The Seventh-Day Adventist Publishing Association.

"You," it is thus enjoined as a duty, promised as a blessing, bequeathed as a legacy, bestowed as a gift, of Divine truth and Divine influence on the heart—as every tenure which can be named or conceived of.

"Let the peace of God rule in your heart." "Peace I leave with you." "My peace I give unto you." "The peace of God shall fill your mind and heart."

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

"What though the way is dark, and rough the path! All things obey Him who can change the night of woe? Sweeps every landmark Black garments through a night of woe? Him who can change the night of wrath The Rose of Sharon bloom, when time Of fortune's wheel brings wealth untold Can bring no terror to my soul, I yet shall walk on streets of gold, To him ascend my songs of praise—

"The description of this beast is very striking. And you observe, that whereas each of the three preceding kingdoms had its own special symbol; this beast is a nameless one. Its qualities are described. It was "dreadful and terrible and strong exceedingly." Its actions are foretold. "It devoured and brake in pieces, and stamped the residue with the feet of it." No name is given to it. No fitting symbol could be found, for this mighty power, from among the wild beasts of the forests.

Now, the question arises, What kingdom is here symbolized? And, in answering it, we have to meet these requisitions of the prophetic word. "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread down and break in pieces its inhabitants."

"And the ten horns out of this kingdom are ten kings which shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings;" (ver. 20, 24.) In other words, we must find a kingdom which is a fourth universal kingdom.

A kingdom which is greater and mightier and more terrible than any which came up before it, whose powers of destruction were fully symbolized by a beast with great iron teeth, and nails of brass. A kingdom, that acted a corresponding part among the nations of the earth, greater than the Babylonian Lion; the Medo-Persian Bear; and the Grecian Leopard; inasmuch as it was to break them in pieces, and succeed to their dominion.

A kingdom, which was "diverse" from all other kingdoms, it must also give rise to ten other kingdoms which are to rise together, even as the ten horns did on the head of the symbolic beast. It must, furthermore, give rise to another kingdom—symbolized by the eleventh, or "little horn"—which must, also, be "diverse" from the first ten kingdoms; and before which, three of the ten are to be plucked up by the roots. Finally, it must be a kingdom, which—in that of the little horn, as well as in the first ten—shall continue until the judgment of the great day; when "the beast shall be slain, and his body destroyed and given to the devouring flame."

Now, of these prophetic marks, all are accomplished, save the last. In their light, then, we must point out the kingdom symbolized. Of course, you all anticipate its name? It is the Roman Empire. In no other, can it even be pretended that these marks are fulfilled.

It was "the fourth kingdom upon earth." The mighty empire, founded by Alexander, was swallowed up by it. New territories were added to its dominion; until the "government of the whole earth" became its favorite title.

It was "dreadful and strongly exceedingly." Was there ever a nation to which these terms so appropriately applied? Hardihood, fortitude, sternness, force—were not these the qualities in which the people gloated most? And how "dreadful and terrible," in its subsequent dealings, this nation became, its history written for centuries in blood, (as was of no other nation upon earth,) too terribly awful!

"It devoured and brake in pieces, and stamped the residue with the feet of it." And what is Roman history, but a record of bloody and destructive wars upon other States? (Of its cruelty and oppression nowhere is its power so faithfully as "it fought for dominion. Its tusks of destruction riddled in bloodshed, and it 'broke in pieces,' even without gain to itself."

It was "diverse from all the beasts that were before it." It was to be so in many respects. And so it has proved. It is so in the length of time it has continued. It was founded in the year 746 B. C. And it is still a power among the nations of the earth; yea, it has been so for two thousand six hundred years. What other kingdom, in active intercourse with other nations, can compare with it in this respect? It is a "diverse," too, in its form; for it has worn. For nearly eleven hundred years it was Pagan; then, for a season, was Christian; and now, for more than twelve hundred years, it has been a Papal power. And now, it has been "diverse" from other kingdoms, in the nature of its government. It has passed through every form of administration. It was a kingdom—a republic—an empire. Now, in this connection, it is to be remarked, that St. John saw a vision of this same beast. He says: "And I stood upon the sands of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns, ten crowns, and upon his heads the name of blasphemy."

"And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth of a lion." Rev. x. 11, 2. How very expressive! Daniel saw three beasts rise before it. Then came the fourth. And this same beast—in a new form of development—John saw. It took the distinguishing feature of each of the three preceding beasts. The body of the leopard, the feet of the bear, and the mouth of the lion, all conspired to make this beast "dreadful and terrible and strong exceedingly." There never has been but one kingdom of which this was true. Of only one can it be averred, that it succeeded to the dominions of the Babylonian Lion, the Medo-Persian Bear, and the Macedonian Leopard; bearing, besides these, its own peculiar and distinguishing marks.

"And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth of a lion." Rev. x. 11, 2.
and cunning of the Greeks, and the unhinging firmness of the Medes and Persians." And then too, it had seven heads and ten horns.

Now, in the xxi. there was an ecclesiastical power, representing a woman riding on this beast. Of this I shall have to speak hereafter. I, therefore, refer to it here, only to identify the beast with that which Daniel saw. In Rev. xvii, 15, we are told: "And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having an golden cup in her hand." And in the same verse it is added, "And upon her head there are precious stones." And in the same verse it is added, "The seven heads are seven mountains, upon which the seven heads, and the ten horns, which had not then arisen, were the ten kingdoms which were to appear when the beast arose at the subversion of the Western Empire in 476." And so the angel said, "The seven heads are seven mountains, upon which the woman sitteth. And there are seven hills; and five are fallen, and one is, and the other is not yet." And when you have found them, there cannot be a shadow of doubt that you have the kingdom symbolized in this vision. The meeting of all these characteristics in one kingdom, becomes an infallible proof that the woman, and that which she represents, is that kingdom of which I have spoken. In the next chapter we shall have occasion to refer to the kingdom that I have just noticed.

The kingdom of the little horn (Rom. xiii. 3) was the last to appear. When the English law says, "The king of the north shall prosper," this is another little kingdom, an ecclesiastical kingdom. When you have found them, there cannot be a shadow of doubt that you have the kingdom symbolized in this vision. The meeting of all these characteristics in one kingdom, becomes an infallible proof that the woman, and that which she represents, is that kingdom of which I have spoken. In the next chapter we shall have occasion to refer to the kingdom that I have just noticed.

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Let us not sleep as do others but let us watch and be sober, and "What I say unto you, I say unto all, Watch." —E. A. Batton.

Cheering, Mich.

Light-Holders.

Every voyager through the British Channel will remember the famous light-house that stands near the gate of the Atlantic. It rises from a rock in the midst of the waves; its beacon-light streams far over the sea at noon and midnight. The angry waves, for many a long year, have rolled in—thundering against the tower's base. The winds of heaven have battered fiercely around its pinnacles; the tides have piled their ghastly muck against its lantern. But there it stands. It moves not, it trembles not: it is founded on a rock. Year after year, the storm-tossed mariner looks out for its star-like light as he winds his way through the thick British Channel. It is one of the first objects that meets his eye as he returns on his homeward voyage; it is one of the last which he beholds as he bids his native shores have sunk behind the evening wave. On a base of power, is inscribed: "To give light and to save life."

That tower of Eddystone is a Light-holder to all who come within its range. It does not create light, it only reflects the rays of the sun. It is the sunlight of knowledge, the light of the Lord. It is a violation of it, and perhaps some of us may seem to act in a manner which would lead one to conclude that we are nothing but hollow professions of piety. The Canary Islands lie beyond the range of the Eddystone's light, there are no lighthouses to warn the mariner as he travels through the waters of the Atlantic. It cannot be denied that children are watchful; and their perceptions of character and of right and wrong are often much keen than would be readily admitted; yet this cannot lessen the fact, or release us from the responsibility. And though with seeming good intentions we may argue that because they are children we have no need of the restraint we use in the presence of those of riper years, yet as none can tell exactly the extent of the influence his actions may have upon another, so none may presume to excuse indifference in regard to it. There is a power in example that we find in nothing else. Look for a moment at that pensive child. Why does he start? What means that scornful curl of the lip, that sudden flush of anger, the tearful eye, and wildly beating bosom? Is he a child? True, but he has marked that unguarded word, the action; the good has left its trace. The influence tells.

I well remember a circumstance that came under my observation, which, it seemed to me, afforded an opportunity to illustrate my meaning, I will relate. In the quaint little town of * * * * * the Superintendent of a Sabbath-school was earnestly endeavoring to impress upon his scholars the importance of reform. He used the presence of those of riper years, yet as none can tell exactly the extent of the influence his actions may have upon another, so none may presume to excuse indifference in regard to it. There is a power in example that we find in nothing else. Look for a moment at that pensive child. Why does he start? What means that scornful curl of the lip, that sudden flush of anger, the tearful eye, and wildly beating bosom? Is he a child? True, but he has marked that unguarded word, the action; the good has left its trace. The influence tells.

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Tobacco—Using. No. 2.

God made man upright—in his own image; but he has made it possible for man to be otherwise. Fallen as man now is, there comes with the fall no moral necessity for his adding to his degradation by low and indecent violations of the laws of his physical nature. He has no occasion for dissatisfaction with his natural appetites, while they are rightly treated and kept within due indulgence. All his natural appetites are right in themselves, and, while treated rightly, will add to his happiness, and to true happiness and health. It is from undue indulgence of natural appetites, and the creating and fostering of those wholly foreign to his nature, that disease, suffering, and premature death result. The remark is often made, in reference to this habit, as an example of Nehemiah's saying, "What is the difference between the assertion of the one, and the denial of the other, than the difference between the dead, even if they are dead between death and the resurrection, though Mr. Lee and others may assert the contrary with all the boldness and positiveness of conscious infallibility?

Men seem to think they must have, however unnatural and unpromising to health it may be, some one, to add to the enjoyment of human life, that man is insane who indulges the idea of increasing his amount of happiness, that it becomes necessary for us to get up the vital powers by its stimulus merely. But tobacco—smoking,—the weed has weakened the sensibility of his natural appetites, while they are rightly treated and kept within due indulgence. All his natural appetites are right in themselves, and, while treated rightly, will add to his happiness, and to true happiness and health. It is from undue indulgence of natural appetites, and the creating and fostering of those wholly foreign to his nature, that disease, suffering, and premature death result. The remark is often made, in reference to this habit, as an example of Nehemiah's saying, "What is the difference between the assertion of the one, and the denial of the other, than the difference between the dead, even if they are dead between death and the resurrection, though Mr. Lee and others may assert the contrary with all the boldness and positiveness of conscious infallibility?

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The more inventive the poison habitually used, the more powerful are its chains binding to slavery. Those who have been addicted habitually to alcohol and tobacco, and have quit them both, will uniformly testify that it is almost impossible to remain the latter than the former.

The degree of moral excitement which it produces is not generally known. The smoking of a single cigar with the degree of fever as to increase the number of the pulse from fifteen to twenty to a minute. The pulse which beats naturally seventy-two strokes per minute will be increased to eighty-five or ninety. The effect of smoking is hushed, and the destroyers riot on undetected, till her habitation is demolished; and she, ravished of her virtue and her pride, is abandoned to wantonness.

Objection is sometimes raised against the proof of its poisonous power, on the ground that man live under its use to old age. So, too, some live to advanced age who have kept themselves literally pickled in alcoholic liquor. Some have lived to advanced age who were habitually opium-eaters. Do these instances prove the habitual use of opium and alcohol to insure health and well-being? Nature's feelers after danger, set to watch day and night for her safety, becomes stupid and insensible, by being long drogued with narcotics. Her physical peculiarities are comparatively destroyed. They lie prostrate and trampled under foot of her assailants. Their voices is hushed, and the destroyers riot on undetected, till her habitation is demolished; and she, ravished of her virtue and her pride, is abandoned to wantonness and ruin.

The habitual use of any poison will produce analogous results. Habitual opium-eaters so overcome the senses as to cause the nervy strength of the body to its perceptible power, yet its poison is there, property, but only the susceptibility of the nerves to its influence, or rather to its action. The pulse which beats naturally seventy-two strokes per minute will be increased to eighty-five or ninety. The habit of using this drug tends to stupefy a broken constitution.

The recognition of the narcotic power of this drug, that they may for a long time continue taking arsenic, till they kill themselves outright? The answer presents a fearful consideration. Some have lived to old age who were habitually to alcohol and to tobacco.

The life of each has sunshine, warmed by the sun's rays, among cannibals, therefore, is destructive. Their life is not all cheerless, though not perhaps with speed.

The church here is rising and coming up to the work. The church has been established a circuit, that we can meet together.

We have a Bible-class and Sabbath-school and the interest in both is increasing. Our prospect is now fair and we hope for better days.

Bro. Writner: This meeting was held according to appointment May 7 and 8. Notwithstanding the weather and muddy roads, we had a very good attendance. We were disappointed in not having a messenger to preach to us. However the Lord blessed us and gave us one of the most interesting meetings we ever enjoyed.

All expressed warm attachment to the great truths of the third message, and manifested a determination to earnestly contend for the faith which was once delivered to the saints, that the sacred testimony might not be quenched. There was living and lively faith in the hearts of God's people at this meeting.

The cause is also prospering in Faribault. Bros. A. spent two Sabbaths with us there. One (Bro. Sudden)

The review and Herald.
At our last monthly meeting at Bro. Lanson's, in Hamlin, the Lord worked for us in a powerful manner. There were some brethren and sisters there, on account of a great rain-storm; but the Lord verified his promise to us, to meet with two or three. There was a general breaking down of all that were there, to the praise of faith and the confirmation to the Lord of all we have and are. The good Lord blessed us abundantly. Bro. Lanson's youngest daughter made a start to go with the remnant to mount Zion. May the Lord bless her, and keep her from falling under the tempter's cruel power.

The Review and Herald

No. 263

CHILDREN IN THE MIDST

Wm. K. Loughborough.

Bro. Where: We have had one of the best meetings in Memphis that I ever attended. Bro. Andrews and Loughborough came here the 15th, and remained with us over Sabbath and first-day, and gave seven lectures. We had a good attendance during the meetings. The Spirit of the Lord was with us, and we were made to rejoice in these dispensations coming to take his children home.

First-day F. W., Loughborough spoke on the inheritance of the saints. There was a deep solemnity rested upon the people. The Sunderland family, danger, and care, were made to come to the Saviour; the saints were made to rejoice in the glorious prospect before them. I returned home resolved that I would say no more about my light afflictions, which are but for a moment; but I for one would pray more earnestly to God, that I might be kept humble at his feet, that when he comes I may have it said to me, Well done, good and faithful servant, enter into the joy of your Lord.

Bro. Where: To get a child in the midst of the church is a vestibule into the joys of thy Lord. We must all be content to press our way onward. I feel like striving earnestly to get children into our midst, and be purified through the third angel's message.

From Sister Nutting.

Bro. Where: As I have not had the privilege of meeting with the people of God for a long time, I feel very lonely, and want to give in my testimony on the Lord's side. I am still trying to live up to the truth. I can say I delight in the law of God. I love the precious truth of the third angel's message. I want to live in obedience to the message and be purified through the truths I have been taught to live by.

The Review and books on present truth, have been a great help to me. While reading them I feel encouraged to press my way onward. I feel like striving earnestly to get children into our midst, and be purified through the truths I have been taught to live by.

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