominations. It sits not down in the high places of power. It sways not the scepter. It wields not the sword. It marches not at the head of armies. It does not countenance the turning of thrones. It is, therefore, the kingdom pointed out by the prophet. Of the four kingdoms which have already come, the second displaced the first; the third replaced the second. The fourth built up its throne on the ruins of the three which had gone before it. So, the kingdom of the God of Heaven is to take the place of all other kingdoms, and, as a kingdom, fill the whole earth! It is not, therefore, the Gospel dispensation; because the rule of the Gospel is, "Peace on earth good will toward men." The kingdom of the Stone, on the contrary, is to "break in pieces and consume all these dominions." The figure is of the stone falling on the feet of the image; breaking them in pieces; driving them away, as the wind does the chaff of the threshing floor; and itself becoming a kingdom that filled the whole earth! Now, I submit to you, brethren, it is mere toying to refer this prophecy to the system of truth taught by him? Can you put the Gospel in the place of its author? No one pretends that that is the "stone cut out without hands." And yet it is this, and this alone, the figure that is intended. Nor is it the "stone of brass" or "stone of iron," but the "stone of gold," that is "cut out without hands." And the second thing that is placed in the heart is altogether a spiritual thing. It never breaks and never destroys; itself becoming a kingdom that filled the whole earth! And even so—I mean as literally so—will this stone smile and destroy the kingdom of his enemies. If Christ is the stone, is it not illegal—is it not condemned the plain statement of the prophecy—does it not contradict the plain statement of the prophecy—does he not pray for an accomplished fact.

For if Christ is the stone, he says, "The Stone which the builders refused, is become the head-stone of the corner." And the Bible is full of this doctrine. You observe, that after this smiling the stone is to become a great mountain and fill the whole earth; i.e., the kingdom, established by Christ in person, is to take the place of all other kingdoms. It is, in the splendor of his unbounded empire, fill the earth with glory. At the head of his kingdom, he will "fill all things," "make himself great," and sit in the temple of his glory. "The stones of the temple will become the altar of the everlasting age. Thus will the stone accomplish the part affirmed of him, and become the head of the corner, in all the universe of God. And the double pledge we have in the predictions of his word; and the accomplished fact of his resurrection and ascension.

And such we find the testimony of that word. Thus, we have the grant of the heathen, i.e., the nations, and the uttermost parts of the earth for his possession." And how is that possession to be obtained? Peaceably? As the conquest of his truth? Just as far removed from this as possible. "Thou shalt break them in pieces like a potter's vessel." Ps. ii. 8, 9. Could it be possible that there is a more express confirmation of the prophet's words? In the one, the stone is to smite the image; in the other, Christ himself is to break in pieces all the combin-
ever hardened himself against him and prospered?"

Armies perish, and sceptres are broken, and thrones are cast down. And every man is as his own master, and there is no creature that heeweth his throne, and none that shall deliver him when the end cometh. And there shall be so much blood shed among the people, and destruction, and nations rise, flourish, and pass away, and the proudest monuments of man's power for ever to repeat the lesson with which they were charged. O, there is nothing great, nothing abiding, but that which links into the word of God for a day as long as the earth endureth, and it progresseth. The hand of the great Designer pushes on his work. And everything disappeareth, or is turned aside to make way for it. It was easier for heaven to make man and earth, than for one of its enemies to escape his hand.

And is there no refuge? None, but in the shelter of his cross. There alone you can be safe. In all the universe beside, there is no place where his hand will not find you. There is no place but God's about you. There is no love awaits you. There the everlasting arms are outstretched to receive you. His challenge is, "I said not to the seed of Jacob, Seek ye me in vain." He will not say to you. No one ever sought him, through the blood of the cross, who did not find him ready to forgive. He hath bound himself by his own everlasting covenant, in nowise to cast out those who seek him. And that covenant cannot fail. His power cannot fail. An hundred thousand cannot turn away one of his enemies. His love moves through it. It is not possible for it to fail. O, seek salvation through it; and you shall replace in the fullness and freeness of his pardoning grace.—Lectures on Daniel.

Demoralization of the Army.

As an intelligent correspondent of the American Mos- songer, writes a lengthy communication to that sheet for October, 1863. He says he has spent some time in the Army of the Cumberland, visiting, preaching, and distributing books, among the troops, and the description he gives of the morals of the army is very discouraging. He opens his letter as follows:

Notwithstanding all that is done for the spiritual welfare of this army by all agencies, I am constrained to believe that the general tone of character is gradually sinking, and vice gaining a stronger and stronger hold daily.

Against this conclusion I have struggled, and yet it must be true. In evidence, note the numbers of backsliders from a profession of Christianity found in every regiment. Scores of men there are who had maintained for years a standing in the church at home, who became, in a few months of soldiering, among the most noted of the flagrantly wicked. Said a clear-headed chaplain to me, "When you go north, tell the churches that the type of pious new arrivals in many of our regiments is the top of the war. We need apostolic pity, martyr pity, for such days as these. Oh, send us men that have the root of the matter in them." I deliver his earnest message, and add the prayer that no man may go to the army professing Jesus, who does not mean in his strength to stand up for Jesus against all enemies. False preachers do not speakable injury, vastly more in the army than is possible at home.

Intemperance runs riot in some parts of this army beyond anything I have elsewhere seen: not while the men are on duty, for neither the army regulations nor the safety of the men will allow; but while they are off on furlough, going to and from hospital, going to and from duty, discharged, and at all times where the strong hand of military law does not prevent. Whatever phrenetic causes may be found in the exposure of the men, their exhaustion from overworking some portion of Jesus the Christ! The ass, account- ing for the almost universal indulgence in drink, the results are appalling; and unless the vice is checked, more strong men will fall by drink than by either the dastardly bullet or the deadly ball from the soldier is exposed. Oh, if the brave boys would utterly refuse to touch the maddening stuff, how many mothers' hearts would leap for joy.

Profanity is rife among the troops in the wake of drinking. Men boated by vile liquor lose all sense of reverence for God and respect for their sober companions; so that in rail-cars and hotels one constant stream of obscenity most shameless is poured. Men may plot, and counsel, and combine. But there is no power and no weapon against the destruction of those who reject his gospel. As the vast procession of history sweeps before us, there comes forth a voice, saying, "Who is he that shall withstand the day of the Lord?

Literally it is, "The kingdom," i.e., the rule, the dominion—so the word is in the original; "the kingdom...is broken up."
Let the desire be for laborers, and the prayer be, O Lord, send forth workers into the harvest field.

We could not attend the conference at Manchester in consequence of the delay of the work on the charts. Bro. and sister Loughborough went on without us. We are all in health and good spirits, here with our old friends, Bros. Howland and family. Our children will remain here at present and work on the charts with Bro. Howland. Port Howland will probably be our headquarters for about one year, during which time those who are now revile in the East, Bro. Loughborough feels at home in this field. There are many new places ready for Bro. Cornwall to enter. May God bless their labors.

We were encouraged to see the Association and a few friends, Bros. Jackson and Tompkins, showing their interest in the eastern mission by liberal donations. We hope this interest will spread all through Michigan, Ohio, Indiana, Illinois, Wisconsin, Iowa, New York and Pennsylvania. Now is the time to act, brethren. The future is uncertain.

We now design to be in Battle Creek November 14, and make a tour to Allegan, Monterey, Wright, Fair Plains, Lapcester, Oakland and Memphis, and wish to be addressed upon it at Adam's Center, Jeff. Co., N. Y., or at Battle Creek. We shall have the clock charts with us at $3,50 per set; printed on fine paper, backed with bleached cotton and varnished, $4.50; on paper, backed with cloth, not so well finished, $3.50 per set. They can be had by the Prophet James White at Topeham, Maine, or at Battle Creek, Mich.

Lessons for Bible Students.

**Lesson XXVII.**

**The Sanctuary—Continued.**

(Prophecy of Daniel, ch. 71–63.)

1. Moses having received the pattern of the sanctuary, in what chapter and book do we find an account of it?
2. Did God, after this, take possession of it as his dwelling-place?
3. How many times is this building called the sanctuary in the book of Joshua?
4. What does Paul say was the most important part of man—without which man would not be man—should be left entirely out of the account of this matter?
5. What notable period of time commenced with this destruction?
6. What did God promise to be to Israel in the time of their dispersion?
7. How long did the sanctuary, thus destroyed, remain desolate?
8. What does Daniel pray near the close of the 70 years' captivity?
God knows the end from the beginning. And the reason why the Lord Jesus Christ writes this account of the formation of man, was, doubtless, that he foresaw that men would be deceived with this doctrine of inmateriality, and flattered with the idea of his natural immor-
tality, and did not understand that he is a creature, formed of dust, and made in the image of God, and that he shall return to the dust. And, therefore, God, through his prophet, says, "So that when the nobleman returns, we shall have oc-
ded, and saying, "Well the Lord is coming, and it is not What persons should labor with their hands, make their own other
and clothes him with such power—" We are not ig-
noent of Satan's devices." 2 Cor. ii, 11.

**The Atonement—Part II.**

**Conclusion.**

**THE SACRIFICE—THE SON OF GOD Died.**

Some affect it to think it derogatory to the character of God that his Son should suffer for us—the innocent for the guilty. But all such must have views of the divine government unworthy of the subject: unworthiness of the eternal and infinite and justice of a holy God. The Lord had said and sent that he was to come. (Continued.)

**Fanaticism.**

It makes one ashamed, and almost provoked, to think of the ridiculous pranks of fanaticism in the past, and some even now. One would not wear decent apparel; another would not eat pork, nor fellowships those who did; another thought he could recite sins; another starts out on a special message to the world, comprising the whole eighteenth chapter of Revelation; another dreams, somewhere very accurate, at least. An enlargement of the heart is in consequence of a spell put on him some twenty years ago by a Welsh witch, who gave him hot punch and sent him home in a profuse sweat. He thinks the mind of the Spirit. 2 Cor. ii, 11. But enough for the present. I will give a definition, to the word fanaticism, which is not found in books, and may prove a benefit to some future lexicographer: Fanaticism is a mixture of bigotry, ignorance, conceit, self-exaltation, and spiritual pride. "We are not ignorant of Satan's devices." 2 Cor. ii, 11.

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counselor; the mighty God; the everlasting Father; the head of the church, and we have redemption through his blood. Such testimony cannot be avoided; it needs no comment.

Jesus, in his testimony to the churches, takes up the same idea expressed by his apostle in Col. 1, as being creator of all, and first born of every creature, and says: "I am the first and the last, I am he that liveth and was dead." Rev. 1, 17, 18. Here it is expressly affirmed that he who is the first and the last, was dead. Thus is abundantly shown that Christ, the Son of the Most High, the Word, by whom the worlds were created, was made flesh, took on himself the form of a servant, dwelt in and inhabited that which should be born of a woman, and then compassionated the pathway hedged up on every side, meets no echo from "the captain of our salvation who chafed and flutter against the prison bars; and most sweet consolations; not now, by the death of the cross. Now I would ask the candid reader to look..."

Paul in Col. 1, 14-20, uses the same form of expression that he does in Heb. 1. He says of the Son: "In whom we have redemption through his blood, the forgiveness of sins, the first born of every creature; for by him were all things created, that are in heaven, and that which is in earth, all things were created by him, and for him. He is the head of the body, the church; and he is the beginning, the first born of the dead; that in all things he might have the pre-eminence."

Thus it is abundantly shown that Christ, the Son of God and the faith of Jesus we cannot expect to meet in all places, in all ages, in all cases. We must turn to the counsels of our great High Priest, who says: "There is a balm in Gilead, and a physician there." The Discipline of Life.

They also work, who only stand and wait.—Million.

Cast thy burden upon the Lord, and he will sustain thee. Ps. 55, 22.

There is a divinity that shapes our ends, Rough-hewn as we must, as we will.—Shakespeare.

It is in man to devise his way, but the Lord diverts his steps.—Solomon.

How many sorrowing, sighing ones are there, to whom the great coming day, if you continue to transgress it, your life will be made woe and dying regret—that you have not observed the golden period; that you have not understood the perfection of the work of the cross; that you have not been willing or obedient to let the sacrifices of the cross, by your own loving hearts, upon all your hardships, to be a comfort to you; that you have not felt the sorrowing heart, can be allayed and the soul calmly restored in the moment of need. And all this, I say, is sure, for it is pronounced by the apostle Paul. I Thes. 5, 18. 'Be not ignorant of this thing; for the hour of darkness will suddenly break upon you. Your faith will sink beneath its weight, your patience will be consumed; you will be cast down into the very depths of despair, the bottomless mire, the bottomless pit. But your faith will be strengthened, your patience will be tried, your perseverance will be manifest. For your own soul, for your own salvation, for your own peace of mind, and for..."
Letters.

From Sister Kilgore.

Bro. White:—The desire I have to have a name and a place among the people of God, though feeling myself unworthy of such great honor. The reading of letters from the dear brethren and sisters who are scattered abroad as burning and shining lights over this dark world, give me great strength and encouragement to press forward, and I thought that perhaps a few words from me would have the same effect on others of like precious faith. My husband, two daughters, and myself, were brought into the knowledge of these great truths which carry with them the assurance of the blessed gospel of the kingdom of heaven.

Three Words of Strength.

There are three lessons I would write—

There is a light shining for us, in tracings of eternal light,

Upon the hearts of men.

Have hope. Though clouds environ now, and gladness hides her face in scorn, yet then the shadow from thy brow, no night but hath its morn.

Have faith. Where'er thy bark is driven, the calm's dignity, the tempest's mirth, the winds from heaven, the storms of earth.

The inhabitants of earth.

Have love. Not love alone for one, but man, as thy brother call, and sister, like the shining sun, that shinest round, through the depths of the earth and heaven.

Thus graven these lessons on thy soul,—

Hope, Faith, and Love: and thou shalt find strength, when life's rugged road, light, when thou else wast blind.

—Schiller.

From Sister Rogers.

Bro. White:—I for the first time try to contribute a few words to this attractive page, not that I feel called upon or am trying to walk in the same way ever since Bro. Hull was here, three years ago. I was a Sabbath-keeper before, but have since seen the necessity of striving to live out the truth as I never did before. I have passed through many trials, but through them all the Lord has delivered me so far. Praise his holy name! And his promise sure, to be with his people to the end.

I feel as much as ever determined to press my way onward to meet Zion. That is the first object of my life, to be prepared for the coming of my beloved Lord. I want to be ever humble, prayerful, and watchful over my own heart, and be always ready to do my Saviour’s will. I says, in the world ye shall have tribulation; but in me ye shall have peace. I want to live so as to have that peace, and be enabled to overcome every trial and temptation, that I may have an inheritance in that kingdom which the Saviour of the world is preparing for his people.

Your sister striving to overcome.

Victoria, Mo.

Sarah A. Rogers.

Extracts from Letters.

Sister S. Brown writes from Burgen, Wis.: I am striving to overcome. I have been a believer in the Advent doctrine a little over a year, and with God’s grace to help, I mean to prove faithful to the end. I have been led to call to mind that the Sabbath is lost, and I pray that every coming of our Lord King more fully than I have ever done before.

My desire is to rise with the message, and be united with the body. We attended the late conference. The Lord has vouchsafed his Spirit to his messengers with health and strength to send forth the warnings with great power. We had truly a reviving time. At the parting hour there was grief, mingled with great joy in hope of our long meeting nevermore to part.

Brethren and sisters, pray for me, that I may be delivered from cold-heartedness, and have that love for God’s servants, and for my brethren and sisters in Christ, that God requires of us in his word. I have a family of ten children, three of whom are in the army. It is my desire that God may open the way for them to come out and join us in obeying the commandments of our God, that we may be an unbroken family in that bright world where neither war nor strife ever enter.

In hope of eternal life.

Mary Ann Kilgore.

Richmond, Iowa.

Bro. White:—Thinking that perhaps there are some who would like to have the truths which I am presenting in my writings to the dear brethren and sisters in Christ, I hope that this may be a means of conveying the truths to you. I am trying to live the rule of the Lord, and to see and hear of the union that is beginning to reign among God’s people here. I feel that we have been abundantly sustained by the prayers of the brethren and sisters.

Thus grave these lessons on thy soul,—

And scatter, like the circling sun, the rays of heaven’s tell the truth upon your heads,

Till the last moment come.

Three words as with a burning pen,

Have Faith. Where'er thy bark is driven, the calm's dignity, the tempest's mirth, the winds from heaven, the storms of earth.

The inhabitants of earth.

Have love. Not love alone for one, but man, as thy brother call, and sister, like the shining sun, that shinest round, through the depths of the earth and heaven.

Thus graven these lessons on thy soul,—

Hope, Faith, and Love: and thou shalt find strength, when life's rugged road, light, when thou else wast blind.

—Schiller.

Bro. Rogers.

Bro. White:—I am still trying to overcome, that I may be ready to meet the Lord at his appearing. It rejoices my heart to see and hear of the union that is beginning to reign among God’s people here. I feel that we have been abundantly sustained by the prayers of the brethren and sisters.

This is a neighborhood where there will be no more pain nor sorrow.

In hope of eternal life.

Mary Ann Kilgore.

Washington, Iowa.
The Review and Herald.

BATTLE CREEK, MICH., THURSDAY, OCTOBER 27, 1869.

Which will You Have, Hoops or Health?

The reader will find in the following, a candid answer to an important question. It comes from good authority; and many can testify to its truthfulness.

Answer. The hoopskirt is the most injurious article of clothing which woman ever put on to the lower portion of her body. She suffers in health more from it, than from the old petticoat, or close, heavy skirt, which, however, does not prevent illness of the lower extremities. Habituated, as by this style of clothing, the blood recedes from the surface of the limbs, is driven into the upper portions of the body, inducing nervousness of the sun; but self must be much more subdued.

A Conversation between a Brother and a Messenger.

Dear Brother, how do you get along? Brother not well. I am in trial.

M. Have you been the cause of your own trials, or have your brethren injured you?

B. I have not been very faithful, but I think the church has not done right. They have injured me.

M. Have you taken your own wrongs out of the way?

B. Well, I want to do it, but I do not know—

M. Dear brother, I fear here is the difficulty. Let us be sure to get our own wrongs out of the way. Do confess it; and if the church have erred in your case, make it the first duty to remove it, or burn the dossier.


Books Sent by Mail.


Oasis Received on Account.

I. C. Vaughn $2.00. Philip Strong $5.00.

For Shares in Publishing Association.

J. W. Brown $5.00.

General Conference Missionary Fund.


For Bro. Snook.

T. Hare $12.

TRUTHS TRACTS. Derby on the law—Million Six State of the Dead—Scripture References.—The Mark of the Beast, and Seal of the living God—Spiritual gifts.

Bound Books.

The figures set in parenthesis include both the price of the book and the postage.

The Hymn Book, 644 pages, and 122 pieces of music $1.00; with Sabbath Lute $1.20, Calf Binding, $1.60.

The Bible from Heaven, Third Angel's Message, and the Two-horned Beast, 15 cents.

The Bible to on.

The Angel of the Lord's thick skin. Paul's Experience, views and incidents. 5 cents.


Great Controversy be.