

The Sabbath Recorder.

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The Sabbath Recorder.

For the Sabbath Recorder.

Faith.

Beneath an humble cotter's roof,
Upon the western wild,
There shared with him the joys of life,
A wife and cherub child.

Through storms and trials chill and drear,
On him they safely leaned,
Who guarded well his cherished home,
And saped his harvest gleaned.

It was a Christian family,
Whose trust in God was strong,
Who knew that He, in love was great,
In mercy biding long.

One night there came a savage band,
In war-like armor clad,
Whose piercing war-whoops rent the sky,
Like shouts of demons mad.

Their cries aroused the cottage band,
Who opened wide their door,
With faith that God would shield them then,
As oft he had before.

The cherub saw red fire-balls fly,
Like maddened ocean's foam,
Still whispered out, "Mamma don't fear,
For papa is at home."

The wife unto her husband said,
"Fear not my brave one now,
For God shall place the smile of peace,
Upon each woful brow."

The cotter placed his trust in God,
And bade his foes begin,
And for themselves made search of all
He had well stored within.

The chief had come with hopes to find,
A strong and well-armed foe,
Had sworn before his tribe, that whites
His wrath should ne'er let go.

He searched the cottage o'er and o'er,
But found no hostile arms,
Then said to his grim logging band,
"Dispel your false alarms;

Behold he makes the sign of peace,
Let not one hair be harmed,
He is a friend to all our race,
By the Great Spirit charmed."

The cotter gave them food, who poured
Their blessings on his head,
And placed the peace-mark on his door,
Ere on their way they sped.

A like escape might all effect,
From sin's ever-powering thrall,
If with like faith unto their God,
They would for wisdom call.

Would trust in the eternal truths,
By Him revealed to man,
And know their highest peace and good,
Accord with His great plan.

For the Sabbath Recorder.

The idle [idol] shepherd, forsaking his flock,
having a sword on his arm, and another sword
on his right eye, Zech. xi. and, sitting in the
temple of God, doth advance himself above all
that is called God, or whatever is worshipped,
by the testimony of Paul to the Thessalonians,
2 Epist., chap. ii., and in the defection or fall-
ing away, shall the man of sin be revealed,
whom the Lord Jesus shall slay with the breath
of his mouth. For every kingdom divided in
itself shall be brought to desolation. He is
also, besides the Beast ascending up out of
the earth, having two horns like a lamb, but
he speaketh like a dragon; and as the cruel
Beast ascending up out of the sea, whose power
shall continue forty and two months. He
worketh the things that he has given to the
image of the Beast. And he compelled small
and great, rich and poor, free men and bond
slaves, to worship the Beast, and to take his
mark in their forehead, or their hands, Apoc.
xiii. And thus, by the testimony of all these
places, is he the chief Antichrist, upon the
earth, and must be slain with the sword of
God's word, and cast with the dragon, the
cruel Beast, and the false prophet that hath
seduced the earth, into the lake of fire and
brimstone to be tormented, world without
end.*

How entirely our author has here mistaken
the symbols, may, I think, be perceived by a
glance at Rev. xiii. and xvii. He identifies
as one and the same the Beast out of the sea
with the Beast out of the earth, as if they
were the same; while he distinguishes between
"the chief Antichrist," and the false prophet,
as if these were distinct and different. Such
confusion in the application of symbols so full
of significance cannot but occasion the great-
est mistakes in seeking the guidance of prophe-
cy.

"If the city of Rome do allow his tradi-
tions," Brute continues to say, speaking of the
chief Antichrist, "and do disallow Christ's
holy commandments, and Christ's doctrine, that
it may confirm his traditions, then is she Baby-
lon the Great, or the daughter of Babylon,
and the Great Whore sitting upon many
waters, with whom the kings of the earth have
committed fornication, and the inhabitants are
become drunken with the wine of her harlotry,
lying open to lewdness, with whose spiritual
whoredom, enchantments, witchcrafts, and Si-
mon Magus merchandises, the whole round
world is infected and seduced; saying in her
heart, I sit as queen, and widow I am not,
neither shall I see sorrow and mourning. Yet
is she ignorant that within a little while shall
come the day of her destruction and ruin by
the testimony of the Apocalypse, chap. xvii.,
because that from the time that the continual
sacrifice was taken away, and the abomination
of desolation set up, there be passed, twelve
hundred and ninety days by the testimony of
Daniel, chap. xii., and the chronicles do agree
to the same. And the holy city also hath been
trdden under foot of the heathen for forty-
two months, and the woman was nourished up
in the wilderness (unto which she fled for fear
of the face of the serpent,) during twelve hun-
dred and sixty days, or else for a time, times,
and half a time, which is all one."†

Here, again, is a dealing with prophetic
dates, and a misapprehension of their meaning.
It is not now as in the cases of Wyckliffe, and
Thorpe, and Bailey, that the thousand years
of Satan's being bound are past; but rather
an approach again to Joachim's interpretation
of the 1260 days. As in the case of that
author, Brute, understands the days to mean
years; and as Joachim imagined the real Anti-
christ should appear at the close of those years,
so Brute, also, gave that interpretation: "All
these things," he continues, "be manifest by
the testimony of the Apocalypse, and the
chronicles thereto agreeing. And as concerning
the fall of Babylon aforesaid, it is manifest in
the Apocalypse, chap. xiv.; where it is said,
In one day shall her plagues come, death, la-
mentation, and famine, and she shall be burned
with fire," etc. And of her destruction speaketh
Isaiah xiii: "And Babylon, that glorious city,
being so noble amongst kingdoms in the pride
of the Chaldeans," etc.

The Bishop having received from Brute the
papers containing these interpretations, said,
"this writing was too short and obscure; and
therefore he required him to write upon the
same again more plainly and more at large."‡
In compliance with this desire, Brute wrote a
more lengthened paper, which is given fully by
Fox. It embraces, however, not only his views
of prophecy, but his views on the characteris-
tics of the true Church.

He prefaces his further remarks on prophecy
by quotations from Isaiah and Daniel, showing
that God revealeth to the simple-minded. His
designs, while they are hidden from the wise;
so that it is not of presumption that he did
"handle the secrets of the Scriptures, which
the holy and just, and wise doctors have left
unexpounded."§

And now he says, "But why that such man-
ner of matters are moved touching the disclos-
ing of Antichrist in this kingdom, more than
in other kingdoms, and in this time also, more
than the time past; the answer as concerning
the time of the motion, is, that it is the last

*Fox's Acts and Monuments of the Church, (Dr. Cumming's edition), vol. i. p. 641.
†Ibid. p. 642.
‡Ibid. p. 646.

conjunction of Saturn and Jupiter in the
sign of the Twins, which is the house of Mer-
cury; which conjunction, seemeth to me to be-
token the second coming of Christ to reform
His Church and to call men again by the dis-
closing of Antichrist, to the perfection of the
Gospel from their heathenish rites and ways
of the Gentiles; by whom the holy city was
trampled under foot for forty-two months, even
as the conjunction of the said two planets, be-
ing enclosed in the side of the Virgin, which
is also the house of Mercury, did betoken the
first coming of Christ, for the salvation of all
people that were perished of the house of Is-
rael, whereby to call them, through the same
coming, to the full perfection of the Gospel."¶

Sad it is, surely, thus to find the Christian
confessor, when called to give a reason of the
hope that was in him—and while accusing
those at whose judgment-bar he stood, of de-
parting from the faith, by listening to tradi-
tions; and, while applying to Rome, Scripture
prophecies against Babylon of the Chaldees—
going back himself to the heathenism of Baby-
lon, and grounding his expectation of the near
coming of his Lord and Redeemer on Astrologi-
cal calculations, so condemned of God in the
Divine word!

For the Sabbath Recorder.
Women Preachers.

My proposition is, that it is just as much
the privilege of a woman to preach the Gospel as
it is that of a man's. If I properly understand
the meaning of the word preach, it is to pro-
claim the Gospel, or to discuss the doctrine of
salvation, and exhort to repentance, and to
hold up before the dying world a once crucified,
but now risen and exalted Saviour; and why
should not a woman employ her talent in con-
verting a world from wickedness as well as a
man? God created woman for the purpose of
honoring and glorifying him equally with the
man. If Eve possessed such influence over
Adam that she could induce him to partake of
the forbidden fruit, why could she not, and
why should she not influence him to repent and
return to God also? God did not take a part
from Adam's head to form woman, so that she
might reign over him; nor from his feet that
she might be trampled upon; but he took a
part from near Adam's heart, that she might
be equal to him, and that he should love and
cherish her as his companion. Further, we
read in the prophecies of Moses, that "Miriam
the prophetess, the sister of Aaron, took a
timbral in her hand, and all the women went
out after her with timbrals and with dances."‡

It seems that the prophetess was here rep-
resented as being a revelator of the will of
God. She was called by this name, I suppose,
because she had a gift for composing hymns in
praises of the Divine Majesty. But there are
other passages which would incline one to
think that she also received revelations from
God. For when the prophet Micah was (re-
buked) in their wickedness and unkindness to
the Lord, and telling them what great things
he had done for them, he said, "Hear ye now
what the Lord saith: For I brought thee up
out of the land of Egypt, and redeemed thee
out of the house of servants; and I sent before
thee Moses, Aaron, and Miriam."

The prophetess is here shown as being one
of the chief leaders that conducted Israel out
of Egypt. And her own words addressed to
Aaron, indicate she was endowed with wisdom
and knowledge from on high; for she says,
"Hath not the Lord spoken by us also?" This
prophetess is here mentioned as having been
indued with the spirit of prophecy. It is said
in the book of Judges, that "Deborah the
prophetess judged Israel." And the Lord
blessed her in her basket, and in her store, and
she was at peace within and harmony reigned
without her gates. When this prophetess was
judge in Israel the princes of Issachar went
with her, heart and hand, and there was great
searching of heart; and they cried unto her
saying, "Awake awake Deborah! awake
awake! utter a song of praise unto the Lord."§

It would seem that she was Divinely endowed
with wisdom to instruct, direct, and govern;
for she was not only instructed in Divine things;
but was also excited by the Holy Spirit to de-
clare the will of God to the people. Will any
one pretend to say that this prophetess was
not a true disciple of the Lord? If Deborah
had faults they are unrecorded, and she
stands before us unblemished and sharing the
homage of a grateful nation. Rachel and
Leah were represented as the main fabric that
strengthened Israel. "All the people that
were in the gate, and the elders, said unto
Boaz, the Lord make the woman that is come
into thine house like Rachel and like Leah,
which two did build the house of Israel."¶

They were props unto Israel as Aaron
was unto Moses. When Aaron stood up the
hands of Moses, Israel prevailed, and when
Moses' hands fell down, Amalek prevailed,
and so it was with those two noble women,
they staid up the Lord's chosen people. It
seems also that in the days of the kings, Hil-
kiah, the high priest, found the book of the
law in the house of the Lord, which he deliv-
ered into the hands of Shapan, the scribe, who
read it aloud, by which they learned that they
had broken the laws of Moses, and forsaken
the covenant of their God. "So Hilkiab,

the priest, went unto Huldah the prophetess,
the wife of Shallum, the son of Tickrah, the
son of Harhas, keeper of the wardrobe (now
she dwelt in Jerusalem in the college), and
they communed with her. And she took up
her lamentation and said, "The Lord will
bring all the evil upon the inhabitants of this
nation, which ye have found recorded in this
book. Because he hath whet his glittering sword,
and his hand hath taken hold on judgment,
he will render vengeance to his enemies, and will
reward them that hate him. And concerning
the king of Judah which hath sent this word
unto me. Because he hath humbled his heart
before the Lord, he shall be gathered unto the
grave of his fathers in peace, and shall not see
the evil that shall befall this nation." Now I
do not see but that the Lord blessed this wo-
man as much as he did the prophet Jeremiah
in his prophesying. Hannah is the first woman
that we have any account of who prayed in
public. She poured out the bitterness of her
soul, and wept sore. Eli marked her conduct
while she was in the temple, and thought she
was drunken; but the Lord knew her heart
and answered her prayers. Then she sang
praises, and rejoiced in the God of her sal-
vation. The Lord put a new song into her
mouth and exalted her horn, and established
her feet upon the rock of ages. And again
God says by the mouth of the prophet Joel,
"And it shall come to pass afterward, that I
will pour out my spirit upon all flesh; and your
sons and your daughters shall prophesy." Now
if this prophesy is not to be fulfilled, we need
not look for any other prophesy to come to
pass; for it was declared by one that never
spoke amiss, God says that he will pour out
his spirit not only upon their sons, but also
upon their daughters, and they shall be filled
with the Holy Ghost. Now, what further proof
is needed that woman is justified before God in
preaching the Gospel? Females were the first
who preached a risen Saviour. The angel who
met them at the sepulchre said to them, "Be
not affrighted, but go your way, tell his disci-
ples and Peter, that he goeth before you into Gal-
ilee." And as they were going they met the
Saviour, and he delivered the same message to
them, saying, go tell my brethren the glad
tidings, that I ascend unto my Father. They
went and told the disciples that the Saviour
had risen. The men argued and argued—
some doubted. But the women simply be-
lieved and preached. It is evident that Christ
received more sympathy from the mothers in
Israel than he did from the apostles; for a
woman at a certain time washed his feet with
her tears, and wiped them with the hairs of
her head; and another anointed him with very
costly ointment. But the apostles, when he
was delivered up to be crucified, forsook him
and fled, and even Peter denied him, while the
women followed him weeping.

After the Saviour had ascended, it is said
that the eleven apostles returned to Jerusalem,
and there continued with one accord in prayer
and supplication with the women, and Mary
the mother of Jesus. The men and the women
both prayed, that the Lord, who knew the
hearts of men, would show them who should
fill Judas' place; and the Lord heard their
prayers and answered them.

At the time the people were looking for the
Saviour to come, they went into the temple,
and there was one Anna, a prophetess, who
"departed not from the temple, but served
God with fastings and prayers night and day."§
She prophesied that the Messiah was then to
appear, and left not the temple day nor night;
but she taught all that looked for redemption in
Jerusalem, and a radiating light passed from
her through all their dominions. There was a
Jew of Alexandria, a mighty man in the Scrip-
tures, who was diligent in teaching the way
of the Lord; but he knew no other baptism
except John's. "When Aquila and Priscilla had
heard of it they took him unto them, and ex-
pounded unto him the way of God more per-
fectly."¶ It was Aquila and Priscilla both that
taught this Jew. Aquila's wife labored with
him in teaching this man. And at a certain
time the Apostle Paul was going up to Jerusa-
lem, and he stopped and tarried in the house
of one Philip, the Evangelist. "And the same
man had four daughters, virgins, which did
prophesy."‡

The inspiration of Joel must have been ful-
filled in this family. Women were engaged
also with Paul in preaching the Gospel at
Philippi; for he says in one of his epistles,
"And I entreat thee also, true yoke-fellow,
help those women which labored with me in
the Gospel." We are told that if women
want to know anything, let them ask their hus-
bands at home, but should keep silence in the
Church. Then what shall we do that have no
husbands? shall we turn Mormons, and follow
Brigham Young? It is a part of their creed
that the future happiness of women depends
upon their being sealed to a man. I contend
that a man cannot carry his wife or any other
woman to heaven. So long as she has a soul
committed to her care, she must work out her
own salvation. Paul does not insinuate that
it was not the woman's duty to speak upon re-
ligious subjects; for he says in his letter to his
Corinthian brethren: "But every woman that
prayeth or prophesieth with her head uncovered,
dishonoreth her head." Now, if the Apostle had intended that man

only should speak in religious meetings, there
would have been no need of his saying any-
thing about her praying or prophesying. The
woman of Samaria being converted by Christ's
preaching, left her business and went up into
the city, and preached Christ unto the men,
and many believed on Christ because of the
saying of the woman. O man, who art thou
that repliest against God? Dost thou think
to become an instructor of thy Maker? Or
has the clay power to say to the potter, thou
shalt not make this vessel thus or thus? for
God ordained this matter, and man has no
right to say aught of his decision. But woman,
so depraved at heart, seeking to please man
more than her Maker, has forsaken the ordi-
nance of the love of God.

Alfred Carter.
AVIS SATTERLEE.

The Kingdom of Christ.—No. 5.

When I commenced my communications on
this subject, I did not expect to extend them
as far as I have. The fact, that so little has
been said in favor of the views I have taken of
this question, makes it necessary that the evi-
dences should be the more fully presented. I
am so unaccustomed to writing my views, that
I find it quite difficult to do it with due clear-
ness. If I should fail to make myself suffi-
ciently understood, I would take pleasure in ex-
plaining to any that might feel interested to
understand me.

In a former communication, I said that
Christ's kingdom was one of progress. To
this point I want to add a few considerations.
I deem this fact to be of considerable impor-
tance on this subject. This is our state of prob-
ation. When Christ comes, probation ceases,
and the judgment takes place, and he is no
more a Mediator. When this is done, there
will be no more additions to his subjects. But
Christ's kingdom is one of growth. This is
not only seen from the references formerly
made to Daniel and Matthew, but from Isa.
ix. 6-7: "For unto us a child is born, unto
us a son is given; and the government shall be
upon his shoulder, and his name shall be called
wonderful, counsellor, the mighty God, the
everlasting Father, the Prince of peace. Of
the increase of his government and peace there
shall be no end, upon the throne of David,
and upon his kingdom, to order it, and to es-
tablish it with judgment and justice from
henceforth even forever. The zeal of the Lord
of hosts will perform this." Here the "increase"
is a leading thought in the passage. And this
is while "the government is upon his shoulder."
If you commence reading at the beginning of
the chapter, you have one of the most sublime
passages of holy writ. To give the passage
its full beauty and grandeur, you want to con-
nect it with the latter part of the preceding
chapter. The prophet passes from the deep
national gloom that had spread over the Jew-
ish nation, to the dawning light of the Gospel
day, shedding its light on the most benighted
portion of that dreary land. And soon from
the early dawn there bursts on them the full
splendor of noon-tide glory and grandeur—
"To the people that sat in the regions and
shadow of death, light is sprung up." To
that people the "Sun of righteousness did
arise with healing in his wings." The desert
was made to "bud and blossom like the rose,"
songs of joy and gladness echoed from moun-
tain to mountain. The angels join in the songs
of triumph, saying, "Glory to God in the
highest, and on earth peace and good will to
men."

The joy of the "heavenly host" was made
complete, as they saw the increase of his gov-
ernment who was "born king of the Jews." In
full keeping with this view of the subject is
the declaration of David, Ps. ii. 6-8: "Yet
have I set my king upon my holy hill of Zion.
I will declare the decree: the Lord hath said
unto me, thou art my Son; this day have I be-
gotten thee. Ask of me, and I shall give thee
the heathen for thine inheritance, and the ut-
termost parts of the earth for thy possession." In
both passages by Isaiah and David, Christ
is represented as king, and also his kingdom
as being extended, or in a state of constant
growth until finally it reaches "the uttermost
parts of the earth."

But I did not introduce this branch of the
argument so much to enlarge on it as to pre-
pare the way to say that the grand work of
Christ as king, is that of subduing the enemies
of the cross to himself. And yet you see the
state of things described in the above passages
is adapted to Gospel times alone; this is to be
while Christ's kingdom is in existence.

Every soul converted to God, is a soul sub-
dued to Christ's kingdom; and adds to the
number of subjects, and diminishes the amount
of opposition. The Gospel is represented as
accomplishing this work—Rev. vi. 2: "And I
saw, and behold, a white horse; and he that
sat on him had a bow; and a crown was given
unto him, and he went forth conquering and
to conquer." Christ is represented here, first,
as being crowned, or at least as receiving a
"crown," as carrying on the work of con-
quest. In Rev. xiv. 14, we have another
view of the same personage, in the following
language: "And I looked, and behold a white
cloud, and upon the cloud one sat like unto
the Son of man, having on his head a golden

crowns, and in his hand a sharp sickle. And
another angel came out of the temple, crying
with a loud voice to him that sat on the cloud,
"Thrust in thy sickle and reap; for the time is
come for thee to reap, for the harvest of the
earth is ripe." Here one "like the Son of man,"
"crowned," is represented as carrying on the
work of conquering under the figure of a har-
vest-man or reaper. Long since, our blessed
Saviour said "the harvest was already ripe,"
and ordered us to pray the Lord of the harvest
to send forth more laborers into the vineyard.
This work is very beautifully described in the
19th Psalm—too lengthy to quote. This reign
of Christ, and work of conquest of the ene-
mies, will go on until the last enemy will be
subdued—1 Cor. xv. 24, 25: "Then cometh
the end, when he shall have delivered up the
kingdom to God, even the Father; when he
shall have put down all rule, and all authority,
and all power. For he must reign until he
hath put all enemies under his feet." All this
is previous to Christ's advent, up to the resur-
rection of the dead.

But next, where is Christ to be when this
work is carried on? The Scriptures answer
this question most emphatically: "The Lord
said unto my Lord, Sit thou on my right hand,
till I make thine enemies thy footstool." See
Luke xx. 42; Heb. i. 13; Acts ii. 24-33; Heb.
viii. 1. Many other passages might be ad-
duced, to the same effect; but these are suffi-
cient.

From the foregoing facts, we come to the
following conclusion—

1. That Christ's work as king is to subdue
his enemies—"For he must reign until he hath
put all enemies under his feet."
2. That the Gospel time is the time for him
to "go forth from conquering to conquer."
3. That the place of his personal abode,
when this work is done, is "at the right hand
of God."
4. When his enemies are conquered, then he
will come, and "deliver up the kingdom to
God, that God may be all in all." Now let
all the house of Israel know assuredly that he
is King of kings, and Lord of lords.

And now in conclusion, let me say that my
early education was against my present views,
and all my prejudices were in favor of the doc-
trine of a thousand years' reign of Christ on
earth. All my associations were calculated to
hold me there. But when I came to examine
the subject for myself, and seeking wisdom
alone from the word of the Lord, and making
that the man of my council, it ripped up all
my former views on this point, and relaid them
as I have very imperfectly stated them in the
Recorder. I am fully in the opinion I have
stated, and yet I have been mistaken, and
may therefore mistake again. I hope to hold
myself open for conviction, and to know the
truth. I have no disposition, I think, to dis-
pute with my brethren. I gladly would let
this subject rest, if others could feel at liberty
to do so. But when I see it used as an enter-
ing wedge to create division, and to "stab off,"
I would try to enter my protest, candidly and
faithfully. Fifty years have well nigh gone
over me, my hairs are bleaching with the frost
of time, Christians are backsliding, saints trem-
bling, sinners perishing and going down to hell;
I have no time to waste in needless controversy.
Let me ask those brethren that have been urg-
ing so freely those doctrines that are calculated
to create division and strife, would it not be
better to turn our attention to winning soul
to Christ, than to be throwing fire-brands into
all our churches? I think it would. But
know one thing—if fire-brands are thrown,
head-fires will be likely to be set. Imperative
duty requires (when need be,) that we should
"content earnestly for the faith," while at the
same time we should "study to be quiet, and
do our own business."

Formerly I have taken pleasure in thinking
that as a people, we were quite invulnerable
to those aims that have distracted other Chris-
tian churches. But I fear the day has come
when we are to feel the influence of division,
unless we lie down and tamely submit to say
and every kind of notion that the ingenuity of
men can devise. I don't ask your "sincere
sympathy," but do ask all of our beloved Zion,
would we not do well to cultivate a deeper
sense of love to God, and to our fellows? For
some time past, I have watched the tone of
religious periodicals, and I have thought at
least the spirit of controversy was quite as
prominent a feature, as that of the cultivation
of piety and spiritual devotion. I don't men-
tion this to accuse, but to call attention to this
point; there is such a thing as neglecting the
"weightier things of the law," while we may
be quite zealous for minor points. May the
Lord spare us from a spirit of strife, and inspire
us with love to him.

V. HOLL.

LIFE IS A JOURNEY.—Young persons think
that they can see for themselves, and that they
need not be told what others have seen.
But let us reduce this to common sense: "Sup-
pose a person to be under the necessity of go-
ing from the place in which he has lived, and
which is familiar to him, to a far distant place.
Let it be supposed that the road he must travel
is crossed by many roads, and that he is fre-
quently to find himself at points where several
roads are seen, either one of which, so far as he
can discern, may be the right one. Will it be
of use to him to have been told, before he de-
parts, which of these many roads to take? Will
it help him onward to his destination,

the idle [idol] shepherd, forsaking his flock,
having a sword on his arm, and another sword
on his right eye, Zech. xi. and, sitting in the
temple of God, doth advance himself above all
that is called God, or whatever is worshipped,
by the testimony of Paul to the Thessalonians,
2 Epist., chap. ii., and in the defection or fall-
ing away, shall the man of sin be revealed,
whom the Lord Jesus shall slay with the breath
of his mouth. For every kingdom divided in
itself shall be brought to desolation. He is
also, besides the Beast ascending up out of
the earth, having two horns like a lamb, but
he speaketh like a dragon; and as the cruel
Beast ascending up out of the sea, whose power
shall continue forty and two months. He
worketh the things that he has given to the
image of the Beast. And he compelled small
and great, rich and poor, free men and bond
slaves, to worship the Beast, and to take his
mark in their forehead, or their hands, Apoc.
xiii. And thus, by the testimony of all these
places, is he the chief Antichrist, upon the
earth, and must be slain with the sword of
God's word, and cast with the dragon, the
cruel Beast, and the false prophet that hath
seduced the earth, into the lake of fire and
brimstone to be tormented, world without
end.*

For the Sabbath Recorder.
Women Preachers.

My proposition is, that it is just as much
the privilege of a woman to preach the Gospel as
it is that of a man's. If I properly understand
the meaning of the word preach, it is to pro-
claim the Gospel, or to discuss the doctrine of
salvation, and exhort to repentance, and to
hold up before the dying world a once crucified,
but now risen and exalted Saviour; and why
should not a woman employ her talent in con-
verting a world from wickedness as well as a
man? God created woman for the purpose of
honoring and glorifying him equally with the
man. If Eve possessed such influence over
Adam that she could induce him to partake of
the forbidden fruit, why could she not, and
why should she not influence him to repent and
return to God also? God did not take a part
from Adam's head to form woman, so that she
might reign over him; nor from his feet that
she might be trampled upon; but he took a
part from near Adam's heart, that she might
be equal to him, and that he should love and
cherish her as his companion. Further, we
read in the prophecies of Moses, that "Miriam
the prophetess, the sister of Aaron, took a
timbral in her hand, and all the women went
out after her with timbrals and with dances."‡

It seems that the prophetess was here rep-
resented as being a revelator of the will of
God. She was called by this name, I suppose,
because she had a gift for composing hymns in
praises of the Divine Majesty. But there are
other passages which would incline one to
think that she also received revelations from
God. For when the prophet Micah was (re-
buked) in their wickedness and unkindness to
the Lord, and telling them what great things
he had done for them, he said, "Hear ye now
what the Lord saith: For I brought thee up
out of the land of Egypt, and redeemed thee
out of the house of servants; and I sent before
thee Moses, Aaron, and Miriam."

The prophetess is here shown as being one
of the chief leaders that conducted Israel out
of Egypt. And her own words addressed to
Aaron, indicate she was endowed with wisdom
and knowledge from on high; for she says,
"Hath not the Lord spoken by us also?" This
prophetess is here mentioned as having been
indued with the spirit of prophecy. It is said
in the book of Judges, that "Deborah the
prophetess judged Israel." And the Lord
blessed her in her basket, and in her store, and
she was at peace within and harmony reigned
without her gates. When this prophetess was
judge in Israel the princes of Issachar went
with her, heart and hand, and there was great
searching of heart; and they cried unto her
saying, "Awake awake Deborah! awake
awake! utter a song of praise unto the Lord."§

It would seem that she was Divinely endowed
with wisdom to instruct, direct, and govern;
for she was not only instructed in Divine things;
but was also excited by the Holy Spirit to de-
clare the will of God to the people. Will any
one pretend to say that this prophetess was
not a true disciple of the Lord? If Deborah
had faults they are unrecorded, and she
stands before us unblemished and sharing the
homage of a grateful nation. Rachel and
Leah were represented as the main fabric that
strengthened Israel. "All the people that
were in the gate, and the elders, said unto
Boaz, the Lord make the woman that is come
into thine house like Rachel and like Leah,
which two did build the house of Israel."¶

They were props unto Israel as Aaron
was unto Moses. When Aaron stood up the
hands of Moses, Israel prevailed, and when
Moses' hands fell down, Amalek prevailed,
and so it was with those two noble women,
they staid up the Lord's chosen people. It
seems also that in the days of the kings, Hil-
kiah, the high priest, found the book of the
law in the house of the Lord, which he deliv-
ered into the hands of Shapan, the scribe, who
read it aloud, by which they learned that they
had broken the laws of Moses, and forsaken
the covenant of their God. "So Hilkiab,

*Fox's Acts and Monuments of the Church, (Dr. Cumming's edition), vol. i. p. 641.
†Ibid. p. 642.
‡Ibid. p. 646.

when he is bewildered and unable to decide for himself, to find some one who can assure him of his right course?

Life is a journey. Every step that we take in it brings us to something new, something unexpected, and perhaps entirely different from that which was looked for and expected.

The Sabbath Recorder.

New York, Fifth-day, February 2, 1860.

EDITED BY WM. B. MAXSON.

Our China Mission.

Bro. S. Carpenter, Sister Carpenter, and Bro. Ching La are returned from their visit in the West. Sister C. has greatly improved in her health; and indeed the whole mission family seem to have been much benefited by the stimulating atmosphere of this region.

They are anticipating their return to their missionary field in Shanghai, in accordance with the resolution of the Missionary Board. They would probably leave us in a few weeks, if sufficient funds were at the command of the Board to defray the expense of the voyage.

It has now become a matter of necessity that a movement be made, and made in earnest, to collect funds for the China Mission. This should no longer be looked upon by our brethren as a thing to be attended to at a more convenient season.

The amount necessary to defray the expense of the mission family to Shanghai, will probably be seven or eight hundred dollars, and contributions should be made with respect to the aggregate sum to be raised for this express purpose. We have put our hand to the plow, and it is now too late to look back, or draw back, or withhold our hand from the work.

We trust our brethren will look at this subject in its true light; and if they do, they will be satisfied that the interests of morality, religion, brotherly love, humanity, and our own claims to a Christian character, will all be seriously prejudiced by inattention to this duty.

CHURCH AND STATE.—In a discussion of the constitutionality of our Sunday Laws, in the editorial columns of the Examiner of this city, the following distinctions are made as to the province of morality and religion in their relation to national and individual life:

The Church of the Living God, in her own voluntary membership and spiritual vitality, asks not—and would even shun—the patronage, and livery, and hire of the State. Permitting and interpenetrating the membership and citizenship of the State, she is yet, in her laws, spirit, and constituency, distinct. She is in some sense, alien to all civil rule. She has another King—our Jesus. But, on the other hand, the State needs a morality. She cannot, as a republic, with any consistency, refuse to recognize the morality which the majority of her citizens receive as the true and the divine.

Hamilton County, almost for the first time since its existence, asks for a separate representation in the Assembly.

Communications.

For the Sabbath Recorder.

Quarterly Meeting of the Missionary Board.

The Executive Board of the Seventh-day Baptist Missionary Society held its quarterly session for business at the house of Eld. A. B. Burdick, in Westery, R. I., on the 15th of January, 1860. Present, Joseph Potter, Geo. Greenman, N. H. Langworthy, Clarke Rogers, E. G. Champlin, N. K. Lewis, and A. B. Burdick, members of the Board, and a number of visiting brethren.

At a special meeting of the Board held on the 13th of December, 1859, N. K. Lewis tendered his resignation as Recording Secretary; being engaged in teaching, he thought it impracticable for him to attend the Board meetings.

After a free expression of choice by the members, that Bro. Lewis should continue in the Board, "on motion it was voted unanimously that Bro. N. K. Lewis be requested to withdraw his resignation, and continue in his official capacity." To render it convenient for the Recording Secretary to meet with the Board, it was thought best also to hold its meetings, at least during the winter, on First-days.

Bro. N. K. Lewis being present, consented to withdraw his resignation, and serve the Board as Recording Secretary.

The Treasurer presented his quarterly report, as follows—

Table with columns for Receipts and Expenses, listing various financial transactions and amounts.

Balance in hands of Treasurer, \$118 93. The Committee on Remittances reported that they had forwarded to brethren Saunders and Jones, bills of credit for £25 sterling each, as directed by the Board.

On motion, Joseph Potter and N. K. Lewis were appointed to arrange with the Treasurer for such bonds as they may deem necessary for the security of the funds of the Society; such bonds to be not less than five thousand dollars.

On motion, the Remittance Committee were ordered to forward to brethren Saunders and Jones each, a bill of credit for £50 sterling.

On motion, the Corresponding and Recording Secretaries with A. B. Burdick, were appointed a Committee to make and publish from time to time in the SABBATH RECORDER, such extracts from the missionary correspondence, and from the records of the Board, as they may deem of general interest to the denomination. Also to furnish through the same medium, a statement of some of the reasons which have influenced the Board in their action in the recall of the Palestine missionaries, and the return of Bro. Carpenter and family to China.

In anticipation of soon having letters from the Palestine missionaries, in response to those forwarded to them in October last, notifying them of the Board's action in relation to their recall, and inquiring of them at what season of the year, and by what route they would choose to come; also what amount of money will be required for their outfit passage, the Board adjourned to the call of the Corresponding Secretary.

P. S.—Since the meeting of the Board, letters have been received by the Corresponding Secretary from the Palestine missionaries, extracts from which may soon appear in the RECORDER.

E. G. CHAMPLIN, Cor. Sec., for the Com.

To the Editor of the Sabbath Recorder—

Presuming there are those who read the RECORDER that feel interested in, and desire the welfare of the little bands of Sabbath-keeping brethren located here in Minnesota, and having seen nothing in the RECORDER from that direction for some time, it is thought advisable and even desired by some, that we write to you, though it be but a dim outline of thought and matter in which we have the deepest interest. The writer finds it difficult to choose a point of beginning; since the magnet appears to settle in the direction of a variety of weighty considerations. But first we would praise God for blessings past and present, both spiritual and temporal. While we sought and found new homes, we have endeavored to keep in view the old land marks set up by him who said, "The wilderness and the solitary places shall be glad," etc. During the past year we were favored with the labors of Eld. P. S. Crandall, (obtained by the aid of the Missionary Board,) who spent the most of his time in this vicinity.

In June last the brethren thought it best to form a Church, accordingly they met and or-

ganized the Wasioja Seventh-day Baptist Church, consisting of about twelve members. Our numbers since have increased moderately. Two families of First-day folks at this place have embraced the Sabbath. One of the heads of each family have been baptized, and are now most cordially with us. Eld. Crandall thought it best to spend his time or most of it, during the second year of his appointment by the Board, in other localities. He is now at Freeborn, in Freeborn county, where he has organized a Church, consisting of some twenty members. We miss him, yet hope his labors may be beneficial to our brethren there. Our little band neglect not the assembling of themselves together from Sabbath to Sabbath; all are punctual, all take part in the exercises, also in the Bible class, with an earnestness truly commendable. But we are without an under-shepherd. Eld. Crandall's entire strength and time are needed where he has gone. We would suggest to our brethren who live to do good, and yet desirous of changing their homes, to come and settle among us. Now is the time; land is cheap, and access to the people is easy. Where is the young man, or the middle-aged man, or even that old faithful soldier who has long stood guard for his Master, and yet has a mind to work? to the willing we would say, Come, come and let us build a house for the Lord. B. F. BOND.

Wasioja, Jan. 10, 1860.

For the Sabbath Recorder.

You need not walk in darkness, for God speaking in prophecy of his Son, says, "I will also give thee for a light to the Gentiles, that thou mayst be my salvation unto the end of the earth."

Simeon speaking in prophecy, says, "A light to lighten the Gentiles." Luke ii. 32. John speaking of Christ, says, "That he was the true light which lighteth every man that cometh into the world."—John i. 9. And says Christ himself, "As long as I am in the world, I am the light of the world."—John ix. 5. Again says Jesus, "I am come a light into the world, that whosoever believeth on me should not abide in darkness."—John xii. 46. Again spake Jesus, and says, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life."—John viii. 12.

If we grope our way in darkness, it is because we love darkness better than light. We have the word of God to be a lamp to our feet, if we will follow it. And Christ said, as long as he was in the world, he was the light of the world. Then again, if we obey Christ and search the Scriptures, believe and obey them, we shall have light. Although Christ is not in the world now in person, yet we have all the light that we need, for Christ said that if he went away, that he would send the comforter, (John vi. 7,) even the Spirit of truth, which would guide into all truth; yes, and shew them things to come.—John xv. 26; xvi. 13. Hence, we that have Bibles, have no reasonable excuse for being in darkness; for following the traditions of men instead of the truth of God. God is more willing to give the Holy Spirit to them that ask him, than what earthly parents are to give good gifts to their children.

I have made the above remarks in view of the position that one has taken of late, "That the kingdom of Christ was set up when he was on earth, and that it would end with the Gospel dispensation." And for the sake of making this out, he had to deny the transfiguration of Christ; being the fulfilling of what he had promised in the previous chapter, of his coming in his kingdom. I would be like Paul, who was not as many, which corrupt the word of God; but I would like him, manifest the truth. If I can understand the Scriptures, Christ, in Matt. xvi. 27, is speaking of that time of coming, when he will come in his kingdom in his glory, and the glory of his Father, and all his holy angels with him, and when he shall sit upon the throne of his glory; for it is then that he shall reward every man according to his works. See Matt. xvi. 27; xxv. 31. To me it seems plain that his transfiguration was the fulfillment of what he promised in Matt. xvi. 28; for when Christ comes in his kingdom, he appears in his glory. And when Christ was transfigured, he appeared in his glory, as a sample of what it would be when he comes in his kingdom to judge the world. Moses and Elias as samples of his angels. Thus he made known to Peter his coming, when he will come in his glory, and the glory of his Father, and all his holy angels with him in that kingdom that he has gone into a far country to receive for himself and return. How any one can sever the transfiguration from being the fulfillment of what he promised in Matt. xvi. 28, of being a sample of his glory when he comes in his kingdom, is more than what I can conceive, especially when they bring in Peter's testimony; for he has so interwoven the transfiguration with Christ's coming, etc., that it seems strange how any one can separate them. It seems that Peter had, previous to writing this epistle, made known to his brethren the power and coming of our Lord Jesus Christ. And in so doing, Peter said that he had not followed cunningly devised fables, but were eye-witnesses of his majesty. For he (Christ), received from God the Father honor and glory, when there came such a voice to him from the excellent glory. This is my beloved Son, in whom I am well pleased. And this voice which came from heaven, we heard when we were with him in the holy mount. Although we have Christ teaching that he has gone into a far country to receive for himself a kingdom, and to return in his glory and his Father's glory, and all his holy angels with him, and that then he would sit upon the throne of his glory, and before him would be gathered all nations, and that then he would reward them according to their works; although

he made his coming in power and glory known to Peter in his transfiguration, yet we too, like Peter, have the sure word of prophecy, whereunto we do well to take heed, as unto a light that shineth in a dark place until the day dawn, and the day star arise in our hearts, etc. I love the truth; I submit this to your consideration, hoping that it may do good, and no harm. I would not offend any. H. C. CRUMB.

For the Sabbath Recorder.

Letters from Palestine—No. 55.

JERUSALEM, Nov. 25th, 1859.

Dear Brother,—I wrote you yesterday, and will now commence another letter in the form of a journal, as in my weak state,—weak as to the flesh,—I may the more easily interest you in what I have to communicate by writing a little from time to time, to tell the truth, I would gladly be released from pen and press work, on account of the urgency of wants and labors which crowd me on every hand, and especially from the unfitting nature of such work to the task, as some may esteem it, and pleasure as I love to think of it, necessary to present from this barren source enough that is interesting—golden fruit, such as dear brethren and sisters long for from a far country. However, with all her habiliments of mourning, Jerusalem is a deeply interesting spot, and grows the more so the more I study her, and trace out her ancient foundations and consider the fact that she is yet to be the joy of the whole earth: "Glorious things are spoken of thee, O city of God." Psa. lxxxvii. 3.

The young man I baptized last summer is down with a hard fever, and though just able to crawl about I have had the chief care of him for some two weeks. Called at one of the hotels and found my old friend the Rev. Mr. Mills of London—a native of and a laborer in the Gospel in Wales. He is well acquainted with Bro. Black of Mill Yard, and it was at his house that he saw Bro. and Sister Carpenter on their return home last spring. Mr. Guernsey of Georgia, called upon us, as he frequently does since his arrival some weeks ago.

Sabbath, the 26th.—A pleasant day for the rainy season. Received a letter from the Board. In addition to prayers in Arabic, held a service in English, at eleven, A. M., at which we numbered a round half dozen; not so bad, say you, for Sabbatarians in the Holy City. We are still afflicted—one or two of the family must be continually down with the ague. The illness has been a long and trying one. The good Lord have mercy upon us.

3d of December.—A social time this Sabbath evening. Rev. Mr. Mills was with us. Sabbath morning, Arabic worship at eight o'clock, and English service at the usual hour. Was unable to hold either Arabic or Hebrew Bible Class. Self and family walked to the American Cemetery to see dear Annie's grave. The Cemetery is on Mount Zion, without the walls—south of the city, and near the traditional tomb of David. It is now over three months since wife and Miriam followed the remains of our darling one to this their final resting place. This is the first time I have felt able to walk so far. Since my return from that repository of the precious dead, I have felt more like flying away and being at rest, than in staying in this state—this mortal state, to be tossed about at the will of man and subject to trials, such as are common to lone pilgrims. Still all the days of my appointed time will I wait till my change come. Affliction is good after all. How it loosens our hold of earth, and how priceless do we esteem our home in heaven! We love to think of the attractions of that eternal home. Children, parents and partners are there; but what is more than all, and the sum of all, is, that our Redeemer is there; and why should we not long to be there too. Thoughts like these dispelled our gloom as we looked upon the earth covering the precious dust, and talked of her prattling, joyous career, her patient suffering and easy departure, and the associations of the place itself—Mount Zion, the City of David—close by the side of the Missionary Lodge, and in the same row is Mrs. Thompson, another missionary; wife of the author of the "Land and the Book" and then the graves of the excellent Fiske and pious Dickson, son of Bro. W. Dickson, of Mass. It makes no difference to the dead where they are buried, but it is natural to the living to become local in their attachments. We love Zion—this earthly Zion—the churches of God called Zion, and feel that we would live for her interest, and for the salvation of sinners, and when we pass away, die the death of the righteous that our soul's resting place may be in the Zion above.

Yours in love, W. M. J.

To the Editor of the Sabbath Recorder—

In reply to "Observer," permit me to say I reluctantly yield to his request for the reason, that to fill the columns of a newspaper of the character of the RECORDER with such matter seems of doubtful policy. Besides, I suppose a large number of the readers of the RECORDER are getting heartily tired of these controversies, and long for a cessation of hostilities. Perhaps, however, as in this instance, either the business, talent, the common sense, or the moral integrity of the Board is called in question I may explain.

The "thirty or forty letters" referred to did present a singular oneness of sentiment looking to the appointment of G. B. Utter, as resident Editor and General Agent. Several of the writers however, suggested that in order to conciliate hostile feelings, if the Board could find a suitable person who had not been involved in the questions causing divisions, it would be better perhaps to secure his services. As the spirit of the entire correspondence, or nearly so, could be construed to agree with

this, the Board felt themselves at liberty to entertain the question. It being thus brought before the Board, the question naturally turned to the point, who should the person be? Then calling to mind the fact, that some years since, an effort had been made on the part of the Old Board to obtain the services of J. Allen, and that more recently his name by several persons had been mentioned in that connection, and it being suggested by a member of the Board present, that in him all could be agreed, the Board proceeded to pass the resolution referred to.

I trust that this explanation will show that in this matter the Board has neither violated the principles upon which they profess to act, nor been guilty of a partisan movement. One spirit only has actuated them, and that is kindness to all parties, and faithfulness to the interests committed to their care. Besides, they will be grateful for any kind suggestions at any and all times. Also, should any brother call in question the wisdom of their doings and communicate to him his views, or ask their reason for their acts in a letter directed to them, it will be both thankfully received and faithfully considered.

A MEMBER OF THE NEW BOARD.

For the Sabbath Recorder.

Reply to "B. C."

As you seem very anxious to have "brotherly love continue," you will allow a few criticisms on your article in the RECORDER of December 15th.

1st. You say, "if I am wrong in supposing that Jesus is or was included in the posterity of Adam, (especially as respects his mother), and consequently under the Calvinistic sentence of depravity, I respectfully ask to be corrected." In your premises, that Christ was "of the seed of David," etc., you are undoubtedly correct; but that he was "consequently" depraved, not only does not necessarily follow, but is not true in fact. And I regard the attempt to force such conclusions on those who hold the Scripture doctrine of human depravity, as uncharitable and unkind as it is illogical and unwise.

2d. You ask, "what is human depravity? I can find it neither in the Bible nor any dictionary." When I read that, I was at a loss whether to regard it as a meek confession of profound ignorance, or an egotistic display of great learning; but the next sentence dispelled my doubt, for I find that, "after considerable study," you have selected from Webster, a definition least used, and fragmentary at that, upon which to base arguments from which you come to the sage conclusion "that there is no such thing as human depravity," and that too, in direct opposition to the teachings of Scripture and of every day experience.

3d. "Again, if the sinner's condition is so utterly and entirely helpless, how can he take the first step towards repentance?" etc. You must have listened very inattentively and read very carelessly not to have seen these queries fully and clearly settled in my discourse of which you complain. Had you forgotten, or why ask such questions? "But charity seems to forbid" that you mean anything wrong. Your reference to Ezek. xviii. 31, is certainly very unhappy; and I hardly think you would be willing to risk your reputation as a Biblical expositor on the use you make of it.

But your "application" caps the climax. Let us see how the case runs. You have encountered the objection of "total depravity" on the part of the sinner. You did not know how to meet it. Therefore, the doctrine of the depravity of the human race is not taught in the Bible.

But you "have always thought that the doctrine had a natural tendency to keep the sinner back from seeking religion." This only demonstrates how easy it is to be mistaken. As to success in winning souls to Christ, ministers of ultra Calvinistic views, will compare favorably with any others, so far as my acquaintance extends. And the reason is obvious, the doctrine of man's depravity and helplessness properly inculcated and enforced is just the doctrine to bring the sinner to the foot of the Cross, where he may expect pardoning mercy and sustaining grace, and not be disappointed. A. A. LEWIS.

For the Sabbath Recorder.

Answer to "Inquirer."

In my article (Nov. 24th), on "the second death," I said, "the word death in our language, means 'the extinction of life.' (I should have quoted Cobb's Walker as my authority.) Of course the second death must mean the second extinction of life, or the second cessation of life." If I did not sign my name to the article, it was through my mistake. In the RECORDER of Dec. 1, "Inquirer" asks for my authority. I immediately wrote and sent an answer to the RECORDER, which has not yet appeared. Meantime, another man (signed "M.") sent a "Reply to Inquirer," Dec. 22. Not being satisfied with the reply of "M." Inquirer still asks (Jan. 5) for "his authority for his meaning of the word death?"

With the kind permission of the editor, I would here give a word or two further of my own individual views of the "second death," and not as being the general views of the denomination. For every one of us must give an account of himself to God. We are not to be judged by the creeds of men.

If Inquirer thinks I am a "Materialist," he is mistaken, as my other writings will show. If Inquirer has "seen the definition (given by Cobb's Walker), 'disputed, and that too by what seemed high authority.' If by 'high authority,' he means Webster, I shall object to Webster on the word death, the same as Inquirer objects to Webster on the word Sabbath. Because, that among Webster's definitions of the word death, he has 'extinction,'

etc., mixed up with "eternal torments," making bad language of it, not to say a plain contradiction. For how can there be any "extinction" in agreement with "eternal torments?" If the most common understanding of the word death—(common to all men) is the "extinction of life," or the cessation of life; (Matt. xvi. 28.) then the second death, must be something like the first death; otherwise it could not be called a second death, but by some other name, as "endless life in misery," or "eternal life in torments," etc. For example, if I light a candle in a dark night, it becomes light; if I extinguish that light, it becomes dark; if I wish to go through the same process the "second" time, I must light the candle again the second time, and the second time extinguish the light. This is to show that there must be an agreement or likeness between the first death and the second death.

That the word death has different meanings, I admit; but always the opposite of life, whether temporal or spiritual. BENJ. CLARKE. Alden, Jan. 1860.

For the Sabbath Recorder.

The End.

It has long been a question among Bible readers and expositors, what is meant by this expression in the xxvth chapter of Matt.

While some believe that this chapter gives us an account of the asking by the disciples, and answering by our Saviour of three distinct and separate questions; others believe that these three questions, if not essentially one, at least refer to one and the same event.

It is this latter view of which M. E. W. complains, in an article in the RECORDER of Dec. 1st, in which are a string of queries propounded to a "minister," based principally on the 29th, 30th, and 31st verses of this chapter. Instead of giving a separate answer to each of the questions asked by M. E. W., I propose to give the general principles by which all these difficulties may be solved.

1. "The end of the world" (verse 3), might, with equal propriety, be rendered "end of the age," referring undoubtedly, to the end of the Jewish economy, which Dr. Clark informs us is a frequent accommodated meaning of the original word. Let it be settled that this question refers to the destruction of Jerusalem and the Jewish polity; and it obviates the necessity of torturing the following passages into an answer to some other question.

2. It is generally agreed that the predictions up to the 29th verse, refer to the destruction of Jerusalem, while the remainder refer to the final consummation of all things earthly. The propriety of this I am not able to see, since it is said "immediately after." Surely the lapse of more than eighteen hundred years could hardly be said to be "immediately." Besides, I do not believe our Lord ever used language thus loosely.

3. "All the tribes of the earth," i. e., "of the land," which is the rendering of some of the ablest biblical critics. With this explanation in view, the predictions in this connection may be as readily explained by referring them to the destruction of Jerusalem as to any other event; and, if I mistake not, much more so; for whatever be the meaning of the symbols used in the highly figurative language in which many of these predictions are clothed, the question of time is settled by Christ himself in the 34th verse: "Verily I say unto you, this generation shall not pass till all these things be fulfilled."

I trust I may be allowed to suggest, that if M. E. W., and those holding similar views, would take a little time to read the account of the destruction of Jerusalem, and the signs which preceded it, they would be better prepared to understand the prophetic predictions contained in this chapter. A. A. LEWIS.

For the Sabbath Recorder.

ORDINATION.—Bro. Charles A. Burdick was set apart to the work of the Gospel Ministry by the Seventh-day Baptist Church of Albion, Wis., on the 18th of Dec., 1859. The ordination sermon was preached by Eld. V. Hall. The consecrating prayer was offered by Eld. Daniel Babcock. A charge was given to Bro. Burdick by Eld. Z. Campbell, and the right hand of fellowship by the Pastor of the Church. T. E. B.

For the Sabbath Recorder.

Death not the Penalty of God's Law.

In reading Eld. V. Hall's views on the subject of the future state of the wicked, it occurred to me that I would write my views, as it is going the round. In regard to V. H.'s views on the position he has taken, I agree with him in every respect. But I take another position like this, that misery, suffering and torment that produces death is the penalty of God's law. In the first place, man is so constituted that he is capable of suffering just so much, and no more; when his suffering is so great that it is unendurable, it produces death. I think we have a pattern, that is, when Christ suffered and died for our sins, his suffering was without measure, it was beyond description, it was unendurable; he suffered to the uttermost, even unto death; he said it was finished, and gave up the ghost; his suffering was sufficient for the greatest sinner that ever lived. Now I ask the question, is man capable of suffering more than this? I say he is not. Christ said, Matt. xiii. 40: "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world," and I had just as leave have his word for it as an "s." I believe that inspired writers who have written on this subject, mean just the same thing. I believe that man is man in the day of judgment; just as much as he is now; and that fire is fire, just as much as it is now. We all know the nature of it—it is consuming; I believe that if God had intended to punish the wicked through endless ages, he would have

