A

SEAL OF THE LIVING GOD.

A

HUNDRED FORTY-FOUR THOUSAND,

OF THE

SERVANTS OF GOD BEING SEALED.

In 1849.

JOSEPH BATES.

I saw four messengers standing on the four quarters of the earth. And I saw another messenger ascending from the rising of the sun, having a seal of the living God.—Rev. vii: 1, 2.

And behold six men from the way of the higher gate. And one man among them clothed with linen, with a writer's inkhorn by his side.—Eze. ix: 2

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PREFACE

TO THE LITTLE FLOCK.

The following words of Jesus, are becoming daily more and more precious to his living saints; viz: "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom." This promise is now about to be realized; therefore this little flock, now alive on the earth, according to the teachings of Jesus, the holy prophets, and apostles, are to be distinctly known by the peculiar traits in their life and character; viz: "Zealous of good works." "Follow after righteousness." "A people in whose heart is God's LAW." And, "keep the '*Testimony of Jesus.*'" For having these distinctive marks, "they are set at naught by the world." "Thrust at," "pushed," and "scattered abroad" by "the shepherds," that they once confided in. "They are men wondered at;" "they are for SIGNS, and wonders in Israel." The time has now emphatically arrived in their history to *mark* and *number* them for the kingdom. Yes; one more distinctive and peculiar mark, by which they will be known, not for a few years here only, but forever, even forever and ever; throughout the boundless ages of eternity, is this. They are now being sealed in their foreheads with "A SEAL OF THE LIVING GOD." Even "a hundred forty-four thousand, of all the tribes of the children of Israel."

To this people, and all who do not yet bear these distinctive marks, but are perfectly willing to share, and bear reproach with them, I respectfully dedicate the following pages with earnest, and continued prayers to God, through Jesus our great high priest "*in the house of God,*" that you may by the light of his word and leadings of the holy spirit, be enabled clearly, to see your present position; and walk on in all the straight truths of the living God! We may embrace all the truths of God, but if we fail in the present truth, we shall be found "guilty of all." "The Commandments of God and the Faith, or Testimony of Jesus." Rev. xiv: 12, is without the shadow of a doubt the present truth. This is that which brings us into the sealing with "*a seal of the living God*;" the receiving of which will bear us through the time of trouble, and forever turn our captivity at the voice of the Almighty God.

J. BATES.

FAIRHAVEN, Mass., Jan. 1849.

THE SEALING MESSAGE.

REV. vii: 1–4.

"And after these things I saw four messengers standing on the four quarters of the earth, holding the four winds of the earth, that a wind might not blow on the earth, nor on the sea, nor on any tree. And I saw another messenger ascending from the rising of the sun having a seal of the living God: and he cried with a loud voice to the four messengers to whom it was given to injure the earth and the sea:

"Saying, injure not the earth, nor the sea, nor the trees till we have sealed the servants of our God in their foreheads! And I heard the number of those sealed. A hundred and forty and four thousand were sealed of all the tribes of the children of Israel."

I have given Professor Whiting's translation of the above verses in preference to king James's because I perceive wherein he has differed from the latter in several words; it has made the vision more clear and distinct. For instance, four quarters of the earth is more proper than four corners, because the earth has no corners.

2d. A wind, is clear, and admits of a choice of the different kinds of winds spoken of in the Bible, whereas the definite article, *the* wind, as in king James's translation, confines us to one kind of wind only.

3d. *A* seal is clear, *the* seal is not, because there is more than one sealing spoken of in the Bible, viz: seal the Gospel, 2d Timothy: seal of God: seal of the living God.

4th. From the rising of the sun, instead of the east: we propose to explain the above more fully when we come to treat of them separately.

It must be very evident to the Bible reader that John in his vision saw the servants of God sealed with a seal of the living God, just before the four messengers let go.

In like manner and *order*, when the passing Angel was to destroy the first born of man and beast in the land of Egypt, the children of Israel (then in bondage,) were strictly required to take of the blood of the paseal lamb, and *mark* the lintel, (upper side) and two side posts of the doors of their dwellings, that the destroying Angel might pass them. Exo. xii: 3–7, 11–14, 22–24. Proof 29–33 vs.

Ezekiel in his third vision, when he came as he said to destroy the city, (see viii: 4, and also xliii: 3,) as recorded in his 9th chapter, has a prefiguration of this same sealing message, in the same order, and pointing to the same time with John's revelation.

It is therefore clear that this is the final sealing message for the whole Israel of God; just preceding or going before the time of trouble.

As it cannot be proved to be in the past; it is, and must be between this and "the time of trouble such as never was." We will now try to give an exposition of Rev. vii; 1–4; as a foundation for the time and place for the servants of God to be "sealed with the seal of the living God," and then cite our readers for further proof to the testimony of the Prophets, and Apostles, and our own history.

"*And, after these things I saw four messengers standing on the four quarters of the earth holding the four winds of the earth that a wind might not blow on the earth, nor on the sea, nor on any tree.*"

FOUR MESSENGERS. I understand these figuratively, and represent four of the principal ruling governments on land, and sea, that is to be found on the four quarters of this terraqueous globe, for the evident reason already expressed in the 2d verse, that they have the power on both land and sea. On an examination of present history, and a map of the world, we plainly see that Great Britain, France, Russia and these United States of North America, hold this power on land; and about all of it with a few trifling exceptions on the sea. Prussia, Austria and Rome, have been variously represented to be one or more of these four messengers; but I cannot learn that Rome, or Austria, has any maritime force on the

sea, and Prussia but one single corvat (a small man-of-war ship,) on the ocean, therefore they cannot be represented here, seeing they have not the power to *injure* or suppress any force on the sea.

The earth and sea is here personified, meaning the living people that are on the earth and sea, because all the governments on earth, with all their implements of war and destruction could not *injure* or hurt the sea. We know there are millions of the human race crossing and recrossing, and living on the sea. I have been told that in one country (East Indies,) more than two million of her population live on the sea, and that thousands of them never set their foot on land. Again these four messengers are standing, (*i. e.* located) on the four quarters of the earth; therefore these cannot represent, or mean the allied powers of Europe.

OBJECTIONS TO LITERAL MESSENGERS. A question arises here: What is it! Why you have attempted to give a symbolic, or figurative exposition of the words four messengers; may they not be explained in a literal sense! I think not, for the following reasons!

1. The servants of God will not know when, nor how, or for what they are sealed. But it is evident they will know, for John's instructor says to him, "these sayings are faithful and true, and the Lord God of the holy prophets sent his messenger to shew unto his servants the things which must shortly be done." xxii: 6. Jesus says, I have sent my messenger to testify to you these things in the churches, 16th verse. Again, blessed is he that keepeth the sayings of the prophecy of this book, 7th verse. Also they that *read* and *hear* the same, i: 3. These four texts certainly teach that God's servants will eventually understand this prophecy. If they do not understand it sufficiently clear to know when, and how, and for what they are sealed; then the work will be silent, irresistible, and passive; and of course the prophecy unintelligible. Paul asks the question how we shall hear without a preacher, (or teacher,) and answers thus, "so then faith cometh by hearing."–Rom. So also this prophecy.

2. If these four messengers are literal they are of course invisible, then of course the sealing messenger in the 2d verse is invisible, and his crying with a loud voice

to the other four invisible messengers to whom it was given to injure the earth and sea; not to injure the earth, sea nor trees till *we* have sealed the servants of our God in their foreheads, making it both in the singular and plural number, is making the subject if taken in a literal sense still more obscure.

3. The strong inference would be that the first four had all the power to injure the earth, and yet did not understand but they ought to injure the earth and sea, and would do it if the sealing messenger did not cry with a loud voice for them to (hold on) injure not, &c.

FURTHER. If it be said that God's servants and the wicked nations of the earth and sea are to be the visible actors in this prophecy, (and I fully believe they are and will be,) and that the prophecy is to be exemplified and explained in character with the work of the invisible messengers, then the same difficulties remain. I will not say that they cannot be removed, and the subject made plain while knowledge is increasing. The truth is all we seek for; that only will save us.

If it be said that the sealing messengers will not fulfil this prophecy by calling with loud voices to Great Britain, France, Russia, and the United States not to injure the earth, nor sea, &c., I answer that the same or a more serious difficulty would present itself under the literal rendering. I have two more serious objections from this prophecy against these messengers in the text being litteral, and strongly in favor of the figurative view which I have given on the fourth page.

First—in the xv. chapter, John saw a *wonderful* sign in heaven, viz: seven messengers, having the seven last plagues, (well says the reader these must be literal, that is, invisible.) In the xvii: 1–3, one of these messengers talks with John and shows him the judgment of the great harlot and of the wild beast. He also explains the secret of the woman and wild beast, 7th verse. A little further on he says "these are the true sayings of God." "And I fell at his feet to worship him, and he saith to me, see thou do it not, I am *thy fellow servant and of thy brethren who have the* "TESTIMONY OF JESUS," "worship God." xix: 9, 10.

Again in xxi. chapter, one of the same seven messengers took him and showed him the "bride, the lamb's wife," "the New Jerusalem." 9, 10. "And he that talked with me measured the city, &c. 16, 16. John fell as before to worship him; he repeats again what I have written above. xxii: 9.

Now these were not invisible messengers; they are men that worship God as John did. Mark, they kept the "*Testimony of Jesus.*" Neither could they be Enoch or Elijah, the only two according to the bible view that ever were received into Heaven, because they did not here keep "the Testimony of Jesus." Now then as these wonderful messengers were literally men, so I believe those brought to view in our text are.

Second objection—I now come to a part of John's vision which bears some of the distinctive marks of the one in our text, viz; ix. chapter. And the sixth messenger sounded—and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth messenger having the trumpet, loose the four messengers who are bound *near* the great river Euphrates. And the four messengers were loosed, who were prepared for an hour, and a day, and a month, and a year, that they might slay the third part of men. And the number of the armies of the horsemen was two hundred thousand thousand. And I heard the number of them.

A day for a year, gives the time 391 years and fifteen days. The sounding of this trumpet as we have frequently been shown, ended in August, 1840. According to history these four messengers were four principal tribes or hords of people living near or by the river Euphrates, viz: Arabs, Turks, Tartars, and Saraceans: who under the sounding of the sixth trumpet united themselves under the banners of the Mahometan power to destroy the third part of men, or Greek division of the eastern Roman Empire. For after Constantine his empire was divided into three parts. And the rest of the men who were not killed by these plagues (fire arms, powder and balls, by the hands of these *four messengers,*) yet repented not of the works of their hands that they should not worship the demons and idols of gold, and silver, and of brass, and of stone, and of wood—nor of their murders, sorceries, fornication, nor thefts. It is recorded that the Greeks were notoriously guilty of these their prevailing sins.

If it could be clearly proved that the sixth trumpet was yet to sound, yet the case is irrefutable that these four messengers or angels are not *invisible* ones. They were *bound, restrained*, had the same power to *injure* when loosed as those in our text. And when loosed it was by the *command* of God from the four horns of the Golden Alter. 12th verse says, "And they have a king over them who is the messenger of the bottomless pit—his name is Abaddon or Apollyon," if you please one of the devils right hand chieftains. Surely no one in their right senses will doubt for a moment but these five messengers or angels were wicked, ungodly men. Now there is nothing in the whole book of Revelations that represents the four messengers in the vii: 1-3, so distinctively as these four. Therefore I am constrained to believe that these in our text represent the wicked governments as they are now organized.

MESSENGERS: what are they? Answer, in the vii. chapter, those that deliver messages, the visible messengers of God and also of the Devil, of this surely the ix. chapter is conclusively clear, and shows us how we may explain; vii: 1: or else there is two distinct interpretations to the words four messengers in these two chapters; these two classes, good and bad, are here represented. Jesus calls the wicked the devil's angels. Matt. xxv: 41. I wish to notice what I see in Professor Whitings's new translation of the Apocalypse. He gives the name messenger for angel as it is in the other translation in every instance but three, viz: chapters v: 2; and xviii: 21. In these two he calls them *mighty angels*. According to this view then, there is but two invisible angels named in John's vision. Also in viii: 13; "I beheld and heard an eagle flying, &c."

All the others are good and bad messengers.
ix. chapter. One messenger of the Abyss.
xii: Messenger of the Dragon, twice.
xviii: Messenger, mighty voice.
xiv: Third messenger, with a mighty voice, 9th verse. Another crying with a mighty *shout*, 18th verse.
x: Mighty messenger.
xiv: Presence of the *holy* messengers, 10th verse. Holy messengers are invisible. See Math. xxv: 31.

Messengers are named sixty-one times. Angels twice. Jesus is no where called an angel or messenger in the Apocalypse; see his distinctive names on last pp. Sabbath vindication. Before leaving this part of our subject we wish to contrast the teachings of the spirit with the teaching of angels from a few texts.

ANGELIC ANGELS. Three angels called on Abraham. It seems that one of them was God, the other two went to Sodam to save Lot.—Gen. xviii: 1, 2; xix: 1, 15, 16.

Jacob met them on his way.—Gen. xxxii: 1. He wrestled with one. 24th verse. He prevailed, and his name was changed to Israel. 28th verse. He also saw them assending and descending from Heaven. God sent an angel to shut the lion's mouths in the den. Angel Gabriel came to make Daniel understand his vision. Came second time to give him skill and understanding. Third time came to make him understand about his vision, &c. x: 11.

Zachous was visited by an angel who showed him respecting his son, John the Baptist.—Luke i: 11-17.

The angel Gabriel visits Mary, the mother of Jesus; told her that her son should reign over the house of David forever. 26-33. At the birth of Jesus a multitude of angels appeared to the shepherds by night. ii: 10-15. One came to strengthen Jesus; xxii: 43. Paul also had one at a special time; his ship-wreck.—Acts xxvii; 23. An angel spake to Philip to go down to Gaza.—Acts viii: 26. And when he got there the spirit taught him what to do. 29th verse. Paul says, are they not all ministering spirits sent forth to minister to those who shall be heirs to salvation.—Heb. i: 14.

Now in every case above noticed these angels appeared personally, and visibly, therefore they *did minister* unto them. And as every real saint of God has an angel that beholds the face of God in Heaven, (Math. xviii: 6, 10.) so they will be sent to minister unto them visibly and instructingly if they need it. If not, they will come invisibly, and the instruction or teaching not understood except the person visited is in vision or dreaming.

The reason why angels do not teach us our duty in many things as they did formally is, because at the ascension of Jesus, God sent down the Holy Ghost to lead

us into all truth. Notice the following TEACHINGS OF THE SPIRIT. "Behold I send the promise of my father upon you: tarry ye in the city of Jerusalem until ye be endowed with power from on high." Luke xxiv: 49. "But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you *all* things, and bring *all* things to your remembrance whatsoever I have said unto you."—John xiv: 26.

"I have many things to say unto you, but ye cannot bear them now. Howbeit when he, the spirit of truth is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall receive of mine and shew it unto you." xvi: 12–14.

In these two last texts we have direct revelation and operations of the Holy Ghost upon the heart, therefore it seems clear that invisible angels do not teach us especially in the Revelations. John was in the spirit on the Lords, or 7th day, (or the spirit was upon him.) See also three other instances. iv: 2; xvii: 3; xxi: 10. Also Acts ii: 4. Jesus also admonishes the seven churches individually to hear what the SPIRIT sayeth unto the churches. 2d and 3d chapters. See also John i: 32, 33. Math. iv: 1.

FOUR QUARTERS *of the earth*: How shall we understand this? Answer: Europe, Asia, Africa and America.

FOUR WINDS: What are these? Answer: Figurative of the four sore judgments of God, viz: Sword, Famine, Noisome Beasts and Pestilence. See Eze. xiv: 21. Explained under the head A WIND.

EARTH, SEA and TREES: I understand to be literal, as they are all connected under the firmament of heaven.

1st. EARTH: *Literal.* In eighteen chapters of the book of Revelations the word earth is used more than fifty times. In ii: iv: ix: and xvii: it is not used. In every instance it shows a clear literal meaning, with two or three exceptions, if they can be called such. 1st is in viii: 5; but in the 7th and 13th verses it shows the word earth to be literal, therefore the 5th verse *must be;* for we could not understand this chapter if the word earth was used figuratively in one verse and literally in

the next but one, unless it was explained. 2d. xii: 16, "The earth helped the woman, and the earth opened her mouth." This appears at first somewhat obscurely; many explain it thus: the earth or Roman government. I think it is clear from the 4th, 9th, 12th and 13th verses of this chapter where the word earth is used in a literal sense, that the 16th verse must and will be understood literal, because there is no explanation. If I am right in the above, then earth has a clear literal meaning; if I am not, still the word is used forty-eight times literally, and but twice obscurely. Again the question is settled in the text, for it is not possible for the four messengers to have power over any other earth and sea and stand on the same, but the literal one. Therefore the earth here is literal.

SEA: literal, because it is here connected with the literal earth, and could not be understood unless there was an explanation given for its being used in a figurative sense. With two exceptions, viz: "Sea of Glass," the word sea is used nineteen times in eleven chapters of the book of Revelations, and in every instance in a clear literal sense, except chapter xviii: 21st verse; and this I think cannot be understood figuratively, because the 17th and 19th verses of the same chapter speak of the literal sea, that have ships in it. Further, John says when he saw a new heaven and a new earth, there was no more sea xxi: 1. Some think that cannot be: why not? because David has prophesied that Christ's dominion shall be from sea to sea, &c. So it is, and will be, for at least one thousand years to come: beyond that we have no need to enquire at present. Does not John also tell us that the DEVIL will be bound and shut up for a thousand years? That certainly must be in the future; unless it can be proved that he has been, or is already bound. Is it not plain then that this same earth and sea, which constitutes the whole dominion of Jesus, will as regularly and as precisely, and minutely continue to make one thousand revolutions round the sun, (in accordance with this prophecy,) as it has the six thousand in the past. In which case, it cannot be shown that the sea will be made void, until the end of the seven thousand years. Then I believe as John has stated, there will be no more sea, because the first hea-

ven and the first earth will pass away, and there will be a new one without any sea. Hence we believe that the word sea in this chapter is to be understood in its most literal sense.

Once more: John says I saw a beast rise up out of the sea: from the same position (sand of the sea,) he saw another beast coming up out of the earth. Rev. xii: 1, 11. Now this is the literal earth of which he speaks, because he says this beast which he saw come up out of it causeth the *earth* and them which dwell therein to worship the first beast. See 12th verse. It was multitudes of people which he saw, and it will not be denied but what they dwell on both literal earth and sea. Now here is positive proof that this two horned beast was seen coming, or rising up from the literal earth. Then the evidence is as clear that he saw the first beast in 1st verse, coming, or rising up from the literal sea, because it could not be that he saw multitudes of people coming, or rising up out of a symbolical or figurative sea, and from the same position see others coming up out of the literal earth; common sense forbids it. Many expositions of these beasts and their rising or coming up, &c., have been published. My business with this chapter now has been merely to show that the word *sea* in 1st verse is, and must be used in a literal sense.

If any of my readers should still doubt the literality of the above three texts, viz: xxi: 1; xii: 1; and xviii: 21, they cannot doubt but the other sixteen are literal. Surely here is a decided majority to settle any disputed question; but I think the proof is clear that in every instance named, the word *sea* is to be used in a literal sense. It cannot, in any way I think, be disconnected from the literal earth for at least one thousand years in the future.

TREES: literal, because first, in the text they are connected with and belong to the earth and sea. In my last work, (Vindication of the Sabbath,) where I referred to this sealing message as then being in the future, I then taught that *trees* was a symbol of man as used by the prophets. See Hos. xiv: 8; Psalms i: 3; Matth. iii: 10, &c. The subject was then new to me, and not much agitated. Here then I imbibed an erroneous view, because on a more thorough examination I see it must

be taken in the same literal sense that earth and sea is, because of their close connection and explanation which I now propose.

In the beginning God created the trees with their fruit on them, and says to man, "to you it shall be *for meat*." Gen. i: 29. Every green herb is for the beasts. 30th vs. God also planted a garden in Eden. "And out of the ground made the Lord God to grow every tree that's pleasant to the sight and *good for food* THE TREE OF LIFE ALSO in the midst of the garden, and the tree of *knowledge of good and evil*." Gen. ii: 8, 9. It appears that after Adam and Eve had sinned, by eating of the tree of knowledge, of good and evil: that God turned them out of the garden into the earth; "lest also they should eat of the tree of life, and live forever. (22d verse.) In which case they would have become immortal sinners. It is evident from this history that God in the beginning made ample provision for man, both in this mortal and immortal state, *i. e.* he created fruit for their meat during the 6000 years, for both the righteous and the wicked in this earth, with this difference; viz: for the righteous who keep the commandments and overcome, shall eat of the tree of life which is in the midst of the Paradise of God. (Same garden of Eden.) Jesus calls it "the city of my God." John in vision says, it's "the New Jerusalem." Paul says, it's "the Mother of us all." It's the dwelling place for the saints to "live and reign" with Christ "a thousand years." They shall also have the tree of knowledge: "*And* EVERY TREE *that's pleasant to the sight and good for food*." Surely our God who declares "the end from the beginning," has done all things well. To him be all the glory. Amen.

No wonder then that Moses gave the following imperious command; viz: "when thou shalt besiege a city a long time in making war against it, thou shalt not destroy the TREES thereof by forcing an axe against them, for thou mayest eat of them; and thou *shalt not cut them down* FOR THE TREE OF THE FIELD IS MAN'S LIFE! to employ them in the siege." But trees that are not for meat may be used for the siege. Deut. xx: 19, 20.

Now in Revelations the word tree is spoken of eight times; four times as the tree of life. This certainly is literal. Again, four times as literal trees connected with

this earth. See viii: It was literal fire on the literal earth where green grass was, that destroyed the trees. See how clearly this compares with the 7th literal plague on Egypt. Exo. ix: 25.

Once more: "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree." Rev. ix: 4. Here is the literal earth and grass in connection with the *tree*. On this text it is stated on authority from Gibon's history, that under the sounding of the sixth trumpet when the third part of the Roman Empire—the eastern part, was to be scourged, that the successor of Mahomet in issuing his orders to Mahometan soldiers gave them in these words, viz: Destroy no palm trees, nor burn any fields of corn; cut down no *fruit* trees, &c., using almost the same language of John in his vision. See Litch's Prophetic expositions. vol. ii.

I think this fully proves the word tree and trees in the text, Rev. vii: 1, 3, to have a clear literal meaning, and as we have proved in the foregoing argument that the words earth and sea, are to be used here in their literal sense, so the trees are to be also.

A WIND: Is it literal or figurative? Answer, figurative: because these four angels, or messenger governments, viz: England, France, Russia and the United States of North America, in their present organized state cannot prevent the literal winds from blowing from any point of the compass. It appears from the 2d and 3d verses of Revelations, vii; that A WIND, which they seem to have the power to hold, is something that will injure the inhabitants of the earth, and sea, as soon as they let go; hence the cry of the sealing angel for them to injure not the earth, sea or trees, until we have sealed the servants of our God in their foreheads. The question now arises, what does A WIND symbolize or represent? Answer, a SWORD; or, as the prophet Ezekiel expresses it in his 9th chapter 2d verse: A weapon of his breaking in pieces, (see margin,) destroying weapon, or slaughter weapon in his hand. 1st and 2d verses. Please notice that Ezekiel is looking in vision at the same sealing that John is, only some seven hundred years earlier.

Further: besides the literal winds of heaven which these four messengers have no control over, there are four spiritual, and figurative winds; three of these they have not attempted to, neither can they control them.

1st. Wind, the operation of God's spirit. John iii: 8. 2d. Winds of doctrine, such as vain and groundless opinions. It is well-known that these are propagated all over the earth. 3d. Sin and temptation. Isa. lxiv: 6. Math. vii: 25. 4th. Winds and whirlwinds of judgment and enemies, which begins, according to the prophet Ezekiel, with first, the sword; second, the famine; third, the noisome beasts; fourth, the pestilence. xiv: 21. Please read the context, 12–20 verses, and mark the irrevocable decree of God's judgments, without the least mixture of mercy, when not even the prayer of Noah, Daniel, and Job, if they were in the land, could save son, or daughter, no, none but their own souls. This is to be, in the time of Daniel's trouble, when Michael stands up to reign and dashes the nations in pieces like a potter's vessel. Won't the open door believer and opposer be willing then, think you, to acknowledge that the door is shut? or will they continue to say as they now do, that they know the door is open, and will be until the Lord Jesus shall come. Just look at the order of events predicted by the prophets. 1st. "Daniel's trouble." 2d. "The voice of God." 3d. "Sign of the son of man" 4th. "Coming of the son of man." Is it not perfectly clear that there is no open door in the first event named; viz: time of Daniel's trouble: if there was, surely the prayers of all the righteous united would save some one besides themselves. Noah, Job and Daniel could not if they were here. Then it is clear that the door is not open. Can it be shown now whereabouts the 2,300 days will end in the time of trouble? no; will Jesus come then before the voice of God? no; where, and when then, did the 2,300 days end, and the door close or shut? Answer, tenth day of the 7th month, 1844. I do not believe it's in the power of any living being on earth, or ever will be to show the ending of the 2,300 days, and door shut at any other point of time. And now the time of trouble has began, what is our duty? Answer, hold fast our past experience, and let no man take our crown.

God here describes his four sore judgments separately, and emphatically shows at that time the fruitless hopes

of unbelievers. See also Jer. xlix: 36. The four winds to come upon Elam, 37th verse, shows how, viz: I will send the SWORD after them. Again Jer. xxiii: 19, 20; and xxx: 23, 24. The fierce anger of God upon the head of the wicked, a continuing *whirlwind*, "in the latter (or last) *days ye shall consider it perfectly.*" This must be for the time of trouble. Once more, Jer. xxv: 29, I will call for a sword upon ALL the inhabitants of the EARTH. In the 32d verse he calls this evil, the sword first, to destroy them, and says a great *whirlwind* shall be raised up from the coasts of the earth, and the slain of the Lord, &c., showing most clearly here, and in 31st verse, that it's the *sword* that slays them, and denominates it a *whirlwind*. Just turn and read Prov. i: 24–32; mark 27th verse, also Hos. viii: 1, trespassing against God's *law* is sowing the wind, and they shall reap the *whirlwind*, &c., 7th verse; and lastly, Isa. xvii: 12, 14, connecting with it the remaining portions of Ezekiel's vision in chapter ix: 5–10 verses. Now we see that A WIND, symbolically, or figuratively means a *sword*, or destroying weapon which will come upon all the inhabitants of the earth when the four messengers let go, or as it would be more literally expressed when they cease to have the power to restrain mob law, violence and blood, by the power of their organized governments. Please see the specimens which have been exhibited in Europe since the beginning of 1848, particularly Paris, the capital of France, on the 22d February, 20–23 June last, and now. And also Vienna, the capital of the Empire of Austria, and some eight or ten other kingdoms and states, and then we shall begin to learn what John means by the holding or letting go *a wind*.

Now it will be readily seen when they let go, and the four winds blow, that these messenger governments only had the power vested in them to hold the first wind, or as it is called, *a wind*, the sword; for when this work becomes general all over the earth, (and it will be,) men cutting down their fellow men, neighbor against neighbor, brother against brother, and city against city. Then the other three winds will follow as a matter of course, viz: famine, noisome beasts, and pestilence, for it never was yet, nor ever can be in the power of men to prevent them when law ceases to restrain the violence of the

sword, which in the text is figuratively called "A WIND."

VERSE 2d. "*And I saw another messenger ascending from the rising of the sun having A seal of the living God, and he cried with a loud voice to the four messengers to whom it was given to injure the earth and the sea.*"

ANOTHER MESSENGER: how shall we understand this? Answer, men and women which are moved upon by the word and spirit of God to execute his will here upon this earth. Why cannot this messenger or angel mean an invisible one? Answer, because we never hear invisible angels or messengers preaching with loud voices to men. See the text, also Rev. xiv: 7, what the Advent people cried with loud voices in 1842 and '44. These in the 7th chapter are some of the same messengers that have continued to pass on through the three messages in xiv: and are now "keeping the commandments of God and the faith of Jesus." 12th verse, the present truth of which is the keeping the seventh day Sabbath, and believe the door is shut. He says, I saw another messenger; does he mean to say there was but one? no: for in the 3d verse the same voice says, till WE have sealed, &c., showing the plural number. Look at the xiv: chapter and 6th verse, he says there too I saw another, the same expression. Now our history shows that there were hundreds teaching from the same chronological charts that William Miller was, all of one stamp. Then it was the oneness of the message all on one theme, the coming of the Lord Jesus at a certain time, 1844.

So I understand our text, the work is one, the Sabbath keepers ascending with the Sabbath, "the seal of the living God."

A SEAL OF THE LIVING GOD: *what is it?* Answer, one of the most sacred truths that God ever gave in keeping to man, viz: "the Sabbath of the Lord our God" As Moses gives the order of things, man was created the sixth day, and the next thing in order was the Sabbath. Then it was the first truth which man ever received from the mouth of God, in immediate connection with his existance. Jesus says, "the Sabbath was made for man;" then while man exists both in this mortal and after that, in the immortal state, this same

Sabbath will be his to keep; see Isa. lxvi: 23. "From one Sabbath to another shall ALL FLESH come to worship before me saith the Lord." Here then is a time when the Sabbath of the Lord our God will be kept by every living being. What say you that oppose and trample down God's holy Sabbath, and say it's abolished, or it's changed, or to use a more modern phrase, it's "RELAXED;" will you keep it *here?* your practice says no! Does it look like being kept where the time of trouble is in Europe? No, no! Where then? Answer, in the New Jerusalem, the Paradise of God, where it was first made for man, where *all* the Sabbath keepers and believers of this holy law will be assembled, the hundred and forty-four thousand who are now living on the earth. There is not one sentence from Gen. to Rev. to show that the seventh day Sabbath, was ever "*changed*," "ABOLISHED," or "RELAXED," since God first made it for man.

We have God's word for it that it never will be; hear him: "my covenant will I not BREAK, nor ALTER the thing that is gone out of my lips." Psa. lxxxix: 34. Again, "ye shall not ADD unto the word which I command you, neither shall ye DIMINISH aught from it that ye may keep the commandments of the Lord your God."—Deut. iv: 2.

Does not God's covenant, his 10th commandment to us include the Sabbath. Is there any wise men in the land that can point to the chapter and verse in the whole word of God, and say here is where he has forfeited his word, and *broke*, and *altered*, or *diminished* his commandments. If the men are to be found, the chapter and verse is not. I suppose some will rise up and quote Coll. ii: 14–17. Look ye, does not the 17th verse say *these are shadows* that are abolished? yes! Well, does not Isaiah show you as above stated, that there is no end to the Sabbath? yes! Well, did you ever see, or hear of a shadow to that which has no end? just as readily find a shadow to space! eternity! or to God!! Will you now come again with the xiv: of Romans, 2d of Corinthians iii: chapter, or Paul's letter to the Galatians. Then you will only expose your own folly, for Paul has not furnished you with one argument to abolish God's holy Sabbath. I tell you it's beyond the reach of men. Has not Jesus

said also, that it is easier for heaven and earth to pass away than for the least sentence or particle of the law to fail? It's from everlasting to everlasting throughout the boundless ages of eternity; one eternal, unchanging, weekly Sabbath, forever, oven forever and ever. Seeing then that this Sabbath began with man's existence, and runs on through the age of this world, and still continues on co-eval and co-extensive with and for immortal man, and its holy author the living God; and this being the only great truth from the beginning, why should it not be called the seal of the living God.

Living God: is first used by Moses in Deut. v: 26, "For who is there of all flesh that hath heard the voice of the *living God* speaking out of the midst of the fire, as we have, and lived." Nehemiah also refers to this, showing that it was the time the awful scene when God came down to give them true laws, "and makest known to them his holy Sabbath," ix: 13, 14. Joshua next uses the expression "living God," when he describes the power of his commandments in rolling back the downward stream of the river Jordan, &c. John in vision replies to it in the same sense, or meaning, "sees a remnant of the seed of the woman (last end,) persecuted for keeping "the commandments of God and testimony of Jesus Christ."—Rev. xii: 17. Again, he sees them under the third messenger's message, Rev. xiv: 9, after having passed through the two preceding ones in 6–8 verses, keeping the commandments of God, &c., 12th verse, and shows us how they came to understand their duty, and the time when to begin to keep them, viz: "And the temple of God was open in heaven, and there was *seen* in his temple the ark of his testament, and there were lightnings and voices," &c, xi: 19. This Ark containing the ten commandments was *seen* by whom? Answer, those that cried with voices at the same time. Who were these? Answer, the wise virgins at the close of a cry at midnight, when the seventh day Sabbath question arose and went through the land in 1844 and '45. *A little further:* how came this door to be open in the temple in heaven then? Answer, Jesus had now finished his 1810 years ministration or work for the world, then the door was opened for the first time, (according to the type and this revelation,) to introduce

our great High Priest and King to his bride, and for him to present at the Father's throne the whole Israel of God on his "breast plate of judgment," for remission, or blotting out of all their sins: but this cannot be accomplished until he has tried them, and humbled them, to prove them, to know what is in their hearts, whether they will keep his commandments or no.—Deut. viii: 2. This was his manner with the first church, so with the last, see the example, 1st Cor. x: 5, 6, 11. At this time then God's children by faith and examination of his word, in their peculiar state and connection with their great high priest "in the house of God," saw the commandments of God, and especially the clear light on the fourth, his holy Sabbath. And four years past history show their keeping it.—Rev. xi: 19. Now here Jesus (as in the type,) stands beside the mercy seat, which is the cover to the ten commandments, waiting to blot out the sins of all the Israel of God when they are sealed with the seal of the living God, as they are presented in order on the "breast plate of judgment," even the twelve tribes of Israel.—Exo. xviii: 29, 30, and 21. Compare this type with the sealing message.—Rev. vii: 5–8.

Now if you see the figure, the scene is in the inner temple in the third heavens. 1st. The Ark with the commandments, over it is the mercy seat, God's throne; Angels looking into it; God in glorious majesty seated in his great white throne right over it; the living waters of life gushing out from under it creating a river that could not be passed over.—Ez. xlvii. "Wherein shall go no galley with oars, neither shall gallant ship pass thereby."—Isa. xxxiii: 20, 21. Beside it stands our great high priest crowned and clothed in royal majesty, presenting on his breast plate the hundred and forty-four thousand now to be sealed with the seal of the living God. This is and has been the present truth for God's Israel ever since the vail of the inner temple has been raised, or door open, *i. e.* since October 1844. And it is to be understood in a few simple words, viz: the Sabbath of the Lord our God, and shut door. Ezekiel shows the pastors and the company pushing against it with side and shoulder, and treading it under their feet, fouling the residue of the waters. God says his flock eat and drink it, it's their life; yes, yes; it's the meat in due season,

the present truth. God further says, these sheep are men, they shall be mine and I will be their God: Ezekiel xxxiv. This settles the question, the sheep are scattered having been deserted by their shepherds. These are the people which John sees keeping the commandments of God, particularly the seventh day Sabbath: for this, and this only is the great objection. What follows? why now they are to be sealed with this truth! where do we find this! why in Rev. vii: 2–4, it's called a seal of the living God. After this, it is seen that the temple in heaven is open again, xv: 5. What for! answer, Jesus has finished his work there, the saints are all sealed. Now Michael stands up to reign, the sealed messengers go forth . By and by he sees sealed ones entering the holy city, xxii: 14: who? answer, those that do, or keep God's commandments. Surely the Sabbath is included here, and it's the one hundred and forty-four thousand only that is seen entering the city. These are those only which are living when Christ comes. The dead saints are not now keeping the commandments, they are separately represented, Rev. vii: 9–15.

Paul's Testimony: He was caught up to the third heavens! did he see the ten commandments there? He does not say he did: but hear him reason about it! "Because that which may be known of God is manifest for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, so that we are without excuse."—Rom. i: 19 20. What is this? let Paul explain it further! "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the Tabernacle: for see, (saith he) that thou make all things according to the pattern shewed to thee in the mount."—Heb. viii: 5. "It is therefore necessary that the patterns of things in the heavens should be purified with these, [blood of beasts,] but the heavenly things themselves with better sacrifices than these." ix: 23. Now by turning to Exo. xxv: we can read what the patterns are. The xl: chapter shows that the Tabernacle was made for to put the ark in, 3d and 21st verses. Here then are perfect patterns not only of the house not made with hands, but every article

of furniture it contains, and especially the Ark with the ten commandments. Here then it will plainly appear that the patterns of these things were given for the instruction and government of man in this mortal state; but the substance, the original, particularly the ten commandments, are, and were made by God for all the redeemed in immortality. Now if the commandments remain perfect in heaven, how can they become imperfect on earth. Again we are told that the change of the Sabbath took place at the resurrection of Jesus, while others say it was abolished at his death. This they say was about A. D. 33. Now the date of Paul's letters from which we quoted, are twenty-seven years this side of their position, are not worth a straw, and the perfectness of these things here, and the condemnation for not believing what *is* seen, is for us; or there is not one particle of his teaching for us, who will take a stand like this? This then makes it a sealing truth. God says his Sabbath is a perpetual one, to be observed by the children of Israel forever. Jesus says, "the Sabbath was made for man." Then it will be his always, whether in this mortal or immortal state; therefore it's an everlasting truth.

Among the many sins committed by prophets, priests, and people, the most prominent has been the polluting God's holy Sabbath. "They have profaned my holy Sabbaths, they put no difference between the holy and profane."—Eze. xxii: 8, 26; xxiii: 38. Therefore God's wrath was poured upon them, and they were sent into captivity. *The opposite:* "Thus saith the Lord, blessed is the man (not the natural Jew only,) that keepeth the Sabbath from polluting it; also the sons of the stranger (the gentile,) that keepeth the Sabbath from polluting it, even them (or such of them,) will I bring to my holy mountain, and make them joyful in my house of prayer; for mine house shall be called an house of prayer for all people."—Isa. lvi: 2, 6, 7. This certainly extends to the reign of Christ here. *Again:* "those who would cease from their own pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shall honor him not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words. Then shalt thou delight thyself in the Lord, and I will

cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy Father, for the mouth of the Lord hath spoken it." lviii: 13, 14.—These two verses show us how to keep the Sabbath holy and honor God, and positively carry the keepers of the Sabbath to their promised inheritance. The 12th verse shows the restoring of the Sabbath. When this earth shall have performed six thousand revolutions around the sun, man will have had 313,071 holy days, or 857 years of holy days set apart and sanctified by God for his special benefit. This brings us to the sign of the Sabbath.

THE SABBATH—A SIGN, and signifies subscribe, represent, notify, *mark*. This being the signification of a sign, it is the same as seal. God says that he gave the Sabbath for a perpetual covenant and "a *sign* (or seal) between him and the children of Israel forever. (His reasons for it are,) for, (or because) in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed."—Exo. xxxi: 17. How evident it is to any person of sane mind, that God gave this sign at the same time that he made the Sabbath, viz: on the seventh day of creation; not for the tribes of Israel only that lived in the days of Moses, but for the whole Israel of God, from Adam to the resurrection of the righteous dead. This sign then was given twenty-five hundred years before there was a descendant of Jacob on the earth. The reason why Jacob's name was changed to Israel, was because he wrestled all night with an Angel and prevailed with God. In this sense then all who overcome (and none else) will be the true Israel of God.

Again! "Verily my Sabbaths ye shall keep, for it is a sign between me (the children of Israel,) and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." The generation of Jacob's descendants have not ended yet, hence the sign. But it was given for all that keep the Sabbath. It never can be a sign to them that do not keep it. Further, the keepers are sanctified by observing it. It is a sign, because no servile labor is to be done on that day. It is a sign because God has given it to us expressly for that purpose. Further, it is a sign that we shall know

him, and be forever with him. It will continue with the Sabbath, and that we have proved, never ends.

A sign, *signifies* subscribe, represent, notify, mark, similar to our own usages. A sells B his farm, the contract is closed by giving a deed. How would it look if A first delivered, then sealed, afterwards signed, and then wrote it? You say, wrong: well then, reverse it. A writes it, then signs and seals, and then delivers it. Just so with a letter; just so is God's order; now trying us, to prove us, by seeing whether we will keep his commandments or no; if we do, then we have the sign of the Sabbath, and ready to be sealed, and then delivered by the voice of God from the time of trouble. Here then the sealing process is proved as Paul has Abraham, "and he received the sign of circumcision, a seal of the righteousness of the faith which he had," &c., Rom. iv: 11. The sign shows that the seal must follow, and as there is no other truth which God has given his servants that is to be a sign between him and them but the keeping his Sabbath, then "a seal of the living God" is the Sabbath.

"ASCENDING FROM THE RISING OF THE SUN, *having a seal of the living God.*" I had believed that this *ascending* was to have been taken in a literal sense; the sealing messengers going at first from the borders of the Atlantic (sun's rising,) West, and North, declaring the sealing message, but God in answer to united prayer gave us the clear light upon it, through sister Ellen G. White; some of the circumstances were as follows:—A small company of brethren and sisters were assembled in meeting in Dorchester, near Boston, Mass. Before the meeting commenced, some of us were examining some of the points in the sealing message; some difference of opinion existed about the correctness of the view of the word ascending, &c., and whereas we had made the publishing of the message a subject of prayer at the Topsham Conference (*Me.*) a little previous, and the way to publish appeared not sufficiently clear, we therefore resolved unitedly to refer it all to God. After some time spent in earnest prayer for light and instruction, God gave sister White the following in vision, viz: Where did the light break out? Let thine angels teach us where the light broke out! It commenced from a little, then thou didst give one light after another. The The testimony and commandments are linked together, they cannot be separated; that comes first the ten commandments, by God.

The commandments never would be struck against if it were not to get rid of the Sabbath commandment. That one that has relaxed it is very foolish. It was very small, and when it rose, though it rose in strength, it was weak back there, when it came up it increase, (or increased.) If they won't hear it they are as accountable as though they did hear it.

He was well pleased when his law began to come up in strength, and the waste places began to be built up.

Out of weakness it has become strong from searching his word. The test upon it has been but a short time. All who are saved will be tried upon it in some way. That truth arises and is on the increase, stronger, and stronger. It's the seal! It's coming up! It arises, commencing from the rising of the sun. Like the sun first cold, grows warmer and sends its rays.

When that truth arose there was but little light in it, but it has been increasing. O the power of these rays.

It grows in strength, the greatest weight and light is on that truth, for it lasts forever when the bible is not needed. It arose there in the east, it began with a small light, but its beams are healing. O how mighty is that truth; it's the highest after they enter the goodly land, but it will increase till they are made immortal. It commenced from the rising of the sun, keeps on its course like the sun, but it never sets.

The angels are holding the four winds.

It is God that restrains the powers.

The angels have not let go, for the saints are not all sealed.

The time of trouble has commenced, it is begun. The reason why the four winds have not let go, is because the saints are not all sealed. It's on the increase, and will increase more and more; the trouble will never end until the earth is rid of the wicked.

At that time neighbor will be against neighbor. That time has not yet come, when brother against brother and sister against sister; but will come when Michael stands up.

When Michael stands up this trouble will be all over the earth.

Why they are just ready to blow. There's a check put on because the saints are not sealed.

Yea, publish the things thou hast seen and heard, and the blessing of God will attend. *Look ye!* that *rising* is in strength, and grows brighter and brighter. That truth is the seal, that's why it comes last. The shut door we have had. God has taught and taught, but that experience is not the seal, and that commandment that has been trodden under foot will be exalted. And when ye get that you will go through the time of trouble.

Yea, all that thou art looking at, thou shalt not see just now. Be careful, let no light be set aside which comes from another way from which thou art looking for.

The above was copied word for word as she spake in vision, therefore it's unadulterated; some sentences escaped us, and some which we have not copied here. This probably is sufficient to show the answer to our prayers.

Here first, we were taught to publish the sealing message and God's blessing would follow. But be careful not to set aside any light which comes from another quarter from which we were (then) looking.

2d. That the time of trouble had commenced.

3d. That the four angels had not let go, because the saints were not all sealed.

4th. That it was God which restrained the powers.

5th. That the Sabbath and the shut door were the connecting truths that was now the present truth.

6th. That the Sabbath is the seal, because it's the greatest and the last truth, and continues forever.

7th That the ascending from the rising of the sun is (symbolical,) and represent the rising of the Holy Sabbath from the eastern continent (bordering on the ocean,) of these United States. It began in a little spot like the sun rising from his ocean bed, is small, and its power feeble, but increases in warmth and power, strength and majesty; transcending all other power.

Its beaming rays running out to invigorate and cheer, and warm the earth, is first cold and feeble, because its rays are horizontal, but as she (apparently) ascends in the heavens, they strike obliquely, and continues on

strengthening in power and effulgence until its vertical rays come directly down upon us. So with this mighty Sabbath truth, the sign between God and man, has come up once more free from sectarian shackles in Babylon since a cry at midnight; though weak at first it has been increasing through all opposition; shining in its strength and beauty, showing that it is a test by which the true children of God are to be tried, and lastly, "a seal of the living God," to seal them in their foreheads, for the great day of God's wrath! when he shall roar out of Zion and utter his voice from Jerusalem, and shake the heavens, earth, sea, and all nations.

But as this message, and its messengers will undoubtedly meet with fierce opposition: 1st, from backsliders who have once professed to keep this Holy Sabbath, but only held it in unrighteousness; and 2d, from the no law, and no commandment professors; 3d, from others who say the Sabbath is changed but don't know how, nor where.

As much has been said to prejudice the honest and candid enquirers after truth, against dreams and visions of these last days, I think it a proper place here to allude to some bible history, and make some passing remarks. We are commanded to *try* the spirits, that we may understand which is *right*. So also to *try* visions by proving all things and holding fast that which is good. The promise stands on record that there should be visions in the last days. Well, says one, we have had them and it has caused nothing but confusion and fanaticism, therefore I believe all of them to be false. I ask if there ever could be a false, unless there was a true first? how can any thing be counterfeited unless from the genuine? What is still clearer according to Peter, last day visions are to be under the influence of God's spirit.—Acts ii: 17, 18. Therefore there is to be spiritual visions from God in the last days, just as certain as there is to be signs, and who will have the hardihood to deny the repeated appearances of these. If the visions this sister has published are false, pray tell if you can, where we are to look for the true ones. Please read them over again, and see how clearly and ~~bitterly~~ they accord with God's word and Second Advent history. But the great majority have no faith in visions. Then they may as

well say they have no faith in the bible: for some, yea, many of the most wonderful scenes, and also promises made to the church of God have come to us through visions. Let us notice a few!

Abraham in vision was promised an heir, also the land of Canaan for himself, and seed after him.—Gen. xv: 1, 12–18. Jacob had his duty made known to him in vision, to remove from the land of Canaan to Egypt with all his posterity.—Gen. xlvi: 2–7. What would have been the consequence if he had doubted!

Balaam saw visions of the Almighty with his eyes open. He saw the star coming out of Jacob, and a scepter rise out of Israel; yes, he saw the advent of Jesus.—Num. xxiv: 4, 17.

There was a time when the word of the Lord was precious in the land, because there was no open vision. God then spake to Samuel by night.—Sam. iii.

Job also saw visions of God. vii: 14.

Solomon says where there is no vision the people perish, but he that keepeth the *law* happy is he.—Proverbs xxix: 18. Isaiah in vision had a seraphim touch his lips with hallowed fire—he saw "the land utterly desolate and men removed far away." vi: 11, 12. He also saw "a grevious vision from a terrible land," xxi: Also the "valley of vision," undoubtedly it was the Second Advent movement since 1844, xxii. Again: "the vision of all is become unto you as the words of a sealed book, therefore the wisdom of their wise men should perish, xxix: 11. God touched Jeremiah's mouth with his hand and caused him to see! i: 9, 11, 13. He says their visions are *vain*, and from their own heart when they cry peace, which is not from the mouth of the Lord, xxiii: 16, 17. The *law* is no more, her prophets also find no vision from the Lord.—Lam. ii: 9. It appears from this, when God's *law* is despised and visions fail, (just as the priests and people would have it now,) then desolations sweep over the land. *Ezekiel* too had most wonderful visions of God, see from 1st to 12th chapter. In his 9th and 10th chapter he gives his view of *this sealing message*, the voice of God, (explained in xliii: 2d and 3d verses.) In the vii: he shows us things which now appear to be transpiring, 25, 27. And then like a man of God he goes abroad and declares what he saw

to his people, xi: 24, 25. Here is plain duty for all that have visions of God, go and do likewise. He also shows that "the *law* departs from the priest, for the days are at hand and the *effect* of every vision—"ye have seduced my people saying peace"—"because with lies ye have made the heart of the righteous sad whom I have not made sad, and strengthened the hands of the wicked," xiii: 22. Has the published visions of 1846 and '47 caused the wicked to triumph, and righteous to be sad? then reject them. Here is a standard by which to try them: *Daniel's visions* have been written in books and drafted charts of these last days, and caused the inhabitants on both land and sea to tremble, and feel the condemning power of the living burning truths of God.—Micah shows that the sun goes down, and night comes because there is no *vision:* iii: 6.

Amos's vision, vii: viii: and ix: chapters, pointing us to our own experience, in this day of famine for the word of the Lord.

Obadiah's testimony is all vision: so is *Nahum's*. Stand out side of the cities after the twilight and you will see (just what he did in vision 2500 years ago,) the chariots with their flaming torches, running like the lightnings. Look around you throughout the land and see the fir trees (now called sycamore or buttonwood,) terribly shaken, a standing miracle for the last five years: think that this is not the day of his preparation? ii: 3.

Habakkuk's vision! How strikingly clear he portray's Daniel's vision on the charts of 1842, ii: 2, 3. Read also what he saw about the time of trouble, and what perfect confidence God's people would have in the terrible famine at that time, when the trees, the fields, and the stalls shall fail to yield them food, iii: 16–17. See also Zachariah's vision of the last days; God said to Hosea, "I have *multiplied* visions." But let us come to the New Testament, the days of the first advent of Jesus. He "was the true light which lighteth every man that cometh into the world," and yet God was still speaking by visions.

Zachariah's vision, Luke i: 22, taught that Jesus was about to come, by showing him that his son would prepare the way for him, and because he doubted he was struck speechless: mark this! The same angel Gabriel

visits the mother of Jesus in a few months after to show the coming of the Messiah, 26–28 verses.

At the close of Daniel's wonderful prophecy of the seventy weeks, Cornelius the centurian had a vision, and was directed to send for Peter; just before the arrival of the messengers God gave Peter a vision, which brought the Jew and Gentile nations together, by giving them salvation. It seems that God repeated Peter's vision twice; what if he had doubted? why some one else would have had the vision say you, for that prophecy was then to be fulfilled. Let us be careful how we doubt when God speaks through worms like ourselves. What think you of three fold united vision on the mount? the three witnesses viewing the miniature kingdom of the Lord Jesus.—Math. xvii: 9. Now let us hear a learned man's experience and testimony of visions! The Apostle Paul saw in vision a man coming to open his eyes.—Acts ix: 12–21. He also has a vision at Troas to go to Macedonia, xvi: 9. He has another at Corinth, xviii: 9. But the most wonderful of all was when he was caught up to the third heavens, up into Paradise; here he saw in vision things too wonderful to be uttered! this and the seven thunders which John heard, were too wonderful to be told.

And now to close up the book of God, we come to the book of Revelations containing twenty-two chapters of visions; a testimony to the seven differen states of the churches from A. D. 96 to the present day; seventeen hundred and fifty-three years duration; with the blessing of God promised to all his servants who *read* and *hear*, and keep the sayings of this book; and a curse of eternal destruction to any one who shall *add*, or *diminish* from this book. In this book too, let us remember, is given the sealing message. And lastly let us unite Peter's testimony at the days of penticost! "And it shall come to pass in the last days, (saith God,) I will pour out of my spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And I will shew wonders in heaven above, and signs in the earth beneath; blood and fire and vapor of smoke." Acts ii: 17, 19. Just read the foregoing testimonies of Prophets and Apostles and say, will God's word fail us

here? Did not these prophets and apostles testify in vision by the inspiration of his spirit? yes.

Will it not be manifest in the same way in the last days? yes. Is there any proof that the last days are past? no. Have any of the signs connected with the promised dreams and visions of the last days been seen yet? Why, to be sure they have; the daily and weekly papers have been teeming with them the last five years, besides the many books which have been published, and lectures given to prove that the earth is full of them. And the wonders of blood, and fire, and vapor of smoke, is repeated sometimes twice a week. Well, I am glad you have acknowledged so much. Now why not believe the visions connected with these signs, unless you can absolutely prove that they are not of God. Is faith made perfect by believing a part of God's testimony, and doubting some parts connected with it? certainly not. O but says one, we have had so many false visions. Well, that is no proof that God's word will fail and leave us without any true ones. I was once slow to believe that this sister's visions were of God. I did not oppose them, for the word of the Lord is positively clear that spiritual visions will be given to his people in the last days. More than two years are now past since I proved them true. Therefore I profess myself a firm believer in her visions so far as I have witnessed, and I have seen her have many. In every instance they have been in accordance with God's word: setting the promises of God, and the closing scenes around us in harmonious, scriptural order, leaving the hearers the privilege of searching the scriptures for the proof, and also in rebuking sins of omission and commission, without partiality to friend or foe, always causing the hearts of the righteous to rejoice, and the wicked to tremble: exactly the reverse of what God taught Ezekiel was false visions, viz: seducing his people with vain visions, by divining *lies*, making the hearts of the righteous sad, whom he had not made sad, and strengthening the hands of the wicked. xiii: 7–10, 22, 23. This I believe she has never been guilty of. I believe there are those who are counterfeiting this holy work of God: better for them that they had never been born.

I fully believe in addition to this, that God is now giv-

ing dreams and visions to his scattered children in many places, to prepare them for the coming scenes of this last coming conflict, the slaves of our own land, especially. I envy not the professor who is constantly looking up passages to make void the plain word of God.—"Man is to live by every word of God."

As this sister is not known by many who read her visions and may read this Sealing Message, I have without her knowledge given the foregoing arguments and statements, to satisfy my readers respecting the truth of this recorded vision; and especially to give God the glory for all the light he gave us on that memorable occasion; to him be all the praise. Her privations are many, and her trials severe: she seems to be aware of the necessity of these to keep her from being "exalted above measure;" and fully sensible that she, like all others, must watch and pray and be sober, enduring to the end, to be saved.

One thing more' in a vision in meeting the day before, November 18th, she says: who has relaxed that fourth commandment? O thou foolish man! thou shalt feel the weight of this commandment when you cannot keep it. That charge shall be held up to thee in the day of judgment, and you will feel it more.

O, thou wilt wish that those words had never passed thy lips.

Stand out from him entirely.

When she came out of vision, she said:

I saw that he rolled, and turned on his bed, to see how he could get round this law of God.

I saw that he would feel the weight and force of it when he could not keep it.

I saw he did things on the Sabbath, and wished to justify himself. Who was this you saw? answer: J. B. Cook. "For there is nothing *covered* that shall not be revealed, neither *hid* that shall not be known."—Luke xii: 2. For further information see Advent Harbinger Sept. 30th—Nov. 11th, 1848.

"*And he cried with a loud voice to the four messengers to whom it was given to injure the earth and sea.*" Who cries with a loud voice? answer: the messengers which give the sealing message. Who do they cry to? answer: the four messenger governments on the four quarters of the earth.

Explanation! These four, and one messenger, can be explained only in one of two ways. They must all be either literal angels or literal men. We have already given several reasons on 5–8 pages why they are not literal angels, or angelic beings.

We will try to show further that they are literal men and women doing the work of God among their fellow men, in like manner as has been done since the general going forth of advent messengers from 1841. Now for *that* prophecy and *history!* see Rev. xiv: 6–12. "And I saw another angel (or messenger,) flying through the midst of heaven having the everlasting gospel to *preach* unto them that dwell on the earth, and to every nation and kindred and tongue and people, saying fear God and give glory to him for the hour of his judgment is come, and worship him that made heaven, and the earth and sea, and the fountains of waters," 6th and 7th verses.

I believe it is not denied by any adventist that this was their work from 1841, '44. Well, was this the work of an invisible angel crying with a loud voice to men, and preaching the gospel to them? No one can make it so appear. Angelic angels do not cry with loud voices to men; neither can it be shown from the bible or history that they preach the gospel to men. How shall we understand it then? Answer: just as you see yourself and others doing that very identical work, if it will make the subject any clearer to believe that invisible angels give the cry first, and we have responded, I object not, but confess that I cannot so see it. William Miller was the leading man, and all who preached the same doctrine and from the same chronological charts, was of the same faith, or oneness of the message. Therefore it was represented as an angel message. We all know that there were hundreds engaged in this message; so the same with the other angel that followed, saying, Babylon is fallen, 8th verse; and again with the third angel following them, saying, with a loud voice, &c., 9th verse, who does not know that these were men. But how did they preach that message? did they go on to state in preaching this gospel that we must "fear God and give glory to him and worship him that made heaven and

earth, and the sea and the fountains of waters?" no: I do not believe that an advent congregation ever listened to a full exposition of this 7th verse. What then? Answer: the *character* of the message. Why, this xiv: chapter was never made the subject of a discourse that I know of, until the second messenger's cry that Babylon had fallen; and even then it was not understood: and yet it was the right message as we now know.—True William Miller lectured from this chapter and taught that it brought to view the great harvest of the world, see his life and views, page 132. He does not even allude to our history as it was. Why! we called it the midnight cry, the second coming of Christ, the prophetic prophecy, or visions of Daniel and John, and said the Lord Jesus was coming in 1843 and 44. We did fear God and give glory to him, and the way we learnt it was by following the character of the message; so we answer, we do in crying to the four messengers. Our judgment hour cry message was, to preach it to every nation. I ask how this was done? why by sending publications to every missionary station. We proved that was preaching it to foreign nations, except England and perhaps a few other nations in Europe. Now as this was the way that we have given the *character* of the message to every nation in '43 and '44, so we believe it may be here in the vii: chapter. Again, it is positively certain that these were men and not an angel doing the first three years work at the hour (or period) of his judgment; how can it be proved that we are changed to angelic beings to finish the rest of our work before the resurrection. Go to the xiv: chapter again, see there are some of the very identical persons that was doing the work in the other messages, now "keeping the commandments of God and the faith of Jesus." These and no others are the sealing messengers. God will not permit any one to use his seal that doubts whether he has one or no, so it is clear that none but Sabbath believers and keepers can have a part or lot in this matter.

I say therefore, unless it can be clearly proved that the five messengers in vii: 1, 2, are angelic beings, then I have here the right exposition. If all other difficulties which I have mentioned could be removed, and that would be exceedingly difficult, yet cannot this, unless

we yield our history, and if we do that we shall fail to find where the sealing messengers come from. Further, we do not certainly know that this message will not go to these three nations. The United States certainly will have it. England and Russia both have colonies on this continent. England will surely have it. France is but twenty-one miles from Great Britain. This is in the future, and can all, for what I see, be fulfilled.

ANGELIC ANGELS instruct men in three ways. 1st, visibly and personally, as in the case of Abraham, Lot and Jacob.—Gen. xviii: xix: and xxxii. In dreams and visions of night or day, as Joseph, Peter, and John. 3d. Angel Gabriel in special cases to Daniel, Zacharia and Mary, *respecting his visit* to the Prince of Persia.—Dan. x: 13, 20, it is an isolated case to a wicked man, and certainly is no proof of a fourth manner of instruction "to those who shall be heirs of salvation." We certainly have had no instructions like the above (bible rule) to teach us our duty in the three messages (thus far) in Rev. xiv: 6–12, since 1841. If invisible angels have, and do now teach us our duty except by dreams and visions, I cannot see it; neither can I see how it is possible to explain our duty by representing the angels as invisible ones. They must be men here, and so in like manner the 7th chapter must be explained. Paul says that *all* inspired scripture is to perfect the man of God and *thoroughly fit him for every good work*. Jesus says, "the spirit of truth will conduct into *all* truth." Angels come to instruct, and strengthen in special cases.

Loud voice: Invisible angels or messengers do not cry with loud voices to men. Therefore it must mean the voices of men, or messengers here, see 3d verse, till WE have sealed, &c., showing that the sealing message is not given by one messenger alone.

3d verse, "*Saying, injure not the earth, nor the sea, nor the trees, till* WE *have sealed the* SERVANTS *of our God on their foreheads.*"

INJURE, here means the inhabitants of earth and sea, and trees, particularly fruit trees as I have shown. This power is with the men of earth and sea, for invisible messengers do not destroy trees.

SEALING, signifies to *close, settle, confirm, ratify*, make sure between two parties for ever. In this case the par-

ties are God, Jesus Christ and the Holy Ghost, with 144,000 men and women on the earth, witnessed by all the holy angels in heaven. When the 144,000 on the earth, individually, keep God's Holy Sabbath according to the commandment, see the example in Luke xxiii; 56, and decalogue, Exo. xx : 8–10, then the sign of that Sabbath is manifest, and this sign will be a seal of their righteous act and faith, as circumcision was to faithful Abraham, Rom. iv : 11, and the act ratified, by their being "sealed by the holy spirit of promise unto the day of *redemption*."

That this is certain, see Rev. xiv : 1 ; here is the same number in their redeemed state. But stop, says one, these 144,000 in Rev. xiv : 1, are little children. There is not one passage in Revelations to sustain it ; oh well, says another, I know they are not children, but they are the 144,000 that came up out of their graves at the resurrection of Jesus. This, too, is without any foundation in the whole word of God: every argument from Rev. vii : 1–9 contradicts it. John did not see but one company of 144,000 in his vision, and they were first to be sealed immediately preceding the letting go the four winds, or in plain language, on the four principal powers of earth becoming disorganized. This we see is now taking place in the east, and this identical 144,000 are now being sealed. See also Sabbath Vindication, pages 100, 101.

In Revelations we learn that none but Jesus has power to unseal the word, v : 1, 2, 5, 11, 12 ; vi : 1, 3, 5, 7, 9, 12.

The book of this prophecy is not to be sealed, xxii : 10.

Again, some things were to be sealed. The seven thunders which John heard are never to be known here. The Devil is to be sealed for 1000 years; some are teaching that he has been sealed a great while ago, others that we have past the 6000 years of the world, and entered on the seventh in 1844. If that be true, then he has been sealed a little more than four years. It is very certain that neither of these positions are true, for the chain is not made in the land yet (Eze. vii : 23,) that can hold him. This sealing work when accomplished, will look more like the chain (or potent truth,) than any thing heretofore seen. Daniel's prophecy or vision was

to be sealed to the time of the end, viz : 1798 ; since then it has been unsealed. So we see that whatever is sealed is for a specified time, or forever and ever. Paul speaks of another sealing under the gospel, 2d Cor. i : 22, 2d Tim. ii : 19, but the seal in our text differs from them all ; it is "the seal of the living God."

FOREHEADS, meaning public profession, or character, Exo. xxviii : 36–38 ; Rev. ix : 4 ; xiii : 16. This last text is still in the future, and has a direct bearing on this very sealing message. This ungodly power from which God's people have been called out, (Rev xviii : 4) will yet, as it now appears, enact a law for the express purpose of making all bow down and keep the Pope's Sabbath, (Sunday) and all who do not, will have to cease their intercourse, for this law will not allow them to buy or sell, 17th verse. This will test the power there is in the true Sabbath, "*the seal of the living God*" I say amen, and amen.

Also in xiv : 9–11. Here we got the mark out of our foreheads and hands, by leaving her (Babylon) and embracing the true Sabbath. So when it is fully settled in our hearts, and we are sanctified through keeping it, it will be as fully known what our profession is, and that we are marked with it in our foreheads, as it was when we got our sectarian mark out of our foreheads, &c., by leaving the churches. The 12th verse shows that we were called out from them to keep the true Sabbath, for this is even now, the only commandment in dispute.

"SERVANTS OF OUR GOD :" who are they ?—Answer, they are those who serve God under all dispensations, Moses, David, Daniel and Paul. Soon it will be said, well done thou good *and faithful servant*, enter thou into the joys of thy Lord.

"*And I heard the number of those sealed. A hundred forty-four thousand were sealed of* ALL *the tribes of the children of Israel.*"

"TRIBES OF THE CHILDREN OF ISRAEL :" who are these ? answer, "THE SERVANTS OF OUR GOD," see 3d verse, the proof is here plain who the tribes of the children of Israel are ; whenever the Sabbath has been contended against, none but the literal Jews were allowed to be God's Israel, but see here, how your straw houses are demolished. John in holy vision sees that

this very Sabbath which is "*the seal of the living God*" is now being sealed on the foreheads of the twelve tribes of the children of Israel, which Israel are "*the servants of our God.*"

Their individual names are written on the gates of the holy city, the very same ones which are here sealed. Surely they will have an undoubted right there, for they "keep the commandments of God," xxii: 14.

Further: As the high priests always bore the names of the twelve tribes of the children of Israel on the breast plate of judgment, whenever they appeared in the holy of holies, on the 10th of the 7th month, so Jesus our great high priest, the antetype of all the priests, on the 10th of the 7th month, 1844, appears in the like order bearing the names of the twelve tribes of the children of Israel at the mercy seat before the Father, pleading with him to blot out their sins, and send the holy spirit of promise to seal them with the seal of the living God. Will he prevail, think you? John see that the 144,000 were sealed of all the tribes, &c., and these were the servants of our God, men and women now living. Where are they, says our opponents? Answer, on the earth. Do you know where to find them all? no, not yet; but I believe John saw every one of them, and I had rather believe him, if I should never have the privilege of seeing or hearing from one of them until the resurrection of the just, than to have my part taken from the book of life and out of the holy city, by continually trying to prove that it was not so, because the Sabbath believers could not point them all out, and tell their names. I am quite sure that such as find fault and reject God's Holy Sabbath, (no matter what else they do,) will never be among that happy number; none but Sabbath keepers and believers can ever be sealed with this seal, and even many of them will fail unless they keep the Sabbath holy in its appointed time, for it is just as sinful in the sight of God to wilfully reject the Bible light on the commencing of the Sabbath, and therefore transgress a part of sacred time, as it would be not to keep it at all. Friday evening at 6 P. M., the Sabbath commences, all other figuring is lost time.

From the 5–9 verses we have just 144,000 sealed saints to stand on the Mount Zion in their immortal state,

as is shown in xiv: 1. It is the same 144,000 they have advanced beyond the sealing here, because they have got the Father's name in their foreheads now, so you see that the whole number which were sealed with "a seal of the living God," were afterwards redeemed.—Who then will stop this side of the sealing to find fault, and fall with the wicked. O Lord help us now. Says one, who are these in the 9th verse of the 7th chapter? Answer, all the righteous dead from Abel to the resurrection, which I have no doubt will be seen uniting with the 144,000 living saints, at the anniversary of the feast of Tabernacles in the 7th month. After God has spoken! compare the last clause of this verse with Lev. xxiii: 39–44; Neh. viii: 16–18. The sealing is for the living saints only. The dead saints are now being judged, Rev xi: 18; Rev x: 12; 13, John saw (not all the human family,) but all the *redeemed* of every creature in heaven, on the earth, under the earth, (in their graves,) in the sea, and all that are in them; meaning all that was then unborn, 9th verse is proof. These four instances are all the account John gives of the *number* of redeemed saints. In giving the exposition of Rev. vii: 1–4, I have been more particular in weighing objections, and examining the Prophets views of visions, angels, &c., than many of my readers may think desirable or profitable, in presenting the sealing message. My only apology, if one be necessary, is this: 1st. Many persons have supposed that this sealing was in the past.

2d. Others that the holy angels make the cry, and the people of God here on earth respond, and thus the work is done.

3d. While others again believe it is *all* the work of angelic beings.

4th. There are others professing to believe in this sealing time that have no faith in last day visions.

As my exposition differs some what from all of these, and I have no means of replying to the various objections which may arise from many quarters on the presentation of this message, I have, therefore, anticipated them, and by so doing have not been so brief as I otherwise should have been. I hope, however, this will be no objection to those who want the whole truth, and desire above all things to understand the whole subject in

its true light and bearings. All such will, I hope, examine it separately, carefully, and prayerfully, by the unerring standard of truth. All other ways will prove fruitless. To make it a little plainer I will recapitulate.

1st. We made the four messengers *figurative:* representing the organized powers that be, viz: Great Britain, France, Russia, and the United States of North America.

2d. Objections to these four messengers being literal angels.

3d. Messengers, *figurative*, representing the people of the earth.

4th. Four quarters of the earth, viz: Europe, Asia, Africa, and America.

5th. Four winds, *figurative*, meaning the four sore judgments of God.

6th, 7th, and 8th. Earth, sea, and trees, all literal, as they are.

9th. A wind, *figurative*.

10th. Another messenger with the sealing message, *figurative:* representing those now under the 3d message, in Rev. xiv: 9–12, "keeping the commandments of God and the faith of Jesus." In other words, the true Sabbath keepers now on earth.

11th. Ascending, from the rising of the sun, *figurative*, as explained in connection with E. G. White's, and Bible visions.

12th. "Seal of the living God:" *figurative*, means the never ending Sabbath "of the Lord our God."

13th. Crying with loud voices, means the sealing messengers, or the Sabbath keepers.

14th. Sealed, means fully receiving and being sanctified in keeping the whole truth, to pass safely through the time of trouble.

15th. Servants of our God: means all the true Israel of God, now living on this earth.

16th. Twelve tribes of the children of Israel: means the servants of our God, now being sealed.

17th. *Injure not the earth*, &c.: Don't let go your organized system of governments, and let mob law and anarchy prevail, so as to destroy people on earth and sea, and destroy the trees.

18th. 144,000, means, that number of men and women now being, and to be sealed, to the day of redemption.

19th. *Foreheads*, means public profession, to be seen because it is a part of the person not covered.

20th. The redeemed saints, living and dead, represented four times in John's vision.

EZEKIEL'S VISIONS.—He says "the heavens were open and I saw visions of God." In his second vision as recorded in his vii: chapter, he saw the final desolation of the land of Israel; and from the following strong expressions he referred to the present and future state of things here, viz: "Now is the end come upon thee.—An end is come, the end is come.—The time is come the day of trouble is near.—Now will I shortly pour out my fury upon thee.—And accomplish mine anger upon thee.—For the vision is touching the *whole multitude*.—All hands shall be feeble, and all knees shall be weak as water.—Destruction cometh, and they shall seek peace, and there shall be none.—Mischief shall come upon mischief, and rumor shall be upon rumor," &c.

In his viii: chapter he begins with his third vision, and says while he was setting in his house in Babylon, (in the captivity,) the form of a hand took him by a lock of his head and brought him in the visions of God to Jerusalem, to prophecy its destruction. He called upon him to see the awful abominations committed by the professed followers of God.

He then declares that he would "deal in fury, that he would neither *spare* nor have pity, though they cry in mine ears with a loud voice, yet will I not hear them," 18th verse.

"He cried also in mine ears with a loud voice saying: cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand. And behold six men came from the way of the higher gate, which is turned towards the north, and every man a weapon of breaking in pieces in his hand, and one man among them was clothed with linen, with a writer's inkhorn upon his loins; and they went in and stood beside the brazen alter.—And he called to the man clothed in linen which had the writer's inkhorn by his side: and the Lord said unto him, go through the midst of the city, through the midst of Jerusalem, and mark a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And

to the others he said in mine ears, go ye after him through the city, and smite: let not your eye spare, neither have ye pity; slay utterly old and young, both maids and little children, and women; but come not near any man on whom is the mark," ix: 1–6. A question now arises, what is this vision to do with John in Rev. vii: 1–4; answer: nothing, if it has been fulfilled: if not, then it will apply. 1st. Then it will be admitted that this vision was a prefiguration to Ezekiel of something that was to come, for it could not be a prophecy if it was in the past.

2d. According to Ezekiel's dates, and Jeremiah's, 52d chapter, the Babylonians besieged, took, and destroyed Jerusalem, and burned up the principal buildings thereof, about seven years after this wonderful prophecy, viz: B. C. 588; also 2d Kings, xxv: chapter. This did not fulfil the prophecy, for he heard the orders given to the men who were to destroy, to slay *utterly* old and young, both maids and little children, and women. Now there is no such record made by Jeremiah, or in Kings, above quoted. They show the destruction of the city, but thousands of the inhabitants instead of being slaughtered, were led away captive into Babylon. And a remnant was left in the land; and they afterwards went down to Egypt contrary to the word of the Lord, and the prophet Jeremiah went with them, see Jer. xlii: xliii. Further: "he said come not near any man on whom is the mark," *i. e.* the sighing and crying ones, showing clearly that there was *some* righteous ones, for the man in linen had done his work and reported himself, 11th verse. But at this destruction of the city, B. C. 588, I believe it is clear that there was not one to mark. Jeremiah and Ezekiel's prophecies show that this destruction of their city and their captivity had befallen them, because of their continued backsliding. Now for the proof. "Run ye to and fro through the streets of Jerusalem and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that *executeth judgment, that seeketh the truth, and I will pardon it.*"—Jer. v: 1. Now this was a few years before the city was destroyed, and during the threatened judgments that would come on them, unless they repented. Therefore it is clear here, that there was none to *mark* in

the city of Jerusalem when it was destroyed, seven years after Ezekiel had his vision. If there had been one righteous person there, God could not have destroyed it then. So that this wonderful vision of slaying *utterly* old and young, and marking the righteous in their foreheads, was not fulfilled here. Well but Jerusalem was destroyed again in A. D. 70, 658 years after this; yes, and this was the time that Jesus referred to when he told them to pray that their flight may not be on the Sabbath day, Matt. xxiv. May not this slaying, and marking time refer here? I think not, because we have just quoted the Saviour's language to show that all the sighing, and crying ones, even his praying children, was to flee *from* the city the first opportunity except on THE Sabbath, (not first day of the week.) Now this differs materially from Ezekiel's vision; he saw that the *marked* ones were not to be touched while the wicked were being slain in the city. See ix: 6, 8, 11.

History shows that the praying ones had left the ciyt some time before the Roman army entered it, and began to slay the wicked; besides, though many hundred thousand souls were slain in the city at this time, yet they were not *utterly* slain, because many thousands of them were led away captive by Titus, the Roman conqueror; besides we have no account whatever of any *marking* or sealing process of the sighing ones at either of these times.

May it not have been in the reign of the MACCABEES, between these two awful calamities that befell their city? no, it is not these. I believe we have no other account to which we can refer.

Therefore it is clear that the sighing, crying, marking, and slaying time, which he saw in vision 2443 years ago, was in reference to the last days. I see not where it can apply any where else. Then here is two witnesses. Now Paul says, "out of the mouth of two or three witnesses shall every word be established."

EZEKIEL'S AND JOHN'S VISIONS COMPARED.

1st. Ezekiel saw that those who were making an utter destruction of the wicked were MEN, they were not angelic beings,

John saw four messengers had the power to injure the

inhabitants of earth, sea and trees. These we have named as the four principal ones. Now in the slaying time the other powers beside the four principal ones will be engaged; then we have five here.

2d. Ezekiel saw one sealing or marking MAN clothed in linen, emblematical of the righteous in white robes.

John saw a messenger having "a seal of the living God," to seal God's people with.

3d. Ezekiel's slaughtering men were to slay the inhabitants of the earth.

John's were to do the same.

4th. Ezekiel and John both saw that the marking and sealing was immediately preceding, and even in the time of the slaying and injuring of the inhabitants of earth and sea.

Thus while the time of trouble is in one quarter the marking or sealing will be finished in another, just as Ezekiel's slaughtering men was following directly on after the marking or sealing man. Just so John saw the trouble had begun, or else why did he hear the sealing messengers cry out for them to hold on, (don't begin yet,) we must keep a head of you, to mark, or seal, the servants of God, first.

5th. Ezekiel saw that the mark was made on those that sigh and cry for the abomination in the land, 9th v.

John saw the seal was to be on the servants of God, and that these in the last days are, and will be the sighing and crying ones, there is abundant proof; see Jeremiah's view of the time of Jacob's trouble, xxx: 6–9, 17, 24; and the day and night cry, Luke xviii: 7, 8.

6th. Ezekiel saw that the man in linen reported, or as, in the margin, returned the word, saying, I have done as thou hast commanded, 11th verse.

John's sealing messenger cried with a loud voice. This of course shows that he, or they, was doing also what was commanded, or returning or fulfilling the word.

7th. Ezekiel saw MEN doing this work. This therefore is another strong proof that John's messengers were MEN. If they were invisible angels, as some believe, then it will be absolutely necessary to prove that Ezekiel's slaughtering and marking men, are also invisible angels. This I think cannot be shown.

These things prove that Ezekiel and John's visions

were of one order, and at the same time, viz: just prior to the deliverance of the sighing ones, by the voice of God; and before the pouring out of the seven last plagues on Babylon; by these same sealed ones, [don't start at this! it is so, for John's visions as clearly prove this as it does the sealing message.] It is true Ezekiel did not state the number sealed, or marked, or what their peculiar mark was, as John has done; yet all the main features of the two visions agree.

They are both a miniature view, similar to the transfiguration or views of the everlasting kingdom on the mount, and will as surely be fulfilled.

As I have now given an exposition of John and Ezekiel's visions, so far as relates to the sealing message; which makes the foundation sure. I will now try, with the help of God, to raise and finish the building, by showing

THE TIME AND ORDER OF THE SEALING, WITH "THE SEAL OF THE LIVING GOD."

Let us then look at the subject as we have already explained it, and connect it with other prophecies; and past and present history.

1st. John saw that there was four principal nations located on the four quarters of this earth which had, or could have the power on land and sea; and that they were organized governments, as we have before stated on page 4. We believe them to be 1st, Great Britain; 2d, France; 3d, Russia; 4th, United States of North America. And that he saw them all disorganized, which caused "such a time of trouble as never was since there was a NATION."—Dan. xii: 1. Now Daniel's time of trouble cannot be, or begin to come while the nations are standing in their organized state.

Hence, when these four principal ones over earth and sea, become disorganized, then all the minor governments of the earth will also become disorganized.

Thus the whole earth will be in a complete state of revolution, devastation, and destruction. A WIND will then indeed blow, viz: the weapons of destruction which God calls a sword, and as a most natural consequence the other winds will follow, viz: famine, noisome beasts

and pestilence. This, I understand, is what John refers to by their holding the four winds, see page 10th.

In this state of things they will also destroy the trees, especially fruit trees, "which are for man's life in the siege."

Now immediately preceding this awful state of things, or before it becomes general, see Ezekiel ix: 6–8, John saw sealing messengers going forth with "the seal of the living God," which cried, "*injure not*," or in other words, hold! the four winds must not be let go, until we do our work; for if we do not seal the servants of our God first, they will not be prepared to pass this overwhelming time of trouble. Therefore they must keep head of the men who are to injure, and destroy. This is in accordance with both visions. Now these four nations and governments, and God's servants, are here.

How will they know when and where to begin with their sealing message? Answer: when they see either or any of these powers becoming disorganized, and A WIND begin to blow, meaning the slaughter weapons, or sword. Has any thing like this been seen? yes!

We will begin with FRANCE, one of these four-powers. The public journals have stated that on the 22d day of last February France became disorganized, deposed their king, and burnt up his throne, ("cast it down, Dan. vii: 9,") and himself and family fled to England for safety. In this emergency they established a Provincial or temporary government, which continued until about the 23d June last, when that was destroyed by a counter revolution. Here was presented a specimen of the time of trouble; the scene was principally then in Paris, her capital, where her Legislative body was in session, endeavoring to enact a new code of laws to govern the people. The work of devastation and death began again by the reign of mob law. Barricades and places of defence were hastily thrown up by the mob, or opposite party; these as we were informed, were made from paving stones, side walks, furniture, carriages, and especially trees, yes, all that they could command. The reign of terror was such in the course of two days that the heads of the provincial government was compelled to yield their authority unreservedly into the hands of the commander and chief of about one hundred thousand

soldiers, then in and around the city. The continued reports of the killed and wounded soldiers, and valuable officers, pouring in to the Chamber of Deputies, the Legislative body which had convened to make laws for these people dissolve in confusion, and seize their war weapons to compel those that opposed them to yield, or fall by the sword. As all power and authority to restrain the insurgents had now failed, military law was proclaimed, and the city was laid under a siege; one man having power and authority to do as he pleased. The papers go on to state, that women were equally engaged with the men. One mounted the barricade waving her flag in defiance of the numerous armed troops that opposed, for refusing to retire she was shot down; another seizes the flag and takes her place; she also shared the same fate. The barricade was now captured, and but one living man behind it. In one meetinghouse fourteen hundred dead soldiers were piled one upon another.—See Ezek. vii: 22, 24. One woman boasted that she had cut off the heads of five soldiers with her kitchen knife. In another quarter it was said they had prepared an engine with vitrol to blind the soldiers, while others were throwing missles and scalding water upon the soldiers from their windows and house tops.

It was also stated that five hundred insurgents were taken prisoners by the soldiers who marched them out into an open space and then surrounded, and butchered them in cold blood; and the next morning four hundred more shared the same fate. Besides many more awful representations of murder, rapine, and blood. Among the prisoners taken during this terrific state of things, papers were found upon, or about their persons, stating what they in their secret club meetings were resolved to do if they became the victors; one article was that all property accumulated since 1815, should be confiscated and appropriated for their use, &c. &c. The work of death and slaughter spread throughout the land. It was also stated that about fifteen hundred of these self-styled enlightened republicans marched out in a body, declaring their right of liberty and equality; and entered one of their neighboring cities. The citizens took the alarm and fled, leaving them for a while unmolested in their work of misrule and plunder. After the first alarm had

a little subsided, the citizens armed themselves with whatever implements of destruction they could seize, and recaptured their city, goods, &c. And thus the work of revolution and counter revolution; neighbor against neighbor, has been spreading and taking root throughout the continent of Europe.

One more important item was stated, viz: that the mob seized the railway stations and tore up the rails, and cut off the electric wires, for the purpose of stopping all intercourse; to prevent their neighbors from interfering until they should become the victors. In this way all intercourse was stopped.

See what a rushing and struggling has been, and is now going on among the people to overthrow and cast down the thrones of the Potentates of Europe, viz: Prussia, Hanover, Sardinia, Sicily, Naples, Venice, Lumbardy, Tuscany, Rome, &c. See the account from the Boston Times of Oct. 26, 1848, of the flight of the Emperor of Austria from VIENNA, the capitol of his vast dominions, and of the insurrection and siege of that city for eight successive days, from the 6th of October. How they too in their work of slaughter, when they became victors tore up the railways and demolished bridges to stop all further intercourse. See also a similar state of things in Berlin, under the king of Prussia.

Almost every arrival from Europe shows that these difficulties instead of being settled are breaking out like volcanic eruptions in other parts of their territories, and other places.

Well, say the thoughtless ones, these things are nothing more than what has been before. I reply, if any thing like this had ever transpired among the most enlightened nations of Europe, we should find it recorded in past history. Isolated revolutions are trivial, when compared as it were with continental Europe. These things without any doubt are in their progress and order the fulfillment of prophecy, viz: "The nations are angry, thy wrath has come."—Rev. xi: 18. The seventh angel HAS *sounded*, 15th verse. "The time of trouble such as never was," Dan. xii: 1, *has* began; see Ezekiel's man clothed in linen, and his slaughtering men all in the field at the same time, with this difference only, that the man in linen was to keep ahead of them. John gives us the

same view, by saying injure not; *i. e.* hold on! stop! we must seal God's servants first.

Here then I say, is where God's people that have "the seal of the living God" find out when this sealing message begins, viz: one of the four messengers, *i. e.* France beginning to let go or show her disorganized state, and the surrounding nations following her example. Ruler against ruler, neighbor against neighbor, friends becoming each other's deadly foe; giving the world a specimen of what it will be when Dan. xii: 1, is fully realized.

The time of trouble "such as never was," must begin somewhere, and at some specific time. This then we say is the time and place. France being one of the four messengers to which the sealing messengers were to look before they can begin to cry, sees the work began, and hence they cry. It is true that God restrains the powers that are now about to let go. His word is the medium "by which he makes the man of God perfect, and fits him for every good work," and then the spirit leads him into *all* truth. Just so in this sealing message.

From the facts which I have stated from the political papers we learn two peculiar traits, which are these, when mob law reigns in the cities:

1. Trees are *injured* (as John saw,) or destroyed. The statement is something like this, viz: the beautiful and valuable trees were cut down and thrown together with other things, for places of defence. So it will be in other places, independent of what the fires destroy.

2. Rail roads and magnetic telegraphic wires are destroyed with other means of communication. This of course will be the case in any other part of the earth where mob law reigns; when the time of trouble becomes general throughout the earth. Here we learn how impossible it would be to give the sealing message or any other, after the time of trouble had began where the messengers were. They could not go from place to place. Therefore now is the time for the ascending messengers to go with their message and keep before the time of trouble or slaughtering weapons, and cry as they go with loud voices, the inhabitants of the earth, and sea, are not to be slaughtered and cut down, until we have sealed the servants of our God in their foreheads, for we see the men with their slaughter weapons are not

to come near any one that is marked or sealed. This is the order of this sealing message, and work of slaughter. They are so inseparably connected that no other order of events can separate them, all in the field together, the sealing messengers with their work before them, and the slaughtering men behind them; which requires them to watch before and behind.

John in vision saw the powers that be, beginning to injure or lay waste the inhabitants of earth and sea, with the trees. And the sealing messenger having "a seal of the living God," watching their every motion, because the work of sealing the servants of God could not commence until he sees them moving in his rear. As soon as this is manifest, whether they hear or not, the cry is up; injure not, &c., stop! hold! the sealing work must be done first.

Ezekiel in vision saw the same order, viz: The men that were to slaughter old and young, women, maids and little children, and the one with the writer's ink horn or sealing man, all standing together, beside the brazen alter, waiting for orders when, and how to move, ix: 3. The order is given, the sealing man moves first, the slaughtering men are ordered to follow him, 5th v.

Their individual work of marking and slaughter were so closely connected, that Ezekiel cries out to spare that all Israel may not be destroyed, verse 9.

But the sealing man reports his work done, right in the midst of this slaughter, 10, 11 verses How manifest it is then that the sealing and slaughtering messengers (in both visions,) are in the field together. The one in such close connection with the other, that the cry (or the character of the work,) is continual, injure not! hold on! not so fast!! our orders from the brazen alter (which means the slaughtering alter where beasts and birds, &c., were slain,) were that we should go first and that you should follow after. Here the sealing messenger is continually on the watch, setting in his watch tower night and day, to move in the order of events.

I think we have clearly proved that the time of trouble has began. Hence the sealing message is, and must be now; because it must go before, and not after the time of trouble; as both John and Ezekiel shows. The xci: Psalm 5–8 verses also shows that while the arrows

or weapons of death are flying, the righteous (or sealed ones,) will be under the shadow of the Almighty.

Jesus has endorsed all these promises, by saying, "because thou hast kept the word of my patience, I also will keep thee from the hour (or time) of temptation, which *shall* come upon ALL *the world* to try them that dwell upon the earth.—Rev. iii: 10. It certainly will not be doubted but Jesus here referred to Daniel's time of trouble. If he has not, then there will be, 1st, a time of temptation to try all the world, and 2d, a time of trouble, to try all the world; and both so closely connected that they could not be seen separately. I think it is perfectly clear that Ezekiel, the Psalms, John, and Jesus, have all referred to one and the same time, viz: Daniel's time of trouble, xii: 1. Let us now connect the xxv: chapter of Jeremiah's prophecy with this; and that we may not stagger through unbelief, mark well the 10–12 verses.

Here the first part of this wonderful prophecy has been fulfilled to the letter, Babylon's desolation has long been perpetuated, even since the captivity of Israel, therefore we have the positive assurance that the remainder of the prophecy will surely be accomplished. Hear the Lord Jehovah speak, "For thus saith the Lord God of Israel unto me, take the wine cup of this fury at my hand, and cause all the nations to whom I send thee to drink it. And they shall drink, and be *moved*, and be *mad*, because of the sword that I will send among them," 15th and 16th verses.

Mark! this wine cup of God's fury is the same in character with that which Juda and the inhabitants of Jerusalem drank during their long captivity, for despising God's Sabbaths; just read Lam. ii: 8–12, see her weeping prophet mourning over her doleful desolations. But says one, this city was restored again after 70 years; well the 29th verse shows that she did not drink it all then, but will continue until her final desolation. But was it so of Babylon, which began to fall at the end of Juda's captivity? read the 12th verse again, and connect it with Jer. L: 39. A desolate barren wilderness, a place for owls and wild beasts, from generation to generation; "she that was a praise of the whole earth has been surprised;" she is destroyed. So says every traveller

that passes by, even this very now. Say, did God's word fail here? no! then ponder well the remainder of this chapter, a great part of which has become history, and now the final end of it coming upon us like the muttering thunder in the east, gathering blackness, and horrible darkness as it comes; because devastation and utter destruction, and desolation is in its train. The angel Gabriel told Daniel it was the time of trouble such as never was, xii: 1. Now the nations that drink this cup of God's fury are first *moved*, and then they are *mad*.—The very state that John in holy vision saw them in after the seventh trumpet *had* sounded, and before Jesus comes.—Rev. xi: 18. The very state that the political papers say they are in now.

Jeremiah says, he made the nations to drink this cup of fury, 17th verse; how? why, by prophesying just as God shew him. He goes on to number about twenty kingdoms, with all the mingled ones around them, and then says, "and all the kings (or kingdoms,) of the north *far and near, one with another*, AND ALL THE KINGDOMS OF THE WORLD WHICH ARE UPON THE FACE OF THE EARTH! and the king of Sheshack, (the United States of America,) shall drink after them," 26th verse. Whether I am right about Sheshack or not, Jeremiah has included every nation on the face of the globe.

"And though they refuse to admit it, God says ye shall *certainly* drink it, because of the sword which I will send among you—for I will call for a sword upon ALL the inhabitants of the earth, saith the Lord of hosts.—Now who cannot see that this sword is A WIND, that will blow as soon as these four powers begin to let go. To make it still more certain, he says "a *noise* shall come even to the *ends* of the *earth*, for the Lord hath a controversy with the nations. He will *plead with* ALL FLESH.—He will give them that are wicked to the SWORD saith the Lord.—Evil shall go forth from nation to nation, and a great *whirlwind* shall be raised up from the coast of the earth, and the slain of the Lord shall be from one end of the earth to the other end of the earth," &c., 27–29, 31–33.

He shows clearly that this whirlwind is the sword slaying the people from one end of the earth to the other.

ELAM is to fall by this whirlwind, 25th verse. She is one of the twenty named. Please turn to the xlix: 36, 37 verses; see how it was done, the four winds was to scatter her, the *sword* should follow them until he had consumed them. God here fixes the time when this time of trouble shall be, viz: when this cup of his fury is operating, and the nations are mad, or angry.

He says to Jeremiah, "therefore prophesy thou against them all these words, and say unto them, the Lord shall roar from on high and utter his voice from his holy habitation; he shall mightily roar upon his habitation.—A noise shall come even to the ends of the earth," &c., 30, 31st verses. This is the voice of God, and will shake the powers of the heavens.—Matt. xxiv: 29. Isa. xxxiv: 4. Rev. vi: 14. "Heaven, earth, and sea, and all nations." Hag. ii: 6. Heb. xii: 26. Joel iii: 16. "His voice," Eze. xii: 25. Psa. xlvi: 6, 7. Joel shows this time to be when God shall deliver his people. This must be after they are sealed, and during the time of Jacob's trouble, in the midst of Daniel's trouble; for that will not end until all the wicked nations are consumed.

Jeremiah continues his prophecy on the shepherds, and principals of the flock: shows that these will be slaughtered, though they howl and cry, there will be no way for their escape, &c, 34th verse, now see 29th verse, compare them with Eze. ix: 4, 6, and you will see how, when and where, Ezekiel saw the slaughtering men and the sealing man destroying Jerusalem, and beginning at the sanctuary to cut down the shepherds, ancients, &c. Here we have Jeremiah, Ezekiel, and John all agreeing in the slaying time, "*The time of trouble.*" Isaiah shows us clearly, too, that this time of trouble will be neighbor against neighbor, and brother against brother; every man's sword against his fellow, x: 25–27. The Lord will stir up a scourge for the oppressor and desolater of Zion, *according to the slaughter of Midean at the rock of Oreb.* That slaughter was accomplished in this way: Gideon with his three hundred men, divided into three bands, surrounded the camp of the Midianites after midnight; at the word of command each one gave a blast with their trumpets in their right hand, and brake their pitchers in their left, which con-

tained their lights; and at the same time cried "the sword of the Lord and of Gideon." "And the Lord set every man's sword against his fellow, *even through the whole host*, and they ran, and cried, and fled."—Jud. vii: 21. Gideon soon had a numerous host from mount Ephraim. The 31,700 disbanded troops from his army were not recalled.

The little company that are now presenting and receiving the sealing message in this last work which God has given them before their deliverance, have got their watch word also, viz: "The commandments of God and the faith of Jesus." "The Sabbath of the Lord our God." This will develope the residue of the 144,000, and bring them out from mount Ephraim.

ISAIAH'S PROPHESY OF THE SEALING MESSAGE.

"Bind up the testimony: seal the *law* among my disciples." viii: 16. How shall we understand this? what *testimony* and *law is this?* and who are these disciples? Answer: the New Testament says, they are the followers of Jesus. But Isaiah's prophesy is 741 years before Jesus was born; may he not mean disciples in the Old Testament? no: because the term is not used there. Well then, perhaps he meant the first disciples of Jesus? no, he could not have the *law* sealed among them, for if that had have been the case, the successors of the early disciples could have no benefit from the *law*. Stop says an opponent, it was nailed to the cross. That is what you have continually asserted, to your own shame and confusion! Let me ask you a question: What is the bible definition of sin? you answer, sin is the transgression of the *law*, 1st John iii: 4. Paul also teaches that where there is *no law*, there is no sin. Then if the law was abolished at the crucifixion, there has not a living soul sinned for the last 1800 years. Do you believe that? O no! Well then, cease to preach your infidel, soul destroying doctrine. John by the inspiration of God in holy vision, has seen you trying to destroy God's holy law; mark well his denunciations. "He that saith I know him and keepeth not his commandments, is a

LIAR *and the truth is not in him*," 1st John ii: 4. Do not forget to notice the date of thisepistle, it is 57 years after you say the law was abolished.

I know you try to ease your consciences by calling it 1st, the *law* of the New Testament; 2d, the law of Grace; 3d, the law of life; and lastly "the perfect law of liberty." I ask, where does life, and grace, and liberty, emenate from, but from God the law giver through Jesus Christ?

Why are you continually seeking out some new way of your own to explain the simple law of God? Go to the decalogue, read it, and then search to know if it is written on your hearts, and cease your vain and fruitless endeavors to remodel, or abolish the law of God.

There is but *two* distinct laws which the church of God were required to keep. 1. God's law on tables of stone, and also on the heart. 2. Moses's law of ceremonies. Now we know the last was abolished at the crucifixion. The 1st then, is the *law* which is now to be sealed up: why now? because God has thuroughly tried and proved the world in every way, to see if they would keep his commandments or no. He sees the great mass have utterly rejected them, but there is a remnant that have been trying to restore and honor them, and now Isaiah sees that he would *seal* it among his disciples, as John and Ezekiel has shown, and receive this remnant into Paradise from where the law (fourth commandment,) first emanated, and destroy all those that have transgressed it, and leave the earth empty and desolate, to keep her Sabbaths for 1000 years. Then when it is made new all who love God's law (and no others,) will inherit it forever.

Further: John saw in vision, that the remnant, (the last end,) the disciples of Christ were persecuted by the dragon for "keeping the commandments of God, and the testimony of Jesus Christ."—Rev. xii: 17. Now mark! 1. These are the last portion of God's people, and they are keeping his *law*. 2. They are the disciples of Jesus, because they keep his "testimony."

Then Isaiah saw the same remnant that John did; and sees that the testimony of Jesus was to be bound up with them, and the *law*, (or commandments, which is the same,) SEALED among them, or upon them. Now

see them in the history he has given of them since they came out of the churches, and began to "keep the commandments of God and the faith, or testimony of Jesus," xiv: 12. Is there any such people? yes, yes! where? answer, scattered all over the land. Do you know their names? yes, a great many of them. Then this point is clear. But there is further testimony, that these disciples are the law, or Sabbath keepers of the last days. See the next verse, Isa. viii: 17. "And I will wait upon the Lord that hideth his face from the house of Jacob, *and I will look for him.*" God is always represented as hiding his face from his people when they are in trials. I ask if this is not the very time that the remnant are passing through their last trials, collectively? yes.—Well, have they not been looking for the Lord collectively? yes. Do they wait upon him still? yes. Then that is settled also. Now 18th verse, "Behold I and the children whom the Lord hath given me, are for signs and wonders in Israel," &c. Who are these? The same people. The first wonderful sign by which they were distinctly known from Second Advents, was shut door believers, but the greatest wonder, and sign by which they are now known is 7th day Sabbath believers. Why they really insist upon it that they are right. They are so stubborn that you cannot turn them. Again: when a stranger enquires for a certain person and says he was an adventist, sometimes the reply is there is several of that name that professed to believe that way. This person used to believe the door was shut. I confess I never knew what they did believe. Well, this person keeps the 7th day Sabbath. O, why hadn't you said that at first? Know where he lives? yes! keep right on, and when you come into the place ask almost any body, and they can show you. I *wonder* what these strange folks won't believe next?

The shut door and Sabbath, then, are the two prominent marks by which they are known. Where is this view taught in the book. See Rev. xiv: 12. "Here is the patience of the saints; (or disciples,) here are they who keep the commandments of God and the faith of Jesus." Isaiah has given the same distinctive marks in the 16th and 17th verses, already quoted. It is a people who are in their trial or patient waiting time for the

Lord, having the law and the testimony. The present truth of which is the shut door, and 7th day Sabbath. 19th verse, "And when they shall say to you, seek unto them that have familiar spirits, and unto wizards that peep, and that mutter. Should not a people seek unto their God," &c. I ask, when was there a time since the days of Pharoah's sorcerers, Jannes, and Jambres, that the earth was so full of these wizards that have familiar spirits that are peeping and muttering as now, not only among the unprofessors, but among even the second advent believers some of them are teachers, and are called *Ministers, Lecturers:* yes, *Editors:* advocating the bible doctrine; and their boasting of their familiar arts only raises them higher in the estimation of many.

Moses describes them to his people by calling them diviners, observers of times, enchanters, witches, charmers, consulters with familiar spirits, wizards and necromancers.—Deut. xviii: 9–12. These were agents of the devil, and were to be utterly destroyed by God's people, and their land (Canaan) become theirs by conquest with the sword. But it seems they did not destroy them all. For some three hundred years after Moses, Saul banished them from the land. Their power was so great then, that one (the witch of Endor,) could raise the righteous dead. 1st Sam. xxviii: 3–7, 12. Some four hundred and twenty years after this, Josiah, king of Judea, banished them from the land again. Some twenty years after this it seems that these sorcerers had somewhat changed their names; they were now called Magicians and *wise men.* But with all their wisdom, if it had not have been for a righteous Daniel, these would have all been exterminated, because they could not tell the king his dream.—Dan. ii.

Paul in his days classed them with murders and drunkards, &c.—Gal. v: 20, 21. It is stated when he was preaching in Ephesus, that the word of God so mightily prevailed that these diviners were so alarmed that they not only quit these evil practices, but they brought their books and burned them. I suppose Paul shew them that God had appointed all such to be put to death.—Lev. xx: 27. Acts xix: 19. Since those days

they have been increasing until the earth is now almost flooded with them, and their curious books.

As in the days of Daniel, so now they have changed these odious names, and call their work Mesmerism, Animal Magnetism, Clairvoyance, &c. And some attempt to justify their sorceries by attributing the first cause to God, in the case of Adam and Eve, Gen. ii : 21, 22; and thus they are endeavoring to counterfeit the work of God. They profess to heal the sick, and cause their subjects to pray, exhort, and sing, and even send them to heaven in clairvoyance, thereby counterfeiting the visions of God. Therefore, we say without fear of contradiction, that they are of their father the Devil and his works they do. God's word stands directly opposed to it; and his people are required to overthrow it; not as Joshua did by the literal sword, but the sword of the spirit, the word of God.

When? now; here is the time, God's work was never counterfeited as it is at this day. Surely the Devil has come down in great wrath, knowing he has but a short time. Professors in hundreds and thousands are flocking to these sorcerers, and necromancers, to hear and see their wonderful peeping and muttering, and to be healed of their diseases, and have their fortunes told, while the cry is sounding "*should not a people seek unto their God?*" "To the law and to the testimony if they speak not according to this word, it is because there is no light in them." Who, then, are to appeal to the law and testimony here? Why, those that are to have it bound up and sealed upon them. It certainly cannot be on those who say there is no *law*. I have already proved from Rev. xii: 17, and other scriptures, that the disciples of the last days, are the only ones that could have the testimony of Jesus bound, and the law sealed upon them; because if the law ever had been sealed up before, as in Daniel's vision's, xii: 4, 9, or Rev. x : 4, no other people ever could have been sealed with it. Then Isiah's prophecy agrees with Eze. ix: 3, and Rev. vii : 2. Now this cannot be the law of Moses, but the law of God. It is that which is a sign between God and man. The commandments are a sign.—Deut. vi : 1, 2, 5–9 ; x : 12, 13 ; xi : 18. This is his *whole law*. Seal it among my

disciples. Surely this will include the fourth, the Sabbath commandment.

Again: God gave his people manna, to prove them, to see whether they would walk in his *law* or no; Exo. xvi : 4. But they violated his law by getting their manna on the 7th day, 27th verse. "And the Lord said, how long refuse ye to keep my *commandments* and my *laws*. See, for the Lord hath given you the Sabbath, so the people rested on the 7th day, 27–30 verses. Here God calls the Sabbath his *law*. And he was proving them by giving them two days food in one, to see if they would keep it. Mark this! this was certainly thirty days before ever they came to Mount Sinai, where the ten commandments were given them on tables of stone. Question: where did this Sabbath, this law come from? Answer, no where, unless from the creation.—Gen. ii : 2, 3. Then God calls his Sabbath his law, does he? yes. Now let Isaiah speak again, viii : 16, seal the *law* (or the Sabbath which is God's law,) among my disciples. John says "the servants of God" were sealed with "a seal of the living God," this is his Sabbath.

Let God speak again: "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."—Exo. xxxi : 16, 17. John saw in vision that the 144,000 to be sealed now (as we have proved,) with "a seal of the living God," were of all the tribes of the children of *Israel*, vii : 4. In the 3d verse he shows that these were "the servants of our God." The Sabbath then is to be kept for a *perpetual* COVENANT by God's servants forever.

GOD'S FOUR EVERLASTING COVENANTS WITH MAN.

What are they? and what have they to do with this sealing message? Let us see: 1. Is the *covenant* of inheritance "confirmed unto Jacob for a law, and unto Israel for an *everlasting* inheritance.—Psalms cv : 8–12. Acts vii : 3–6. Eph. i : 14. 2. Is an *everlasting covenant* of redemption. "I have made a *covenant* with my chosen;

I have sworn unto David my servant.—His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven."—Psl. lxxxix: 3, 36, 37. Heb. ix: 12, 15. Eternal redemption.

3. Is an everlasting *covenant* of peace. "Behold I give unto him my *covenant* of peace; even the covenant of an everlasting priesthood. Num. xxv: 12, 13. Eze. xx: 37. xxxvii: 26, my *covenant* of peace shall be an *everlasting covenant*.

Now *mark!* These three eternal, and everlasting covenants are conditional to God's children here, and are yet in the future; and can only be inherited by the living saints in the future, by keeping the 4th everlasting covenant. It is not the 4th or last in order in the bible, I have merely called it so in this explanation.

"The land shall be *utterly* emptied, and *utterly* spoiled; the earth mourneth and fadeth away, the world languisheth and fadeth away. The earth is defiled under the inhabitants thereof—because—they have broken the *everlasting covenant*. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left.—Isa. xxiv: 3-6. This is a prophecy now being fulfilled, which we are looking for, therefore the three everlasting covenants above named cannot be referred to here, for they are to be possessed in the future on condition of keeping the 4th. Then it is plain that this everlasting covenant is just what Isaiah says it is, viz: the laws. "They have transgressed the laws," &c.—This then is the everlasting covenant of the ten words, or ten commandments. 1. On tables of stone. 2. On the heart. "Know therefore that the Lord the God, *he is God the faithful God* which keepeth *covenant* and mercy with them that love him and keep his commandments to a THOUSAND GENERATIONS."—Deut. vii: 9. Now if we take this in its most limited sense, allowing seventy years for a generation, this world has only seen 86 of them yet, therefore there is 914 generations of 70 years, in which this promised blessing will continue, viz: 64,080 years, that will extend 63,080 into the new heavens and new earth. I think by that time the saints will find that it means an *everlasting covenant*.

This is his blessing on all those that keep his covenant, the ten words on tables of stone from his hand, from Mount Sinai. ix: 11, 15. "God will ever be mindful of his *covenant*." "He hath commanded his covenant forever. ALL his commandments are *sure*, they are *established forever and ever*.—He sent redemption to his people."—Psa. cxi: 5-7. What was it? Answer, Jesus with the Gospel. See God's promised blessing to the first church if they would keep his covenant.—Lev. xxvi: 1-14. His curse if they broke it, 15-39. Whoever was known to break his first covenant, was to be put to death.—Deut. xvii: 2-5. God tells them not to forget his covenant, Deut. iv: 23; he declares that he will not, 31st verse.

God told Moses that his people would break the 1st covenant.—Deut. xxxi: 20.

After this Jesus comes to establish a new covenant, with the house of Israel. Paul says on "better principles," (not the ceremonial law, but the principles of the gospel,) he is to be the mediator of it. Heb. xiii: 6. See also viii: 10, put into the mind, and written on the heart; when developed, then they will be God's people. Paul says the 1st Covenant had a worldly sanctuary or meeting house. But the true meeting house is the one the Lord pitched. It is in Heaven.—Heb. viii: 2.

Now this 2d Covenant is the same law. 1st. It was connected with the ceremonial law, but the 2d Covenant is connected with the gospel.

God says, I will not break my covenant.—Jud. ii: 1. Paul speaks of the covenant breakers of the last days. Rom. i: 31. 2d Tim. iii: 3. God's covenant is with them that love him.—Dan. ix: 4.

It is for breaking this everlasting covenant under the Mosaic and Gospel dispensations; even God's holy law of commandments, for which the earth is now to be destroyed, as I have quoted from Isaiah xxiv: 3-6. God makes his covenant with all.—Deut. xxix: 14, 15.

Now all advent believers that have, and do, participate in the advent messages as given in Rev. xiv: 6-13, will love and keep this covenant with God, and especially his Holy Sabbath, in this covenant; this is a part of the 144,000 now to be sealed.

The other part are those who do not yet, so well un-

derstand the advent doctrine; but are endeavoring to serve God with their whole hearts, and are willing, and will receive this covenant and Sabbath as soon as they hear it explained. These will constitute the 144,000, now to be sealed with "a seal of the living God," which sealing will bear them through this time of trouble. [I think the evidence is pretty clear that a part of the 144,000 will come from the east; the river Euphrates will be dried up for them to cross over at the pouring out of the sixth seal, in "THE GREAT DAY OF THE LORD." Esdras xiii: 40–47. Isa. xi: 15, 16. Rev. xvi: 12.] Then 1st. To receive the everlasting covenant of peace, when delivered at the voice of God.—Eze. xx: 37. (margin,) Isa. lix: 19, 21. 2d. Then the everlasting covenant of redemption, at the 2d coming of the Lord Jesus. 3d. Then lastly, the everlasting covenant of inheritance after they enter the holy city. There in that city, in the temple is the Ark of this *covenant*. Rev. xi: 19. xv: 5, perfect and entire, without any change whatever, and without any doubt will be binding on all the redeemed forever and ever. The Sabbath especially, and certainly. Isaiah lxvi: 23.

All advent believers who despise, and reject this covenant, will just as certainly be burned and destroyed with the ungodly wicked at the desolation of this earth, as that Isaiah has prophesied. See xxiv: 5th and 6th vs. with the argument on the two preceding pages, and ponder it well. God will not be mocked! Thousands on thousands have already been destroyed for breaking this covenant. "He is no respecter of persons." James says, "if ye fail in one point you are guilty of all;" every commandment in this covenant, must be kept to insure eternal life. Those that died before they heard the second advent message, never had this test.

Now let us look at the seal in this covenant! what is it? God says his Sabbath is a sign, and shall be kept for a *perpetual covenant*. This means to the end of the world, or time without end. But the opposer of the Sabbath attempts to destroy this point, because in one instance in the Bible, where the word perpetual is used, viz: Exo. xxix: 9, it says, "The priests office shall be theirs for a *perpetual* statue," &c. They say it ended with the legal dispensation. Let us see.

God's promises are conditional! two of these sons, viz: Nadab and Abihu, were destroyed for offering strange fire.—Lev. x: 1. So we see the priest-hood ended with them there forever. But it could be perpetuated in the others, which were faithful. See the case of Phinehas. Num. xxv: 11–14. Here God made a covenant of peace with him, and his seed, for an everlasting priesthood.—This covenant of peace as we have shown, is in the future, of course it belongs to him and his posterity; and all the redeemed in immortality. See 1st Peter ii: 9. Rev. i: 6. v: 10. xx: 6. Think the faithful priest-hood in Aaron's posterity won't be perpetuated there! yes. Then *perpetual* here is the same as the everlasting covenant of peace, from everlasting to everlasting.

This then removes all difficulties here respecting the Sabbath's being *perpetual* forever, and ever. Isaiah also shows it perpetual, lxvi: 23. Here then, is God's covenant within the covenant; like the white stone, and in the stone a new name written. This looks like a seal. I ask then, where in all the Bible is there any other covenant, or single truth, in which God has entered into covenant with man to keep, like this? You say the gospel: I answer, this is a part of it. It is what Paul calls "better principles," which was added to this covenant; who will deny that this jewel, the Sabbath of the Lord our God," in this everlasting covenant is not "a seal of the living God?" Methinks I hear the objector say, I do not believe the Sabbath, my trust is in Jesus and the everlasting gospel. But stop a little, how can you look to Jesus and his gospel for salvation, when you are continually dispising him and the very foundation of his gospel.

1st. Did not God to make this covenant sure, seal it it with blood?—Exo. xxiv: 7, 8. 2d. Did he not after he had destroyed Jerusalem for breaking his perpetual covenant within this covenant, Jer. xvii: 27, send the Angel Gabriel to Daniel to inform him that Jesus would come and confirm the covenant with many, for one week, ix: 26, 27. What covenant? why the same, only now the gospel was to be added. 3d. Did God fulfill his word? yes, Jesus did come according to this promise. 4th. Did he not come as a Prince, and also the Mediator of this covenant? 5th. Did he not seal it with his own

blood? 6th. Did not God raise him from the dead thro' the blood of this everlasting covenant.—Heb. xiii: 20. Although it was called the second or new one, Paul shows you it was the same as Isaiah xxiv: 5. God's law can never be altered or changed.

7th. Did you not know that Jesus founded the whole *law* of God, and the prophets on this covenant of ten commandments? Math. xxii: 36–40. Luke x: 25–28. 8th. Did you not know that Jesus taught eternal life through this same covenant also in Math. xix: 16, 17.

9. Did you not know that in his sermon on the Mount that he made the keeping of their covenant a test of everlasting life? Math. v: 17, 18 and 19, (see Macknight's translation,) now read 21st, 27 and 33 verses; see he is talking about the covenant. Now be sure that you understand his testimony: vii: 24, 26. Their house will fall; they will be in no esteem in Heaven; the meaning is, they that break the commandments, the covenant will not be there. 10th. Did you know that the Sabbath was included in this covenant? Exo. xx: 8–11. 11th. Did you know that Jesus in whom you say you trust for salvation, was the Lord of this Sabbath that you dispise. 12th. Did you know that God had taught his people that they were sanctified through the keeping his Sabbath? Exo. xxxi: 13. 13th. Did you know that God sanctified the Lord Jesus, through this covenant? Finally, do you know that God will reject you for dispising his covenant in which is his holy Sabbath? Let Paul speak: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith *he* was sanctified, an unholy thing, and hath done despite to the spirit of grace."—Heb. x: 29. Do you not see now, if you dispise his covenant by rejecting his holy Sabbath, that your trust, (whatever your pretensions are,) are no better than the spider's webb; and that you never can be sealed with "a sealing of the living God;" to save you from this awful time of trouble that will finally devastate the universe, while you insist upon it that there is no such seal or Sabbath. This was what John in holy vision called "the commandments of God and the faith (or testimony,) of Jesus," because his testimony is so

interwoven with this covenant of commandments, that it is impossible to separate them. The present truth of which is the Sabbath, and the shut door. It is impossible to keep one, and reject the other; whoever attempts it will fail.

We have now given three inspired witnesses to prove this sealing message. Ezekiel saw that the crying ones would be sealed. John heard them cry.—Rev. xvi: 15. Isaiah saw the law, the Sabbath as we proved, was sealed with the disciples, and the testimony, *i. e.* the teachings of Jesus were bound up with them, because those that rejected the law, in which was the Sabbath, had rejected the most essential part of the testimony of Jesus, as shown on the last page. Therefore we see a peculiar reason for binding the testimony and sealing "the law among the disciples," or as Ezekiel says, "the sighing and crying ones." While John says, they are "the servants of our God." "ALL the tribes of the children of Israel," the 144,000 living saints, now sealing, and to be sealed, with "A SEAL OF THE LIVING GOD," and after that stand with Jesus on the Mount Zion.—Rev. xiv: 1.

EXPLANATION.

What I have stated on pages 5–9, 17, 33–35, 39, 40, 43–45, respecting the teachings of Angels, is, I believe, in accordance with the Bible view. John's visions seem to be more difficult to understand, especially how to discriminate between holy angels, and holy men, and in some places wicked angels. As I have before stated, "knowledge increasing," will make this subject plain: if it is yet obscure.

There are some other difficulties besides those before stated, which prevents me from believing fully with some that Angelic Angels have the charge and oversight of all the work which John saw in vision, viz: that they cry with loud voices, &c., at the time the work is to be accomplished, and that the response is made by the church on earth, and thus the prophesy is fulfilled. I certainly have no wish to believe otherwise, if this is the right view of the subject; neither do I say that it is not, and that I may not yet fully adopt it, (the truth is all I

want,) if the difficulties that I now see shall in any way be removed. For instance, it certainly would not be difficult to believe that the ascending messenger in Rev. vii: 2, was a literal angel, having the power over the four messengers, or governments on earth, and also taught the servants of God how the sealing was to be performed, if I see no other way to believe it was so.—We are taught that God restrains the powers, page 25. Again: It is very important that we should have a right understanding of every part of our work, but still, if one cannot see so clearly as another, why the messenger ascending from the east is not a literal angel, having the charge of all this work, I do not see as that will materially affect the sealing message. It is positively clear, and certain, that it is to be done by the church here, and that the word and spirit is to lead into the truth, (p. 10,) and all that the angels *do* teach us besides, and that it will be accomplished in character with what she has already passed through in advent history as is shown in Rev. xiv: 6–13.

CONCLUSION.

The 2d book of Esdras, contains very important truths for those that keep God's law and commandments; they will probably benefit no others, xii: 37, 38. I have refrained from quoting here while writing the Sealing Message, not because I did not believe; but because so much prejudice still exists, on account of its not being canonical scripture. There is abundant testimony in the Old and New Testament to satisfy all that honest minds require respecting the sealing message, being the present truth. I wish however, to quote a few passages to show the *sealing*, the *law*, and *commandments*, time of *trouble*, &c. see ix: 10, 11, 30–33, 36, 37. All this may be objected to as under Moses's dispensation. Let ii: 38–47, settle it. Carefully note 1st, the *sealing*; 2d, the *law*; and 3d, final *redemption*. Compare it with Rev. xiv: 1. Still further evidence, xiii: 31–38. Compare 38th verse with Rev. xvii: 14, and xix: 15, 16. Also the commandments in xv: 24, 25. xvi: 74–76.

Time of trouble, xv: 5, 6, 11–27, 57, 58, 62. xvi: 5, 8, 14–24, 31, 37, 40, 67–78. Read the comforting promise for the time of trouble, ii: 27. All this is now right before us; let us therefore carefully examine this prophecy. And let us carefully seek to know "what manner of persons we ought to be in all holy conversation and godliness," seeing that we have now entered upon the last work or message, that God has marked out for his church before their final deliverance from this time of trouble, such as never was.

What a solemn, and yet glorious thought, to know that deliverance is so near at hand. That God, and Jesus our great High Priest; the Holy Ghost, and all the holy Angels; are engaged, doing their part to accomplish this mighty work. Let us then see to it that we do what is required of us.

God says, "call upon me in the day of trouble and I will *deliver* you." See how he will do it.

"Gather my saints together unto me, those that have made a covenant with me by sacrifice."—Psa. l: 5. When did we do this as a people? Answer: in 1844, during a cry at midnight: how much was said about it then. What did we sacrifice then? why, all that we had: have we taken back any thing since that time? We fear there has been to much of this in all of us.—Well says one, I had nothing to take back: examine closely now and see. Did you sacrifice your tobacco and snuff boxes, and pipes, and cast them all from your persons? Yes. You thought it was an idle and sinful habit, because it neither nourished your bodies nor glorified God? yes. How then, I ask, has God justified you since, by taking back that sacrifice, whether it was or was not one? God has shown several times by visions that he disapprobates it in every way; and some that have continued in the practice after one admonition, God has shown that his frown is upon them. Let me entreat you, to resolve in the strength of God to leave the practice forever. I see not how God can seal you to be one of his royal priesthood while he frowns upon it. The one who traffics in it certainly cannot be justified. But says one, I use it for a medicine. I have heard of a better remedy. *Have faith in God!* HAVE FAITH IN GOD!! Although months have elapsed, that admonition still is sounding, HAVE FAITH IN GOD!!! Some have since tried it to their great joy. Let the test pass through

the host. As God frowns on this species of indulgence, I know not how he can approbate one of the 144,000 that uses or traffics in alcoholic drinks, from brandy to cider, and beer. Extract the alcohol that is in it, and man could hardly be persuaded to taste the second time. "Let us cleanse ourselves from all filthiness of the *flesh*, and *spirit;* perfecting holiness in the fear of God."—2d Cor. vii: 1. *Again:* "Be ye clean that bear the vessel of the Lord." *Once more:* There shall in no wise enter into it, (the holy city,) any thing that defileth, &c. Now we know that all of these things are *filthy, unclean,* and *defile* the man. We may deceive one another, but we cannot deceive God. O then, as we value the seal of the living God, let us be holy in his sight. Good wholesome food is all that we require to sustain these bodies. But some are holding their farms, and merchandise, thinking no doubt to get an opportunity to sell by and by, to better advantage. That time *has past*, if the sealing time be now. You see the slaughtering men follow the sealing messengers. But suppose some hundreds, or thousands, should be gained, by holding back a little longer; would you then be better prepared to fulfil the office of steward in the household of God? no. But you say, when we made our consecration in 1844, if we had have given away what we had, we should have had nothing now. Therefore it was not right then to do as some did. Well, because you did not do it then, is it a reason that you should never do it? Neither are God's stewards to give away all they have at once; nor are they to be controlled by me, or any other one in this thing; only obey and follow Jesus. Hear him: "Sell that ye have, and give alms."—Luke xii: 33. When? especially now while we are waiting to go to the marriage supper. Is there any needy now? certainly; and still more will be as we enter into the time of trouble. Well, say some, had we not better wait and sell then? The prophets that have seen the state of things at this time, teach us that it will be too late to sell then. Silver and gold will be the only articles in small quantities that men can retain then, and that with much uncertainty. See the state of things in Europe now; only the beginning, and then ask what it will be as it spreads and becomes general, before the deliverance of the sealed ones. Methinks I now see by the

light of prophesy, that the last means to be used with those that will hold on, and keep back from doing as Jesus has required, (and are striving in all other respects to walk out in present truth,) is recorded in Esdras xvi: 70–72. "For they (the wicked mob,) shall waste, and take away THEIR GOODS, and *cast them out of* THEIR HOUSES." This will separate them from what they did not sell, and be the only means, probably, of saving them at last. Now this will be the case with some without a doubt. How much better off will those be, who have willingly obeyed the Saviour. "The willing and obedient shall eat the good of the land." "Well done good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of the Lord."—Math. xxv: 23. But some may say I will sell now, and place the avails out of the reach of mob law, then I shall have something when that time comes; be careful that you do not get into the snare that caught Ananias and Sapphira.—Acts v: 1–11. Jesus said, "sell, and give alms!" that seemed to be one object. But will there be any harm if I hold on to what I have, and willingly yield it all up when I am obliged to? yes. 1st, because it will show your minds not detached from worldly things, as they must be to be changed; and 2d, you will not have obeyed the Saviour.

Well, say others, we have only enough *now*, to sustain ourselves and families, therefore we have nothing to sell. Then you need not be troubled. But to those who are holding back, and are thinking they can be saved with all their surplus, I ask them to please read the following, viz: Prov. xi: 4. Zep. i: 17, 18. Eze. vii: 19. Luke xii: 19–22. Jesus knows best. God says, "I will make a man more precious than fine gold; even a man than the *golden wedge of Ophir.*" Isa. xiii: 12. When? "Therefore I will shake the heavens, and the earth shall remove," &c., 13th verse. This time is immediately before us. This does not mean those that have got their hearts and minds bent on a voyage to California. (*Ophir* is not in the Pacific Ocean,) but it is the man who loves the *law* of God "better than thousands of gold and silver." Psa. cxix: 72, 127. Prov. viii: 10.

Let us then make it manifest that we do love God above all things; and he will seal us with the spirit of promise, with "a seal of the living God," unto the day of redemption. Jesus is "purifying unto himself a peculiar people, zealous of good works;" and if you, and I fail through disobedience, yet he will have his whole number complete. The sealing time has come, without the shadow of a doubt. This proves our past experience; and makes our future hope certain. Then let us enter into the work before us like men of God, seeking to do his will entirely.

Now dear brethren, one and all, wherever you are, I entreat you, make sure work for immortality and eternal life. Lay aside strife and vain glory. Remember what Jesus our King will say when he comes.—Math. xxv: 34–40 Let all then that are counted worthy to be stewards in the household of God seek to know where, and how to bestow their charity; and especially to give the present truth, that we may all move in this great work before us calmly, quietly, dispassionately, and yet deliberately; knowing for a certainty that now our redemption draweth nigh. AMEN.

BY H. S. GURNEY.

Behold a light appears,
The holy Sabbath day,
And magnified so clear,
That none may need to stray;
Though small at first, as sun beam's ray.
Its strength ascends to perfect day.

It is the *message* clear
Ascending from the East,
God's servants now appear
Who will not worship "BEAST;"
Four angels hold the winds revealed,
Until God's servants all are sealed.

Hebrews in Egypt's land
Must all receive a *sign*,
When forth from Pharaoh's hand
Deliverance was designed;
A sign, a token, thus shall be,
Before the earth and heavens flee.

The *Sabbath* is a sign,
A *mark* which all may see,
And sure will draw a line
When servants all are sealed,
And while destruction's in the land
This *mark* will guard the waiting band.

Then wrath in vengence comes,
The great and dreadful day!
God's voice in thunder tones,
Shakes heaven and earth and sea;
Ye living saints who faithful be,
No *plague* shall e'er come nigh to thee.

O God, the living God,
Do thou the *seal* apply,
And from destruction's rod,
Oh! keep us lest we die;
And while the storm of *wrath* descends,
Oh hide us, till the earth be cleansed.

CONSECUTIVE RECAPITULATION.

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