

Mark of the Beast, And Seal of The Living God

R. F. Cottrell

Upon the announcement of this subject, the objection may arise in the mind, that we cannot tell what the mark of the beast is—that there are various opinions respecting it, and that we cannot settle down with assurance and certainty upon anything in relation to it. In reply to this it is sufficient to say, that God has given, in his word, a most solemn warning against the reception of the mark of the beast, accompanied with the most awful threatening of his unmingled wrath against all who do not heed the warning. Rev. xiv, 9-12. It would be unjust in God thus to threaten men, if it is impossible for them to ascertain the meaning of the terms of the warning. Hence, with the full assurance of the justice and reasonableness of all God's requirements and threatenings, we unhesitatingly say, we can understand what the mark of the beast is. The word of God, with the fulfillment in history of some of its prophecies, amply furnish us in this matter; so that we can arrive, not merely to an opinion, but to full assurance of faith .

The angel declared to Daniel, concerning these last days, "The wise shall understand. Chap. xii, 10. The time of the end has arrived, and the warning voice of the third angel, Rev. xiv, 9-12, is already being heard. Consequently the time is fully come for us to know what the mark of the beast is, that we may avoid it, and escape the threatened wrath.

The terms, mark and sign, are synonymous in signification, both being defined, by Webster, by the word token. The scriptural use of the term seal is the same. In proof of this we refer to Rom. iv, 11, where Paul affirms

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of Abraham, that "he received the *sign* of circumcision, a *seal* of the righteousness of the faith which he had, yet being uncircumcised."

Again, the word rendered *seal* in Rev. vii, 2, common version, is rendered *sign* by other translators: "having the sign of the living God." Verse 3. "Hurt not the earth, neither the sea, nor the trees, till we have signed the servants of our God in their foreheads." But in Eze. ix, 4, we read, "Set a *mark* upon the foreheads of the men that sigh and cry for all the abominations that are done in the midst thereof."

Thus these terms are used interchangeably in the Scriptures. Hence, the mark of the beast is his sign, seal, or token; and the seal of God is his mark or sign. These are not literal marks in the flesh, of course, but religious institutions or observances which will serve as marks of distinction between the worshipers of the beast and the worshipers of the true and living God; and, as we shall see in the sequel, they are institutions that stand, as rivals, directly opposed to each other. Therefore we treat of them in connection.

The sealing of the servants of God is the last work to be done for them in this probationary state—a work which is to prepare them to stand in the great day of wrath. The opening of the sixth seal, as recorded in Rev. vi, brings us to the day of wrath. Its commencement is indicated by those signs in the natural heavens which are the precursors of the second advent and the day of wrath, when it will be said, "The great day of his wrath is come, and who shall be able to stand?" Here, at the commencement of chap vii, the sealing of the servants of God is introduced. The winds are held—the pouring out of the vials of wrath is said, till the servants of God all receive a mark in the forehead, to distinguish them from the worshipers of the best, who have the mark of the beast in the same place. One hundred and forty-four thousand Israelites indeed are found, (not literal Jews, whose unbelief has kept them separate from Christians—the true is

those that are Jews inwardly,) who are accounted worthy, through faith in Christ, to pass through the day of wrath, and be translated to heaven without tasting death. The translation of the 144,000, distinguishes them from the saints who have fallen by death, whose resurrection follows the sealing of the former. Says John, "After this

I beheld, and lo, a great multitude that no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Verse 9. The immortal state follows: for it is said of these, "They shall hunger no more, neither thirst any more," also, "God shall wipe away all tears from their eyes." Verses 16, 17.

In another prophetic chain of the book of Revelation, the 144,000 are again noticed. This chain, commencing with chap. xii, and ending with chap. xiv, 5, brings to view all the great persecutions of the saints during the gospel age, and deliverance of those that are alive and remain to the second advent. The three great persecution powers are symbolized as a great red dragon, a beast with seven heads and ten horns, and an image of this beast, which is formed by the false prophet or a beast with two horns like a lamb, but that spake as a dragon. This image-the last persecuting power, issues a decree of death against all that will not worshiping the beast, and receive his mark in their forehead or hand. Of course the saints of God will not give up the truth, and follow after the beast and receive his mark. They will sooner die the death threatened. But do they die? No, indeed. Christ comes and delivers them, and takes them up to mount Zion, to the heavenly Jerusalem. "And I looked, and lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. They have the seal of God, and not the mark of the beast, in their foreheads. They heeded not the threatening of death, and they are delivered without seeing death. They sing a song that no man

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could learn but the hundred and forty-four thousand. "which were redeemed from the earth." It is said also that "these were redeemed from among men;" by which expressions, in connection with the revealed fact that the Christians, living at the time of Christ's second coming, will not die, we learn that they are translated from among living men upon the earth.

The sealing of the saints being the last work done for them in their probationary state, before their final deliverance, it must be

accomplished by preaching of the last message of mercy to man. Consequently the third angel's message, Rev. xiv, 9-12, is the sealing message, containing the seal of the living God. There can be no message later than this, for it decides the destiny of all that hear it. All who reject it must suffer the unmingled wrath of God. And it is followed by the coming of the Son of man.

From the fact that the third angel warns against the reception of the mark of the beast, we may readily infer that he bears the seal of God, which stands indirect opposition to that mark. Men are to choose between the two, and this choice decides their destiny. O, solemn message! Our eternal all is depending upon the choice we make! And we are the people to whom this message is sent. The last call of mercy has reached our ears! Save thy people, O Lord!

The two opposing marks are to be received in the forehead, which is a symbol of the mind and affections, since the forehead is the seat of the intellectual faculties. The seal of God can be received nowhere else. He accepts of no obedience but that which is from the heart. But the beast seems to be more accommodating. If you do not choose his mark in the forehead, you may receive it in your right hand. If you do not believe and love his institutions, you may obey them outwardly - carry out his requirements with your right hand, which is a symbol of outward actions. The Devil does not care for sincerity of heart in his service. If he can hire us to fall down and worship him, or in any way

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cause us to disobey God, his object, which is our ruin, is accomplished.

Those who receive the seal of God, have the Lamb's "Father's *name* written in their foreheads" Rev. xiv, 1. Those who receive the mark of the beast, receive the "mark of his *name*." Verse 11. Name is used in a figurative sense to denote authority. In the name of the people, in the name of the king, signify by the authority of the people, or of the king In the name of Jesus Christ, means by the authority of Jesus Christ. Hence, the mark of the beast is a sign or token of his authority, standing in opposition to the sign of the authority of the Father.

The third message warns us against submitting to the authority of the beast and receiving the mark of his authority, and presents as the "commandments of God (the Father) and the faith of Jesus," (the Son.) The seal of God, the token of his authority, must be found in connection with his *commandments*, though it is received through faith in Jesus, and applied by the Holy Spirit, "whereby ye are sealed unto the day of redemption."

A law, in order to have any force to impel obedience, must have a seal, which is a sign of the authority of law-giver, indicating the extent of his dominion and, consequently, his right to rule. For example: The president of the United States issues an order to the army, and simply signs it with his name-*Abraham Lincoln*. No officer in command under him would dare to obey the order. Why not? Because the document is wanting in an important particular. It does not tell us which of the Abraham Lincolns is its author. The title and seal are wanting, But let him add to his name, President of the United States, and affix the seal of the government, and the order will be obeyed. This addition is the mark of his name or authority. It tells who Abraham Lincoln is. He is President. It gives us the extent of his jurisdiction-the United States; and, being the rightful ruler, he must be obeyed.

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The law of God-the ten commandments-doubtless has a seal-a sign of the authority of the Lawgiver-some sign of royalty which distinguishes the true and living God from every other god or king in the universe. But what is it, and where shall it be found? Let us examine the law and see. Suppose you go on a mission to preach the gospel of salvation to a heathen nation. They are idolaters-worshippers of the sun. You must prove them sinners, or they can feel no need of salvation from sin. You cannot point out their sins, but by the use of God's law; for "sin is the transgression of the law." And in order to convince them of the sin of idolatry, you must point out to them the true God, and show them what he requires. You read to them the first commandment: "Thou shalt have no other gods before me." The question would naturally arise Who is the God that gives this command? It may be the missionary for

aught he can learn from the command. It may be the sun. Says one of your hearers, "I keep this commandment-I have no god but the sun. It is the most brilliant object that I can see, and I believe it is the only true god." You cannot convince him of his errors by this precept, and you read the second. This forbids the worship of images as a sin against God, but gives no additional light by which we may distinguish the true God from anything but images. The heathen claims that he keeps this command also. He worships no images-he adores the sun, and only the sun. You read the third precept, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." Still the heathen is unconvinced. He has not learned the true and living God, but is satisfied with the sun, and says he never pronounces his name, but with the utmost reverence. You pass by the fourth commandment as a Jewish law, abolished at the cross, and read the fifth. The name of God is found in it, but no more light on the identity of the law giver, or his right command our obedience. The remaining

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five commandments have not so much as the name of God in them. Where are the signature and seal of this law? or has it none? Please read the commandment you passed by, as out of date: "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day and hallowed it." Ah! here it is. In six days the Lord made heaven and earth, the sea, and all that in them is. The **MAKER** of all things is the author of the law. Here is his signature, at the bottom of that table which teaches our duty expressly to him as our Maker. Here is the seal of the living God-a. sign which distinguishes him from all "the gods that have not made the heavens and the earth." (See Jer. x, 10-12.) This shows the extent of his dominion,

and his right to rule. He made the universe, and he has a right to govern it. This teaches the heathen that, not the sun, but the Maker of it, is the true and living God. This gives authority to the law-it is the mark of God's name.

This reasoning seems plausible, and if we find it sustained by scripture proof, it must be admitted as true. We turn then to Ex. xxxi, 13. "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Verses 16, 17. "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Eze. xx, 12. "Moreover also I gave them my Sabbaths, to be a sign between

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me and them, that they might know that I am the Lord that sanctify them." Verse 20. "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God."

These testimonies are to the point. The Sabbath is a sign between God and the people that know him. It is a sign of the knowledge of the true God. It is a perpetual covenant. It is a sign between God and the children of Israel forever. It is not a sign that pointed to, and ended at, the cross; but it ever point back to the creation. "For in six days the Lord made haven and earth, and rested the seventh day." There are Israelites still upon earth, both the literal seed, and the true "Israel of God." Understand the term Israel as we will, the Sabbath is still obligatory upon them and a sign of the knowledge of the true God.

Here I must digress a little to show who are the children of Israel. There is a class of persons that have a "veil upon their hearts," "in the reading of the Old Testament," which leads them to give the good promises made to the children of Israel, to the "sons of Belial"-to the literal seed or nominal Israel, that "are not of Israel." There was a clear distinction between these two classes,

even in the old dispensation; and this is made so clear in the New Testament that those who will "turn to the Lord" can have the veil taken away. Jacob's name was changed to Israel because, he had power with God and prevailed, Israel then signifies those that prevail with God. Say David, "Truly God is good to Israel." Who are Israel? "Such as are of a clean heart." Ps. lxxiii, 1. Says Paul, when speaking of those whose hearts are clean, "All Israel shall be saved." Rom. xi, 26. But when he speaks of nominal Israel, he says, "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." Chap. ix, 27. "They are the all Israel that are of Israel; neither, because they are the seed of Abraham, are they all children; but, in Israel shall thy seed be called. That is, They which are the

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children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Verses 6-8. "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Gal. iii, 29. Then those good promises to Israel will be fulfilled to the Christians. All Israel will be saved, and none but Israel will be saved. Not only so, but the tribes of Israel will be saved; and all the good, whether Jews or Gentiles, whether serving their generation by the will of God in the former or in the latter dispensation, will be numbered in those tribes. James was an apostle of our Lord Jesus Christ, and no one can doubt that he wrote to Christians. Hear what he says. "James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren," etc. The names of the twelve tribes of Israel will be perpetuated to all eternity, on the gates of the city of God; and all those that prove themselves the children of Abraham by doing "the works of Abraham," Jno. viii, 39, will have right to the tree of life, and enter in through the gates into the city; See Gen. xxvi, 5; Rev. xxii, 14.

I have shown that the 144,000 are the "servants of God" of the last generation; that they are sealed just before the day of wrath; and that they are redeemed from among men. It is no wonder that they are of the tribes of Israel; for they are Israelites indeed. Jesus

said of Nathaniel, Behold an Israelite indeed, *in whom is no guide!* John i, 47. Such is to be the character of the 144,000-"In their mouth was found no guide; for they are without fault before the throne of God" Rev. xiv 5.

We have found that the Sabbath is the sign of the living God. It is a sign between him and his people, and the seal of his law. We now inquire, What is the sign of the beast? We agree with Protestants in general, that the beast is a symbol of the Papacy. The little horn of Dan. vii, 8, is a symbol of the same power. Their specifications are identical; consequently,

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the power signified is the same. Their great words against the Most High, or blasphemies; their war against the saints, and prevailing against them; and the period of duration given to each-time, times and a half, or forty-two months-amply prove the identity of the two symbols. Paul's man of sin, 2 Thess. ii, who was to oppose and exalt himself above all that is called God, and sit in the temple of God, showing himself that he is God, is the same-the wicked Papacy. But how could he exalt himself above God so effectually, but by changing his law, tearing of its seal, trampling it in the dust, and giving to mankind a law upon his own authority and responsibility? This he has done. We might readily infer this from the message of the third angle, where the worship and mark of the beast are put in contrast with the commandments of God. But the testimony concerning this power, as recorded in Dan. vii, 25, plainly reveals the fact. "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." The laws that he would think to change can be no other than the laws of God. To change human laws would not distinguish this power from an earthly government. All human legislators do this. But it is evidently an unchangeable law. The Douay version conveys this idea. It says he shall "think himself able to change times and laws." The laws of God are truly unchangeable, but this power attempts a change, and proffers to men his improved version of it, still claiming that the law thus modified is the law of God.

Now all that observe the first day of the week, or Sunday, instead of the seventh, must admit that there has been a change in the requirements of the ten commandments. Many of these still profess to hold to their immutability, but in works they deny their profession, for they practice a change. If the fourth commandment requires us to keep the first day of the week now, it required the same of David. Isaiah and Daniel;

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otherwise there has been a change in the law.

We inquire, By what authority has the change been made? Some say that Christ made the change, but the prophecy foretold that the beast-the man of sin-the little horn-should think to do this very work. Did Christ do the work foretold of anti-christ? Ask Protestants who this beast is, that should think to change times and laws, and they will tell you it is the Papacy. Why? Because it has fulfilled the specifications of the prophecy. Has the Papacy spoken great words against the Most High? Yes; it has claimed the titles and prerogatives of Jehovah. Has it worn out the saints of the Most High? Certainly; millions of the saints have fallen by that persecuting power. Has it thought to change the law of him who saith, "I change not?" No, say they, Christ is the author of the change.

But what is the testimony of Christ on this point? What does he answer to this charge? Matt. v, 17. "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill." He did not then, as some affirm, abolish the law; but did he not *change* it a very little? Verse 18. "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." The law then is unchangeable. Not a *letter* or a *mark* can pass from it, till the heavens pass away with a great noise and the elements melt with fervent heat. To substitute the first day for the seventh, and to observe it to commemorate some other event than the creation, is certainly changing the commandment more than a jot or tittle. Then if we receive the testimony of Christ himself, he is not the author of the change. Who is?

We will examine the testimony of the Roman Catholic church on this point; and if we find it in harmony with the prophecy which Protestants are agreed applies to that church, we shall receive it as the truth; since we have proved that Christ made no change whatever in the law of God. All that I am about to quote is

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from standard authors of the Roman church. The Catholic Catechism of the Christian Religion has the following questions and answers on the Sabbath commandment:

"Q. What does God ordain by this commandment?

"A. He ordains that sanctify in a special manner this day on which he rested from the labor of creation.

"Q. What is this day of rest?

"A. The seventh day of the week, or Saturday; for he employed six days in creation, and rested on the seventh Gen. ii, 2; Heb. iv, 1, etc.

"Q. Is it then Saturday we should sanctify, in order to obey the ordinance of God?

"A. During the old law, Saturday was the day sanctified but the church, instructed by Jesus Christ and directed by the Spirit of God, has substituted Sunday for Saturday, so we now sanctify the first and not the seventh day. Sunday means, and now is, the day of the Lord.

"Q. Had the church power to make change?

"A. Certainly, since the Spirit of God is her guide, the change is inspired by that Holy Spirit. The uniform, universal and perpetual tradition of all ages and nations attest the antiquity of, and consequently the divine assent to this change; even the bitterest enemies of God's church admit and adopt it."

Milner's "End of Controversy", a Catholic work, has the following:

"The first precept in the Bible is that of sanctifying the seventh day: God blessed the seventh day and sanctified it. Gen. ii, 3. This precept was confirmed by God in the ten commandments; Remember the Sabbath-day to keep it holy; the seventh day is the Sabbath of the Lord thy God. Ex. xx. On the other hand Christ

declares that he is not came to destroy the law, but to fulfill it. Matt. v, 17. He himself observed the Sabbath; and as his 'custom was, he went into the synagogue on the Sabbath-day.' Luke iv, 16. His disciples likewise observed it; they 'rested the Sabbath-day according to the commandment.' Luke xxiii, 56. Yet with all this weight of scripture authority for keeping the Sabbath, or seventh day holy, Protestants of all denominations make this a profane day, and transfer the obligation of it to the first day of the week, or the Sunday. Now what authority have they for doing this? None whatever, except the unwritten word, or tradition of the Catholic church, which declares that the apostles made the change in honor of

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Christ's resurrection, and the descent of the Holy Ghost upon that day of the week.

The following is from the "Catholic Christian Instructed," by Dr. Challoner:

"Q. What are the days which the church commands to be kept holy?"

"A. First, the Sundays, or Lord's day which we observe by apostolic tradition, instead of the Sabbath, etc.

"Q. What warrant have you for keeping the Sunday preferable to the ancient Sabbath which was the Saturday?"

"A. We have for it the authority of the Catholic church and apostolic tradition."

The reader will bear in mind that the object of our present inquiry is the mark of beast. We have identified the beast fully. We have found the power that has arisen in fulfillment of the prophecies, that has fulfilled every specification given. It has spoken great words against the Most High. It has worn out the saints of the Most High. And it boasts of having changed the law of the Most High; claiming the power and authority to do so, independently of the written word of God. We inquire, What is the mark or sign of that authority?-what is the mark of his name?

We have seen that God gave to man an institution commemorative of his creative power and goodness, which

naturally reminds us of his right to command and our duty to obey. This Sabbath institution he has declared to be a sign between him and his people forever. Has the beast-the Papal church-given us any institution as a sign of his power and authority, by the observance of which we acknowledge his right to make laws, "to ordain feast, and to command men under sin?" We shall presently see.

We have found the seal of God connected with his law, and in the third Angel's message the worship and mark of the beast are put in contrast with the commandments of God and faith of Jesus; consequently they are in direct opposition;-the worship of the best is in opposition to the commandments and the faith in general, and the mark of that power stands opposed

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to the sign of God in particular. It is well known that the Roman church has not only corrupted the commandments of God, so as to allow of bowing down to images, but that she has changed and corrupted the institutions of the gospel-baptism and the Lord's supper. To follow her in these corruptions is, at least to them that know the truth, a part of the worship of the beast. But the mark of the beast is not any one or all of these things, but a single, definite institution, opposed to the sign of God, which is a sign of his authority to make all these changes and corruptions of the word of God. It must therefore be a counterfeit Sabbath, instituted as a rival to the Sabbath of the Lord our God. Has the self-styled Catholic church given us such sign of her power? She has. Read carefully the following from the "Abridgment of Christian Doctrine," a Catholic catechism of the first authority, from which I have already quoted:

"Q. How prove you that the church hath power to command feasts and holy days?

"A. By the very act of changing the Sabbath into Sunday, which Protestants allow of: and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"Q. How prove you that?

"A. Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they again deny, in fact, the same power.

The following is from the "Doctrinal Catechism," another Catholic work:

"Q. Have you any other way of proving that the church has power to institute festivals of precept?"

"A. Had she not such power, she could not have done that in which all modern religionists agree with her;-she could not have substituted the observance of Sunday the first day of the week, for the observance of Saturday the seventh day, a change for which there is no Scriptural authority.

Here we have the mark of the beast. The very act of changing the Sabbath into Sunday, without any Scriptural authority of the proof of his power and authority,

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and the keeping of Sunday is an acknowledgment of the same.

Some have thought and reasoned like this: A day is a day-one is as good as another; and if I keep one day as I should, it makes no difference what day it is. Such reasoning is utterly fallacious. We ought to know that God requires obedience to his word. When God says, Keep the seventh day holy, it is for us to obey; and to keep no day at all would be better than to mock him with a substitute. If we are not willing to obey him, he would choose to have us make no pretensions of it. "I would thou wert either cold or hot." Now when we see that the first-day sabbath is set up as a rival of the Sabbath of the Lord; that it was established by the man of sin, and is the mark of his name, or of his authority to change the law of God; none can fail to see that it makes a vast difference which day we keep. It is no wonder that the unmingled wrath of God is to be poured out upon those, who, knowing his will, choose in preference to obey the beast.

Reader, which will you choose? God is calling upon you to choose whether you will keep his commandments and receive his seal, or obey his rival, the beast and receive his mark. He is

warning you of the awful consequences of the latter. The great day of his wrath is just before us, and we need a shield in that day. The destroying angel is about to pass through; the men with the slaughter weapons are about to smite; the four winds are about to be loosed; and nothing but God's token, mark or seal, will cause the destroyer to pass over us. See Ex. xii, 13; Eze ix; Rev. vii,1-4. Already has the angel ascended from the east, having the seal of the living God. The sealing message-that of the third angel-is being proclaimed. The time has come for the fulfillment of the prophetic message of Isa. viii, 16. "Bind up the testimony, seal the law among my disciples." The beast, the changer of times and laws, has broken God's testimony, and it must be behind up: he has turn the seal (the Sabbath) from the

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law, and it must be restored; and while the angel with the seal of the living God passes through, the servants of God are sealed in their foreheads, while at the same time the seal is restored to the law among those servants or disciples.

O, heed the warning voice which God in his great mercy is sending forth. Forsake the commandments of the beast, and keep the commandments of God. Receive the seal of God in your forehead. Keep all the commandments of God and the faith of Jesus. And when the vials of wrath are poured out-when the earth is being desolated of its inhabitants, "because they have transgressed the laws, changed the ordinance, broken the everlasting covenant"-you will have a covering from the storm-a shelter beneath the wings of the Almighty-and finally, having got the victory over the beast, and over his image, and over his mark, and over the number of his name, you will stand with the Lamb upon the mount Zion, having his Father's name written in your forehead, and join in the song of deliverance that none can learn but those that have stood amid the perils of these last days, have heeded the last solemn warning to mankind, and are "redeemed from the earth-"from among men"-being caught up to meet their descending Lord, to be forever with him. May God grant, dear reader, that this may be your happy lot and mine. And though we

may never see each other's faces here, may we sing together the
new song in the kingdom of God.

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