

# Advent Review,

## AND SABBATH HERALD.

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

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### THE REVIEW AND HERALD

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TERMS.—ONE DOLLAR IN ADVANCE FOR A VOLUME OF 26 NOS.  
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REVIEW AND HERALD should be addressed to URIAH SMITH,  
Battle Creek, Mich.

#### A CURIOUS ACROSTIC.

[We find the following curious piece of poetry in a late number of the *Presbyterian Magazine*. The initial capital letters spell, "My boast is in the glorious cross of Christ;" and the words in *italics*, when read from top to bottom and from the bottom to the top, make the Lord's Prayer.—*N. Yorker.*]

Make known the gospel truths, our Father, King;  
Yield us thy grace, dear Father, from above;  
Bless us with hearts *which* feelingly can sing  
Our life thou art for ever, God of love,  
Assuage our griefs *in* love for Christ, we pray,  
Since the bright Prince of Heaven and glory died!  
Took all our shame, and hallowed the display,  
In first being man and then being crucified.  
Stupendous God! thy grace and power make known  
In Jesus' name, let all the world rejoice,  
New labors in thy heavenly Kingdom own;  
That blessed Kingdom, for thy saints the choice!  
How vile to come to thee is all our cry,  
Enemies to thy-self and all that's thine!  
Graceless our *will* our lives, for vanity,  
Loathing the truth, *being* evil in design.  
O God thy will be done, from earth to heaven,  
Reclining on the gospel let us live,  
In earth, from sins deliver-ed and forgiven,  
Oh, as thyself, but teach us to forgive,  
Unless *its* power temptation doth destroy  
Sure is our fall into the depths of woe;  
Carnal in mind, we've not a glimpse of joy,  
Raised against heaven, in us no hope can flow,  
O give us grace and lead us on thy way;  
Shine on us with thy love, and give us peace;  
Self and this sin, which rise against us, slay;  
Oh! grant each day our trespasses may cease;  
Forgive our evil deeds, that oft we do;  
Convince us daily of them to our shame,  
Help us with heavenly bread; forgive us too  
Recurrent lusts, and we adore thy name,  
In thy forgive-ness, we as saints can die,  
Since, for us and our trespasses so high,  
Thy son, our Saviour, bled on Calvary.

#### ISAIAH XLVI.

This chapter brings to view the coming of the Lord both at the beginning and end of the thousand years. We may learn this by comparing scripture with scripture.

From the fifth to the end of the fourteenth verse, we have the coming of the Lord and the destruction of the wicked, at the beginning of the thousand years, brought to view. Then from the fifteenth verse to the end of the twenty-fourth verse, we have the scenes after the thousand years.

Verse 5. The Lord . . . shall appear to your joy, and they shall be ashamed. *Matt. xxiv, 30.* Son of man coming. *John xiv, 3.* I will come again. *Acts i, 11.* This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. *1 Thess. iv, 16.* For the Lord himself shall descend from heaven. *Heb ix, 28.* And unto them that look for him, (Christ) shall he appear the second time.

Verse 6. A voice of the Lord. *Jer. xxv, 30.* The Lord shall roar from on high and utter his

voice from his holy habitation. *Joel iii, 16.* The Lord also shall roar out of Zion, and utter his voice from Jerusalem. *Rev. xvi, 17.* A great voice out of the temple of heaven, from the throne, saying, It is done. This locates the time.

Verse 7. A man child. *Rev. xii, 5.* A man child. Christ.

Verse 8. Shall the earth be made to bring forth in one day? or shall a nation be born at once? *Is. xxvi, 19.* Thy dead men shall live together, with my dead body shall they arise, . . . and the earth shall cast out the dead. *Ezek. xxxvii, 12, 22.* Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And I will make them one nation in the land. *John v, 28, 29.* All that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life. *Rev. xx, 5.* But the rest of the dead lived not again until the thousand years were finished. *Col. i, 18.* Christ was the firstborn from the dead. *1 Cor. xv, 23.* Christ the first fruits; afterwards they that are Christ's at his coming. The earth's bringing forth a nation in one day, is the resurrection of God's people from their graves; and this is called a birth, as is the resurrection of Christ. "For as soon as Zion travailed she brought forth her children." Zion here appears to be a figure of the people of God, referring back to the commencement of the gospel dispensation, during which time the subjects for this nation were to be brought in.

Verse 12. I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream. *Acts. xv, 7-17.* God at the first did visit the Gentiles, to take out of them a people for his name. *Rom. ix, 23-30.*

Verse 13. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in JERUSALEM. This must refer to the saints in the New Jerusalem in heaven after the second appearing of Christ, and the first resurrection. *Gal. iv, 26.* But Jerusalem, which is above, is free, which is the mother of us all. For it is written, *Isa. i, 10.* John xiii, 36. Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, whither I go, thou canst not follow me now, but thou shalt follow me afterwards. *Chap. xiv, 2, 3.* In my Father's house are many mansions; . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself. Verse 12. I go unto my Father. *Luke xi, 2.* When ye pray, say, Our Father which art in heaven. *1 Thess. iv, 16.* For the Lord himself shall descend from heaven . . . and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, &c.

Here the saints, dead and living, are caught up to meet their Lord in the clouds in the air; and according to the promise of Christ to Peter, they follow him whither he went, to heaven, to his Father's house. If this is not a promise of going to heaven when Jesus comes, I do not know what would be. But again: *Heb. xii, 22.* But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem. But ye are come unto: not that this has come to you. This city Abraham looked for. *Heb. xi, 10, 16; xiii, 14; x, 34.* Ye have in heaven a better and enduring substance.

*1 Pet. i, 4.* To an inheritance . . . reserved in heaven for you.

This is proof without going to the book of the Revelation. But let us turn and read a few quotations there. *Rev. iv, 1, 2, 5, 6; xv, 2.* Sea of glass before the throne, and the saints on the sea, and the throne in heaven. *Rev. xix, 1.* And after these things (the seven last plagues) I heard a great voice of *much people in heaven.* How could the voices of many people be heard in heaven, unless they went there, after the seven last plagues?

Verse 14. And his indignation towards his enemies. Here we have the destruction of all the ungodly in the seven last plagues. *Rev. xvi.* *Rev. xix, 15.* Christ shall smite the nations; and he shall rule them with a rod of iron; same as *Ps. i. 9.* Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Verse 21. And the remnant were slain with the sword of him that sat upon the horse. Now if the nations are dashed to pieces and the remnant slain, there cannot be any left.

Scenes at the end of the 1000 years. Verse 15. For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. Verse 16. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many.

This is the same company whose carcasses are looked upon at the end of the thousand years. Verse 24. And they (the saints) shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm dieth not, neither shall their fire be quenched; and they shall be an abhorring unto all flesh. That is, the all flesh, that comes up to worship, [verse 23.] when the earth is being purified, [verse 22.] and being made new.

Verse 18. I will gather all nations and tongues, and they shall come and see my glory. Verse 19. And I will set a sign (Christ, *Luke ii, 34*) among them. *Matt. xxv, 31, 32, 46.* When the Son of man shall come in his glory, and all the holy angels with him, then he shall sit upon the throne of his glory. And before him shall be gathered all nations. And these shall go away into everlasting punishment. This must be at the end of the one thousand years, as at this time the wicked receive their everlasting punishment. *Rev. xix, 5, 7, 8, 9, 11, 14.* The rest of the dead live again when the thousand years are expired, and then Satan goes out to deceive the nations that are raised, and they then are gathered together to the battle against the saints, around the beloved city, and fire comes down from God out of heaven and devours them. And at this same time the great white throne appears (the same as in *Matt. xxv, 31*) and Christ who sits upon it. Then all the wicked die the second death.

Verse 19. I will send those that escape of them, &c. These are the saints, as may be seen by verse 22. So shall your seed and your name remain. Verse 24. And they shall go forth and look upon the carcasses, or dead bodies. These are the wicked, resurrected dead who have been gathered and destroyed.

"Unto the nations that have not seen the glory of Christ, and they shall declare his glory among the Gentiles." (beathens.) These are the nations gathered to be consumed by fire. Verse 20. And they shall bring all your brethren for an offering

unto the Lord out of all nations . . . to my holy mountain Jerusalem. Verse 22. For as the new heaven and the new earth, which I will make, shall remain before me, so shall your seed and your name remain. And it shall come to pass that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me saith the Lord.

These look like scenes in the new earth and at the end of the thousand years, when the new Jerusalem comes down from heaven to the new earth, as the capital of the kingdom of God. If we are right in our application of this chapter, much is made plain that was dark before.

Verse 21. And I will also take of them for priests, &c. Rev. i, 6, 7. And hath made us kings and priests unto God and his Father. Behold he cometh with clouds, and every eye shall see him, and they also which pierced him, and all kindreds shall wail because of him. When they which pierced Christ see him coming, it must be at the end of the 1000 years. Rev. v, 1. And hath made us unto our God kings and priests; and we shall reign on the new earth. Then every creature living will praise God. Verse 13.

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#### Baptism—Again.

We noticed a question proposed by "H. W. L." in No. 8, Vol. xii, of the *Review*: "How can baptism necessarily precede pardon or remission, when we must first die to sin and can receive the Holy Spirit through faith, and thus be members of the body of Christ without it?"—In answer to which, we would remark, that the difficulty seems to consist in a misconception of the phrase "dying to sin," and in the idea that the Holy Spirit can only be received in a justified state. We will first endeavor to show that faith is not the only condition of justification or pardon; 2ndly, that repentance is not, i. e., dying to sin—and that the reception of the Holy Spirit, so far as we understand Bible teachings, has nothing to do in the matter.

It is true Paul said, "faith was reckoned to Abraham for righteousness;" Rom. iv, 9; but in verse 12, he speaks of "the steps of that faith of our father Abraham." Belief or faith alone, is but one act or step. Let James explain, Jas. ii, 9. "Was not Abraham, our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect." Faith and works constitute steps. "Ye see then how that by works a man is justified, and not by faith only." Then faith together with works (we will presently see what works they are) forms the ground of justification; but if faith be the only condition of pardon, then all who believe must be justified. But hear this same Apostle again: "What doth it profit, my brethren, though a man say he hath faith, and have not works? [It must profit everything if faith be the sole condition of salvation.] Can faith save him? Faith if it hath not works, is dead, being alone. Now a dead thing can have no life to impart and no power to save. But James goes even further, and says, "The Devils also believe, and (thus become members of Christ's body?) Yes if faith be alone necessary; for the Apostle declares they have it; but says he) tremble."

We are then led to inquire, what works impart life to faith by which it can secure justification? Does dying to sin, otherwise called repentance? In Rom. vi, where this figure of dying is used, it is carried still further: the Christian is represented as having been buried with Christ; and says Paul, "if we have been planted together in the likeness of his death, (baptism,) we shall be also in the likeness of his resurrection." What right have we to stop short of the full import of the Apostle's teachings, and say if we believe, or die merely, without being buried, we shall be raised in the likeness of his resurrection, i. e., attain eternal life?

Again, were faith alone required on our part, why did not Peter tell the convicted so on the day of Pentecost? In listening to his teachings they believed, otherwise they would not have cried, "Men and brethren what shall we do?" Why did

Peter reply, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." If they could receive pardon, or God could bestow it on the ground of faith alone? Why did he not say to them, "Your faith saves you." Dear brethren and sisters, let Bible instructions harmonize.

We endeavored in articles entitled, "Conditions of Salvation," to show that repentance cannot secure forgiveness,—that though we may believe and repent, i. e., die to sin, or turn from sin for all future time; yet, as God is just, he could not receive this as an atonement for past transgressions, because he required perfect obedience, past, present, and future. Repentance in itself has nothing to do with the death of Christ; it has to do with nothing but law; and a law once broken can never, in itself justify any person. Dying to sin and dying to the law, in the sense of suffering its penalty, we understand to be two quite different things. The former is a turning from our sins by righteousness; the latter a literal suffering of the penalty of sin, which is death itself.

Now faith and repentance, having no merit in themselves to atone for sin, can we not see that they can only obtain for us the imputation of the death of Christ by an especial provision of the Judge? Has he ever, in any place promised to remit sins on either or both of these conditions. As "There is no condemnation to them that are in Christ Jesus, so (conversely) to those who are out of him, there is ever condemnation; but are we any where said to believe or repent into him? Nowhere. What then has God appointed as the ultimate condition on our part by which he, the offended, will pardon transgression? See Gal. iii, 27. As many (no more) of you as have been baptized into Christ, have put on Christ. Again, 1 Cor. vii, 13. By one spirit are we all baptized into one body. If baptism be the door into the true church, which is here represented by the body of Christ, (and no other door is mentioned,) then it is evident we cannot enter the church or body except through this one door—baptism. Belief may lead us towards the door, (i. e. prepare us for receiving the imputed death of Jesus,) but never through it. Also, 1 Pet. iii, 21. The like figure whereunto even baptism doth also now save us.

It may be asked, what then can be meant by being sealed with the Holy Spirit, after believing? We reply, the word belief seems in some instances to include the other conditions of justification. Instance, the commission, "He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." Mark xvi, 16; also Heb. iv, 3; x, 39; Acts xiii, 39; ii, 44; iv, 32, &c. As faith without works is a dead faith, and not that recognized in the Bible as a condition of salvation; so living faith must include works, (these must be, whatever God requires as works, among which are repentance and baptism,) hence the latter must be embraced in the term faith when used as above, or in Eph. i, 13. But that the Holy Spirit is not confined to God's children, see numerous instances in the Old Testament. Thus the spirit of God came upon Saul king of Israel and he prophesied; [1 Sam. x, 10; xix, 23;] and this even while he was persecuting David. Was it because God was pleased with his motives, or the course he was pursuing towards the man after his own heart? Note also the case of Balaam and the ass, and observe God gives the dumb animal even a tongue and words. We cite these instances simply, to show that the pouring out of the Holy Spirit is no sign of justification on the part of the recipient. Who now may say that it cannot be given previous to remission of sins.

Indeed Christ says, Joo. vi, 44, no man can come to me, except the Father which hath sent me draw him. And we conceive that God acts directly upon the hearts of men only through the influence of his Spirit; hence one office of the Holy Spirit is to reprove the world of sin, and of righteousness, and of judgment.

What proof then have we of justification in the fact of God's pouring out his Spirit on Peter's Gentile hearers previous to their baptism? If they were already in a pardoned state, why should Pet-

er command them to be baptized? See Acts x, 44-48.

We submit these hastily thrown out reflections to the candid considerations of the correspondent, hoping they may give a little light, if not, that we may be ourselves corrected.

Mauston, Wis.

M. E. S.

From the WESLEYAN

#### Views Meriting Consideration.

THE present age is remarkable for its moral, physical and intellectual activity. And to the looker on, it seems as though the world was rising to a higher point of moral power, than has ever yet been marked on the chart of time. Thousands are rejoicing over this success, and are predicting a happier day for our world; yet many are stopping to inquire, whether the great religious movements of the present day, are likely to secure a permanent elevation of our race. To this latter class, I confess I belong.

The present religious interest has been compared to the "great awakening," though doubtless its foundations are broader, reaching a vastly greater number of people, spread from the Atlantic to the Pacific shore. For years past, the religious press, has reported revivals in nearly every quarter of the Republic; and one would suppose that the nation was steadily increasing in moral power; but the facts in the case will not sustain the conclusion. Many have often inquired into the reason why the revivals of past years have resulted in so little permanent success. My opinion is, their instability has resulted from a settled determination on the part of time-serving ministers, not to mingle any reformatory truth, with the preaching under which these revivals take place. I will not dispute the fact of their conversion; but their religious teachers point out a course of moral apathy to them after they are converted, which leads them back to the world. The cry of, "keep politics out of the pulpit," is heard from desk to desk; and he is regarded most pious, who gives the earliest and loudest blast,—one who teaches his converts, like priest and Levite, to pass by on the other side.

The great want of the world is, to learn that duty is ours, and that consequences belong to God. Facts that are every day elicited, sustain the above named positions.

A revival of religion was going on in a town, a short distance from here, and it was said to be one of the best they had ever seen. An anti-slavery minister came along and delivered a single discourse, and for speaking a word for the oppressed millions of our land, the revival was spoiled, and the brethren went about the next day saying their feelings were hurt. A short time ago I was called upon to preach in a Methodist congregation where a great work of grace was said to be going on; and just before I entered the desk, the class-leader desired to speak with me. He said he did not want any thing said on the subject of slavery, because he wanted the revival to go on; and the cowardly spirit manifested in the above instances, doubtless exerts more or less influence in many of the great revivals of the present day.

Now Mr. Editor, I enter my protest against all such revivals. If preaching the simple gospel truth, that "God hath made of one blood, all nations of men," will kill a revival, let it be killed, and buried a thousand miles under the ground, rather than curse the world with a religion which sanctions villainy, the vilest that ever saw the sun. The history of the past, demonstrates the fact, that a nation is never better than its religion; and unless we can get ministers of the gospel to take an advance position, we may as well give up the struggle in despair.

But I desire to call attention to a point I have already named, and that is, we may seriously question whether the great revivals of the present day, will result in a permanent elevation of our race.

In support of the above position, it may be said that whatever a nation's religion sanctions, it is impossible to overthrow,—until you bring that nation to see its guilt. That the religion of this nation sanctions slavery, is plain. Slaveholders, and their soulless apologists, are elevated to the highest of

fices in the people's power to bestow, and Reverend Clergymen defend slavery from the Bible, and prove it to be a heaven-ordained institution from the golden rule, "Whosoever ye would that men should do unto you, do ye even so unto them." And when individuals, led on by the higher instincts of humanity and religion, seek to proclaim the whole gospel,—churches roll across their path, and block up the way. And when some bold and fearless minister proclaims the gospel command,—"break every yoke and let the oppressed go free," christian America responds with the united voice of a thousand pulpits, that two hundred years of legislation has sanctioned and sanctified the right of property in man!

But it may be said, that anti-slavery churches have shared largely in these revivals; but the same may be said of pro-slavery churches, as well as those who profess to occupy neutral ground on the subject; and these being in the majority, the chances are against success.

Another serious objection to such revivals is, the religious teachers who control them, point out a course of duty, made up of apathy, and indifference to the real interests of humanity, which if followed out, will ruin the young convert's usefulness, in trying to build up the interests of true religion. They are told to keep religion out of politics,—to obey the laws of the land,—and not to disturb the peace and harmony of the State, or of Church either. Such teaching is to all intents and purposes infidelity; for it is a settled principle of the divine administration, that religious prosperity shall be in proportion to the efforts we make for the salvation of the world. If a class of young converts were before me for instruction, as to the duties God requires at their hands, and the best course to pursue to guard against instability, I would point them to the unredressed woes of humanity. The sacred forms of four millions of enslaved beings, as well as the dark and damning evils which gush from the fiery fountains of intemperance! And I would bid them rush to the rescue.

In doing this, a thousand noble impulses would leap into existence in their hearts, and under their united efforts, the triple wailing, rising from slavery, war, and intemperance, would die away, and they would realize that hurling despots from thrones of power, and wiping away humanity's scalding tears, would give permanency and stability to their principles and profession.

A feeling of melancholy and gloom steals over me, as I think that a revival of the religion of this nation, is only deepening the death-wail of humanity, and enabling demons to fer on the virtue, life-hopes, and blood, of the crushed millions that slavery plunges in the dark starless night of oppression, and binds unrelenting chains. Let us gird on the armor afresh, in the anti-slavery enterprise, and pray that heaven may quickly send the jubilee.

A. WORTH.

*Economy, Indiana.*

#### Why Not To-day?

Reader, you hope very likely to be a real Christian some time, and fit to go to heaven. You hope to repent and believe on Christ, and have a good hope before you die. But *why not to-day?*

What is to prevent you? Why should you wait any longer? Why not this day awake and call upon your God, and resolve that you will sleep no longer? I set before you Jesus Christ the Saviour, who died to make atonement for sinners, Jesus who is able to save to the uttermost, Jesus willing to receive. The hand that was nailed to the cross, is held out to you in mercy. The eye that wept over Jerusalem, is looking on you with pity. The voice that has said to many a wanderer, "Thy sins are forgiven," is saying to you, "Come unto me." Go to Jesus first and foremost, if you would know what step to take. Think not to wait for repentance and faith and a new heart, but go to him just as you are. O, awake thou that sleepest, and Christ shall give thee light. *Why not to-day?*

Sun, moon, and stars are all witnessing against you; they continue according to God's ordinances, and you are ever transgressing them. The grass, the birds, the very worms of the earth, are all wit-

nessing against you; they fill their place in the creation, and you do not. Sabbaths and ordinances are continually witnessing against you; they are ever proclaiming that there is a God and a judgment, and you are living as though there were none. The tears and prayers of godly relations are witnessing against you; others are sorrowfully thinking you have a soul, though you seem to forget it. The very gravestones that you see every week are witnessing against you; they are silently witnessing, "Life is uncertain, time is short, the resurrection is yet to come, the Lord is at hand." All, all are saying, Awake, awake, awake! O, reader, the time past may surely suffice you to have slept. Awake to be wise. Awake to be safe. Awake to be happy. And *why not to-day?*—*Rule.*

#### Spirit of the Psalms.

AMONGST all compositions, these alone deserve the name of sacred lyrics. These alone contain a poetry that meets the spiritual nature in all its moods and all its wants, which strengthens virtue with glorious exhortations, gives angelic eloquence to prayer, and almost rises to the seraph's joy in praise. In distress and fear, they breathe the low, sad murmur of complaint; in penitence, they groan with the agony of the troubled soul. They have a gentle music for the peace of faith; in adoration, they ascend to the glory of creation and the majesty of God. For assemblies or for solitude, for all that gladdens and all that grieves, for our heaviness and despair, for our remorse and our redemption, we find in these divine harmonies the loud or low expression. Great has been their power in the world. They resounded amidst the courts of the tabernacle; they floated through the lofty and solemn spaces of the temple. They were sung with glory in the halls of Zion; they were sung with sorrow by the streams of Babel. And when Israel had passed away, the harp of David was still awakened in the church of Christ. In all the eras and ages of that church, from the hymn which first it whispered in an upper chamber, until its anthems filled the earth, the inspiration of the royal prophet has enraptured its devotions and ennobled its rituals. Chortused by the winds of heaven, they have swelled through God's own temple of the sky and stars; they have rolled over the broad deserts of Asia, in the matins and vespers of ten thousand hermits. They have rung through the deep valleys of the Alps, in the sobbing voices of the forlorn Waldenses; through the steeps and caves of Scottish Highlands, in the rude chauntings of the Scottish Covenanters; through the woods and wilds of primitive America, in the heroic hallelujahs of the early Pilgrims.—*Banner of the Cov.*

Selected for Review.

#### Christianity.

Religion may be considered as the implantation of a vigorous, active principle; it is seated in the heart, where its authority is recognized as supreme, whence by degrees it expels whatever is opposed to it, and where it gradually brings all the affections and desires under its complete control. But though the heart be its special residence, every endeavor and pursuit must acknowledge its presence, and whatever does not or will not or cannot receive its sacred stamp, is to be condemned, and is to be at once abstained from and abandoned. It is like the principle of vitality, which communicates its influence to the smallest and remotest fibers of the frame.

Christianity calls her professors to a state of diligence, watchfulness and active services. None have a right to be idle. Not to speak of that great work which we all have to accomplish, and surely the whole attention of a short and precarious life is not more than an eternal interest may well require, where is it that, in such a world as this, health, and leisure, and affluence may not find some ignorance to instruct, some wrong to redress, some want to supply, some misery to alleviate? Shall ambition and avarice never sleep. Shall they never want objects on which to fasten? Shall they be so observant to discover, so acute to discern, so eager, so patient

to pursue, and shall the benevolence of Christians want employment?

Mankind are in general deplorably ignorant of their true state; and there are few who have any adequate conception of the real strength of the ties by which they are bound to the several objects of their attachment, or who are aware how small a share of their regard is possessed by those concerns on which it ought to be supremely fixed.

But God requires to set up his throne in the heart, and to reign in it without a rival; if he be kept out of his right it matters not by what competition. The result may be more avowed or more secret; it may be the treason of deliberate preference, or of inconsiderate levity. We may be the subjects of a more or of a less creditable master; we may be employed in services more gross or more refined: but whether the slaves of avarice, or sensuality, or dissipation, or sloth, or the votaries of ambition, of taste or of fashion; whether supremely governed by vanity and self-love, by the desire of literary fame or of military glory, we are alike estranged from the dominion of our rightful Sovereign.

He who bowed the knee to the god of medicine or of eloquence, was no less an idolater than the worshipers of the defied patrons of lewdness or of theft. In the several cases which we have here specified, the external acts indeed are different, but in principle the disaffection is the same; and we must prepare to meet the punishment of rebels on that tremendous day, when all false colors shall be done away, and there being no longer any room for the evasions of worldly sophistry, or the smooth plausibilities of worldly language, "That which is often highly esteemed among men, shall appear to have been abomination in the sight of God."

[Wilberforce.]

FLOODS AND TORNADES. The present is peculiarly a season of terrific aerial visitations. It would seem as if "the prince of the power of the air," was doing his utmost to set heaven, earth and the sea in commotion. About four o'clock on last Monday afternoon, this city and vicinity were pretty severely handled by this aerial tyrant, wind, rain, hail, thunder and lightning all combining to produce terrific effects. One hundred and fifty feet of the Flint Glass Company's Works at Hunter's point, were blown down, burying twenty-five operatives in their ruins. Only two, however were killed. Rev. Mr. Hoyt's church, (Episcopal), which was nearly completed, was razed to the foundation at a loss of 15,000. The roof of the Seventh Avenue stages' stables was blown down, one man being killed and another at the same place struck with lightning. Two men on West 17th-street were dangerously injured by a falling chimney. The chimney of the Methodist Book Concern was blown over crushing the roof of a contiguous house, and injuring an old lady. Fences were blown down, ships dragged their anchors, and an unknown amount of mischief was done in various ways. It was a mere gust, lasting only about a half an hour, when all was bright and beautiful again.

At Baltimore and vicinity in the storm and flood on the 9th ult., not less than twenty bridges were carried away, a horse and carriage were swept into the water, two negro women and a white man were drowned, and many stores were flooded. A large number of fishing-smacks off the coast of Newfoundland have been destroyed by a storm, and it is supposed that 300 fishermen have perished. In Niagara Co., all the water-courses are overflowed and lowland crops injured, to the great dismay of the farming interest. The canal is greatly endangered. Great injury has also been done by the rain in Illinois and other Western States. At Dubuque the Mississippi rose three feet in twenty-four hours, and at Boonville the Missouri rose four and a half feet in a day.

Much apprehension is felt at St. Louis lest the Mississippi should forsake them by cutting for itself a new channel through Illinois.

Bloody Island opposite the city was nearly submerged, Cahokia, a French settlement a few miles below shared the same fate. The storm of the 12th of June almost laid the whole prairie land of the

West under water. The Wabash and all other valleys are converted into lakes. The river has risen so high above its banks, that every wharf and levee, beginning with that of St. Louis, is under water.

On the upper part of the river, the papers contain accounts of twelve towns or villages which are either partially or wholly destroyed or submerged. Cairo is a mere wreck; the Illinois Central Company must have lost their workshops, stores, cars, track and wood.

It is estimated that in Louisiana alone the loss of sugar caused by the inundation, is equal to \$3,000,000, and that of cotton \$4,000,000, and that the total damage by this Spring's inundation is not less than twenty five millions of dollars.—*N. Y. Chronicle.*

## THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."

BATTLE CREEK FIFTH-DAY, AUG. 12, 1858.

### SHADOWS OF THINGS TO COME.

"Let no man therefore judge you in meat or in drink, or in respect of a holy day, or of the new moon, or of the sabbath-days; which are a shadow of things to come; but the body is of Christ." Col. ii, 16, 17.

When we have taken the position that there was nothing typical in the weekly Sabbath of the Lord, nothing which prefigured the work of Christ, no shadow, the body of which was of him, it has been asked why it could not be typical as well as the ceremonial sabbaths to which we claim that exclusive reference is made in the text above quoted. What is there, it has been asked, typical in a ceremonial sabbath more than in the weekly? The one was to be a holy convocation, so was the other; in the one there was to be no servile work done, neither in the other; if one was typical, why not the other?

Well, let us see. There were three feasts in the year in which all the males were to appear before the Lord. Ex. xxiii, 14-17. To these we think reference is made in the text in the term holy-day, which is translated from *heorte*, which means a feast. Connected with these feasts were seven yearly sabbaths, or days in which holy convocations should be held, and no servile work be done. Lev. xxiii. There were two of these connected with the Passover—on the first and seventh days of the feast of unleavened bread. Lev. xxiii, 7, 8. Let it be marked that these two sabbaths were connected with the Passover, and were dependent on it for their existence. But Christ is the antitype of the paschal lamb. Christ our Passover is sacrificed for us. 1 Cor. v, 7. When he made his offering, what became of the Passover? It ceased of course. And when the Passover ceased, what became of the sabbaths connected with it? They could not of course longer exist. This is the principle which runs through all these ceremonial sabbaths, indissolubly connecting them with something that is typical, and meets its antitype in the work of Christ.

The third yearly sabbath was in the feast of weeks, on the fiftieth day after the waving of the first-fruits. But Christ was the antitype of the wave-sheaf, and the feast of Pentecost met its antitype fifty days thereafter.

The fourth sabbath occurred on the first day of the seventh month, a memorial of blowing of trumpets; the fifth, on the tenth day of the seventh month, the day of atonement, now meeting its antitype in the work of our great High Priest, in the cleansing of the heavenly Sanctuary.

There were two more sabbaths connected with the feast of tabernacles, on the first and eighth days. The antitype of this feast we think will be found in the great "ingathering" of the Lord's harvest. 1 Cor. xv. 23.

But the Sabbath of the Lord stands upon no such basis as this. It is an absolute and independent institution. It is as old as the world, and commemorates an event which equally concerns every individual of the human race; and none, unless they wish it,

need be troubled with confounding it with the ceremonial and shadowy yearly sabbaths of the former dispensation.

ALL persons having occasion to send postage stamps in letters during the warm summer weather will take notice and be particular to keep them from all moisture. Neither carry them in your hands nor in your vest pocket, nor anywhere else where they will be exposed to the perspiration of the body. We frequently receive letters containing solid paste-board of postage stamps, which cannot be used till they are soaked apart, or otherwise carefully separated, and re-gummed.

CORRECTION.—In the extract from *Encyclopedia Americana* in last week's REVIEW, last line, read 4th instead of 14th.

### THE TIME HAS COME

To scatter our publications and extend our labors. The steam press works finely, and very fast. We can print more in one day than with the hand press in two weeks. Then the work was very heavy, now it is light. We must keep the press running, and let the silent messengers go everywhere. There should be a Book Repository at every important point.

In order that the book business may be extensively and properly carried forward, there must be a capital at the Office of at least \$5000. And it is a fact that our Book Fund amounts to only \$1500. Now what shall be done? We suggest that brethren or sisters who can spare \$50, or \$100 dollars each, lend it to the Office, without interest, with the privilege of drawing it out when they choose, after giving thirty days' notice. We have several hundred dollars at the Office already on this plan; but as more is needed, we call on the numerous friends of the cause in this public manner, to come up to the help of the Office, with their fifties and their one hundreds.

J. W.

### NATIONAL DEGENERACY.

THE United States government is a great idol—altogether unworthy of the adoration which it receives. Statesmen, politicians, preachers; all classes and grades, strive to outdo each other in singing praises to this union of *democratic* professions and *slaveocratic* practices. In this they are deceived by the sight of their eyes—mistaking a rapid growth and increasing wealth for genuine progress and evidences of permanency. They have been so captivated by the splendor of its rise, that they have forgotten to notice that it is preparing the means of its overthrow. The majority who look and wonder at the nation's progress, are superficial observers; the brilliancy of the hubbub of to-day shuts out all thoughts of the past and future.

The following is an extract from Benton's description of the 16th Congress, of 1820-1, as given in his "Abridgement of the Debates of Congress:"

"I entered the Senate at that time, and felt myself to be among masters whose scholar I must long remain before I could become a teacher—whose example I must emulate, without the hope of successful imitation. There they were, day in and day out, at their places, punctual to every duty, ripe in wisdom, rich in knowledge, modest, virtuous, decorous, deferential, and wholly intent upon the public good. There I made my first acquaintance with the federal gentlemen of the old school, and while differing from them on systems of policy, soon came to appreciate their high personal character, to admire their finished manners, to recognize their solid patriotism, (according to their views of government,) and to feel grateful to them as the principal founders of our government; and in all this I only divided sentiments with the old republicans, all living on terms of personal kindness with their political adversaries, and with perfect respect for each other's motives and opinions."

The *Cincinnati Gazette* contains an article from which the following is an extract, which shows the contrast between the present and forty years ago.

The article commences with some remarks on the adage that the darkest hour is just before day:

"But this rule is by no means universal. The proverbs we have quoted do not correctly express the principle on which they rest. For, in truth, when a national government, for instance, apparently reaches the lowest and worst state of its affairs, it has no certainty of a revival. The fate of Babylon, and Persia, and Greece, shows clearly that a thoroughly corrupted people has no assurance of resuscitation and a reformed future. A crisis of this sort, on the contrary, necessarily involves two alternatives. The nation must either rise to a higher life, by the rebounding energy of a moral force not yet wholly extinct, or else fall forever. The latter is by no means, in such a case, the least probable alternative.

"To a crisis like this, a veritable turning point in its destiny, our country appears now to be very rapidly approaching. Alarmists and prophets of evil, we know, meet with little popular favor. Our people, indeed, are so self-confident, so conscious of the vigor of youth, so elated with unparalleled success, and so earnest in the belief of a great national destiny, that Cassandra-cries would have little effect on most minds, even if the very citadel of our liberties were in the enemy's hands, and the flames of civil war and anarchy were bursting forth on every side. But if we are not in mortal danger, we are certainly near the perilous abyss.

"No close observer of the course of our national affairs, for the last few years, comparing the past with the present, the two generations of public men, of the last of which the remaining representatives are few, and the new generation of politicians who have taken their places, can fail to see that we have been of late very rapidly drifting in a dangerous direction. Corruption stalks through the National Capital with shameless front, and eagerly plies her busy trade with scarcely a rebuke. To how many of our public men at Washington, in the executive, judicial and legislative departments, in the army and navy, does not her approach seem welcome and her presence too alluring to be repelled.

"Turning from the federal government with pain and foreboding, what relief do we find in the conduct and condition of our several State governments? To what legislative body in any State of the Union can we look for that "wisdom and virtue" which our fathers were wont to make indispensable qualities in those who should represent them, and the manifestation of which, while in office, was not deemed a strange occurrence?

"State executives, who acquit themselves honestly and honorably, without intrigue or double-dealing, of the duties required of them by the Constitution and demanded by the voice of the people, are not too easy to find. State officers to whom money can be safely entrusted, or in whose care public property is without imminent risk of being wasted and corruptly used, are not over plenty. General distrust prevails. Heavy bonds and accredited sureties, even, can no longer be fully relied on, to guard the public possessions.

"Our city governments, through the land, have come to be proverbially corrupt. Honest men hesitate to be contaminated by connection with them. Bribery, intrigue, demagoguism, and all kinds of dishonesty lurk about our city offices, and those who by one means or another, find themselves in places of trust, pursue reputation under great difficulties, if thereby they expect to win confidence and a good name.

"Through every class and description of official position, reached through popular suffrage, the same evil state of things has extended itself quite too manifestly to need a more special allusion. We do not by any means assert that all or a majority of public officials are tainted with this infection. We only note its penetration into all regions.

"To commerce, manufactures, trade of all sorts, the learned professions, and to all kinds of business, this demoralizing contagion has, more or less, extended its influence. We find constituencies at fault, as well

as representatives. The evil finds its way everywhere. And herein is one of the chief dangers."

Senator Toombs lately remarked in the Senate Chamber, that the American government was the most corrupt government existing. J. P. Hale said it was true; six or seven other senators assented to it. Mr. Toombs added that its chief corruption is in its legislative departments. (The above statement I take from a paper.)

When corruption manifests itself in the legislative and executive departments of a government, and when this state of things continues so as to be looked upon as a matter of course, as it is in this country, we may rest assured that the moral influence of the nation has passed away. To this we may further add that there is no conservative principle left in the churches, to counteract the tendency of these things. On the contrary, the churches hold themselves bound to obey the laws of the land, unjust and wicked as they may be; and thus act till these corrupt legislative bodies shall reform their own labors. Thus, instead of being "the light of the world," to lead and guide the world to truth and duty, their light is become darkness, and they are led by the world, rejoicing to follow where, and do what, the world shall dictate. If those whose eyes are not enlightened by the "sure word of prophecy" see the crisis approaching, it is surely time for the watchmen to lift up their voices like a trumpet to tell "What of the night." J. H. W.

#### TEMPORAL MILLENNIUM.

PERHAPS the song of peace and safety is no more effectually sung in these times than it has been in the cry of "A thousand years of glory to burst on earth ere long," when all will have been converted by the influence of the gospel. This song is now sung with redoubled energy since the late revivals have been in progress in different parts of the country.

In a late issue of the *Morning Star* (Freewill Baptist paper) published in Dover, N. H., we have just read several accounts of quarterly meetings. One great theme which came before them, and with which they seemed to encourage themselves, was, that "Prophecy is now receiving a remarkable fulfillment in these revivals, and the glorious time is soon to be ushered in." We do not doubt but a glorious time is soon to be ushered in, not, however, by a world's conversion; but by the glorious advent of our King.

To the faithful the coming of the day of the Lord gives occasion to rejoice, "knowing that their redemption draweth nigh;" but to the wicked, and those unprepared to meet it, the prophet says, "Woe unto you that desire the day of the Lord." "The day of the Lord is darkness and not light." We cannot help thinking that the revivalists of this time who express so much earnestness concerning the day of the Lord, while they make light and ridicule of those doctrines which show how that day is to be brought in, will find the day of the Lord will be a day of darkness to them, as dark as the land of darkness and shadow of death. Those who say, My Lord delays his coming, (peace and safety,) are to have their portion with unbelievers.

While reading the claim that prophecy was fulfilling in the late revivals, and that the millennium was now to be ushered in, this question arose in our mind, What prophet ever told of a world's conversion that would bring in the millennium? None. The prophets have told of a time when the "knowledge of the Lord shall fill the earth as the waves fill the sea;" but it is when a King shall rule who will "slay (not convert) the wicked with the breath of his lips." Isaiah shows that such a glorious time is to come on earth; but it is after the Lord has created a new heaven and a new earth. See Isa. lxxv. Peter shows that the new earth will be after this earth has been melted by fire. See 2 Pet. iii.

While we have found God's word declaring that "the tares and wheat shall grow together till the harvest," [Matt. xiii,] and that evil men and seducers shall wax worse and worse, [2 Tim. iii, 13,] that in the last days men should have a form of godliness

and deny the power thereof, [2 Tim. iii, 5,] we have had no ears to hear the syren song of "world's conversion, and "good time coming." But in watching the signs of the times, we have seen that

"Now the men of might are waking,  
Love is growing cold;  
See the fields already whitening,  
And scoffers growing bold."

While these revivals may have exerted a restraining influence for a time on a few, crimes of the darkest dye are increasing even where the revival has had its grand center, New York city. Our mind was somewhat struck with this increase of crime by seeing a statement in the *New York Times* of June 19th, that the previous week there were sixteen deaths in the city resulting from violence. Here are sixteen cases, then, of death from violence, either murder or manslaughter, in one week, while union prayer-meetings are held all over the city. This statement being so near the date of one in the *N. Y. Tribune*, it may be well to compare them a few moments and note progress. The article appeared in the *Tribune* about the last of June, 1857, headed, "Our Commercial Metropolis," and was copied into the *Advent Review* a short time after. It commences as follows:

"Sixteen murders have been perpetrated in this city since the first of April, about which time Mayor Wood began to develop his programme of violent resistance to the laws, and the whole army of grogg-sellers bade defiance to any legal interference with their desolating traffic. There have been at least twice sixteen attempts at murder," &c.

Here is a picture of New York city under exciting circumstances for over two months, and during that time sixteen murders and thirty-two attempts at murder. Now contrast this with the statement of the *Times* of June, 1858, sixteen deaths by murder and violence in one week, not when the city is stirred by mobs, but union prayer-meetings are professedly scattering the seeds of peace.

Ponder this, ye thinking men, and answer the question, Is the world to be converted, or are evil men and seducers to wax worse and worse, as Paul has stated? J. N. LOUGHBOROUGH.

#### "IF IT BE OF GOD YE CANNOT OVERTHROW IT."

"No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." Isa. liv, 17.

It may not be uninteresting to note something of the progress of the truth in connection with the Mich. Tent. The truth and its advocates have been assailed by both priests and people in the most unrelenting manner. In addition to the usual professedly scriptural arguments, the foul tongue of slander has been brought to bear against us in a manner unparalleled in our experience. Some of their arguments were entirely original, and as foolish as they were novel. We shall only quote a few of the many positions taken, as most of them are familiar to the readers of the *Review*.

Meetings in the tent were adjourned, and the people repaired to the meeting-house to hear Eld. B., Presbyterian, and Eld. W., Methodist, in defense of Sunday-keeping, and the immortality of the soul. Eld. B. takes up the Sabbath question. Text, fourth commandment. Positions, 1. No command before the one at Sinai. 2. The substance of the command is, One day in seven and no particular day. 3. A man may break the letter and yet keep the spirit of the commandments. 4. Why take up time about the mere matter of the day? They had better be preaching repentance. 5. We feel that to celebrate the resurrection on the first day of the week is very important, and we cannot give it up. 6. If the churches are keeping the wrong day would God bless them as he did the past winter in revivals?

Eld. W. takes up for the immortality of the soul. Text, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving

heed to seducing spirits and doctrines of devils." 1 Tim. iv, 1. Positions,

1. The latter times have come, and the doctrine of annihilation (or that the human soul can surely die) is of the devil. Reply, The serpent said, "Thou shalt not surely die."

2. If everlasting has an end, then heaven is only just to get there and then be annihilated. Reply, Everlasting, Forever, &c., do have an end. Proof, Ex. xl, 15; Deut. xv, 17; Jonah ii, 6. There are more than one hundred examples of the limitation of the original of Everlasting, Forever and ever, &c., therefore "heaven is only just to get there and then be annihilated." Rule, That which proves too much, proves nothing at all.

3. These men put on a long face and preach the annihilation of the wicked. Reply, We preach the destruction of the wicked according to scripture; while they put on the long face and preach that the penalty for sin is an endless life of misery in hell, in the presence of God, [see Ps. cxxxix, 8,] contrary to the scripture which says [2 Thess. i, 9] they are "punished with everlasting destruction from the presence of the Lord," and hence they be out of existence "as though they had not been." Obad. 16.

4. They know better than to preach such things. Reply, "God only knoweth the hearts of the children of men." 1 Kings viii, 39.

5. The devil is ashamed of these men. Reply, Then he must be pleased with Eld. W., for we are at antipodes; besides, Eld. W. is teaching the very doctrine that Satan first introduced to the human family, viz., that man does not surely or truly die. Gen. iii, 4.

6. These men are robbing God's day of the glory he himself hung upon it. Reply, Thou art the man; for God sanctified and hallowed the seventh day, not the first, or Sunday.

The above discourses and our reviews seemed to accomplish a good work for the truth in Canandaigua. To show how the work is progressing since we left, I will copy from a letter lately received from an "Observer" in that place.

"ELDS. CORNELL AND LAWRENCE, Dear Sirs: I write, thinking you might be glad to learn whether any good has resulted from your labors in this place. I am willing to say that I first heard you with prejudice; but I am, as I find many are, now willing to admit that your arguments based upon the Bible are unanswerable! Or at least, our ministers have failed. And we have come to this conclusion after reading the Word for ourselves, and listening to Elds. Branch, Whitcomb and Warren in their attempts to prove your arguments false, and positions untenable. To refute your argument based upon the Bible in reference to Spiritualism's being the work of devils, Eld. Warren denied the truth of the Bible, and in fact denied the existence of the devil.

"Elds. Branch and Whitcomb deny the binding force of the fourth commandment, and assert that the Sabbath was changed by Christ and the apostles to the first day. They give us no express command for liberty to make the change, and not so much as a good reason drawn from the Bible. The good that may be seen from your labors is in the fact that most all who heard you are studying their Bibles with a desire to see if these things are so: that they may know whether indeed one seventh part and no particular time is the Sabbath, or the seventh day, according to the express command of God.

"I am sorry to say that our Elders have fallen into the same error which they laid to your charge while among us; of spending time in discussing these minor questions of the Sabbath, law, &c., failing to preach repentance and faith, the same they say you ought to have done. They have not preached one discourse upon repentance since you left; all combined force and eloquence have been thrown upon the same minor questions, as they called the Sabbath, &c., when dwelt upon by you and listened to by members from their congregations; but now subjects of great importance when considered by them, seeing the field is left for them to harrow and plow with none to molest or make them afraid. O what a rare jewel is consistency at the present day, even when found in a minister. AN OBSERVER."

Canandaigua, Mich., July 25th, 1858.  
(To be Continued.)

P. S. We some expect to remain here another week after this. Can Brn. Frisbie and Rhodes visit Green Bush and Tyrone? We shall not be able to get to either place with the tent, and several in each place wish to be baptized. A two-days' meeting in each place would do good, I think. Also Locke and Perry should be visited. M. E. CORNELL.  
Lapeer, Mich.

## LINES

Written on the death of my grandmother, Anna Maria Cory, who died June 7th, 1858, in Okemos, Ingham Co., Mich., being within a few days of 81 years of age, and having been a Sabbath-keeper about four years.

Thou'rt gone; no more thy voice we hear,  
'Tis hushed in death;  
Thou'st yielded back upon the air  
The last, short breath.

While friends bereaved now mourn for thee,  
To rest thou'rt gone;  
And left earth's troubling cares, to wait  
That last, bright morn.

Sweet be thy peaceful slumbers now,  
Within the tomb;  
Sleep, till the trump shall call thee forth  
In joyful bloom.

Though dim the lustre of thine eye,  
Thy step infirm;  
Though furrowed was thy brow with age,  
Thy heart was warm.

Thou in thy Saviour's love didst dwell,  
Rejoicing still.  
Rest now, thou'st well performed thy task  
And done His will.

We've borne thee to thy resting-place,  
With burdened hearts;  
But soon within a sunnier clime,  
We'll never part.

We soon expect to see our Lord  
To earth descend;  
He'll not forget thy resting-place,  
Farewell till then.

C. M. RATHBUN.

#### Are We Morally Bound to Keep the First Day of the Week?

BRO. SMITH: The following article was written last Winter, and read in the Lyceum here, when the above question was under consideration. It was not intended as a scriptural argument, but a side view; for Scripture, I thought, would have less weight on the point, than meeting them on their own ground with their own arguments. N. G. SANDERS.

By what standard may we judge of the acts of men, whether they are moral or immoral? By the law of the land, public opinion, or the word of God? If by the law of the land, then it is immoral not to aid in the capture of the fleeing bondman. If by public opinion and custom, then where slavery exists, it is morally right. But if by the word of God, then undo the heavy burdens, and let the oppressed go free. "Thou shalt not return to his master the servant that is escaped from his master unto thee." But if God's word is the proper scale in which to govern action on this subject, then it must be on every other. The law of the State says the first day of the week is the Sabbath, public opinion and custom say, amen; but God's word says the seventh day is the Sabbath. In view of this, is it morality to profane the seventh day, or immorality to profane or labor on the first? Does the long continued violation of the law of God cause it to cease to be sin? or does the liberty that man has taken to supplant God's requirements by another day, make it a moral duty to observe the day thus supplied? When sin becomes popular, receiving sanction in high places, from church and State, men unhesitatingly appeal to the Bible to enforce the very opposite of what it teaches; and such a mist seems to fill the eyes of professed Christians that they think age, common consent, or some thing some how has made this subversion of God's law morally right. Has God in his word given any liberty for this meddling? If not, is it a small sin? Man's wisdom says it makes no difference which day you keep; but God's says man's wisdom is foolishness to him. God made man upright, but he has sought out many inventions.

There is another subterfuge which the short-sighted attempt to hide behind when driven by necessity, which, it would seem, is too shallow to deceive many; but nevertheless it serves as a screen to those that raise it. It may be stated thus: First-day keeping tends to order, cleanliness, harmony, and the general good of society. We are morally bound to observe

that which is for the common good of society; therefore we are morally bound to keep the first day of the week as the Sabbath. All can readily see that the same physical and social results that would follow First-day keeping would follow the keeping of any day. Then as to the moral results flowing from it, it leads to a direct violation of God's law, which is certainly immoral—placing the devotees of First-day keeping in a like position to those early Christians of whom Mosheim speaks in his Church History, who practiced pious frauds and falsehoods on the heathen, or pagans, to induce them to embrace christianity; seeming to forget that they themselves were amenable to a higher power, or the law of God.

Looking at First-day keeping from this point, all its boasted power for order and harmony is turned into the wildest disorder, by dethroning heaven's unalterable rule of order. But the great day will sweep away all refuges of lies; where then will those be found who break the law and teach others to do the same? I leave them to the mercy of him whose law they have broken. N. G. S.

#### Consistency.

THE fields are white already to the harvest, and we are praying the Lord of the harvest to send forth laborers into his harvest. Let us then be consistent with our prayers. When one feels the woe upon him if he preach not the gospel, and says, Here am I, send me, we should be cautious how we put forth the hand—God does not need our interference, and he will take away the influence of those who dare to do so. Those whom God has chosen have enough to do to break away from the chains with which the world and Satan have bound them.

Our tent lies still for lack of laborers. May God grant his people wisdom to discern between those whom he has called and those whom he has not. That some run who are not sent, there is not a doubt; but that all are not in the field that should be, needs no argument.

A. P. LAWTON.

West Winfield, N. Y., July 23d, 1858.

#### Our Employment.

PROPERTY should not be acquired in a doubtful manner. Our employment should be honorable and honest in the sight of all men, that the gospel be not blamed. Better have less and live above reproach. God will not accept an apology that the cause is needy. The cause of God can never need the wages of sin. Though we give our goods to feed the poor, and our bodies to be burned, it cannot buy heaven. The cattle upon a thousand hills are the Lord's, the gold also is his, and he can turn it into his treasury as he has need. That we should be diligent in business, that we may have to give to the more needy, I fully believe; but a holy life, a close walk with God, is what the remnant need more than gold. It must be sought and obtained or temporal means will be useless. That God will baptize his people with the Holy Spirit, is my fervent prayer.

A. P. LAWTON.

West Winfield, N. Y., July 23d, 1858.

#### LETTERS.

"Then they that feared the Lord spake often one to another"

From Bro. Fisher.

BRO. SMITH: I would just state to the brethren and sisters in the present truth, that I feel greatly encouraged to go on and persevere in this glorious way. It proves itself to me to be the power of God, and the wisdom of God, which all the adversaries can neither gainsay nor resist. They may rail at it, calling it what they please, but they cannot refute it. They are afraid to handle it, or review it in christian candor, for fear it should cleave unto them; therefore they can only spurn it from them with the blackest malice of heart.

On my way to Battle Creek, I spent last Sabbath and First-day in Northville, town of Plymouth, in

the family of my companion's brother. We gave our testimony concerning the true Sabbath, or Lord's day. I left in the family some of our works, supplied them with our latest paper, the *Review*, and secured it for him for three months to come.

First-day morning I and my companion went to hear the Presbyterian minister, who treated us bountifully with what John Calvin said and thought; but to us it was nothing more than spinning a rope of sand. This Rev. gentleman must have perceived me to be the same person whom he had heard two years previous giving a lecture in that village. This must have so satisfied him at the time, that he by the bare recollection of it, now ventured to invite the stranger to speak for him to his congregation in the afternoon service. And so it was that when I was going down the steps after meeting he followed me out, laid his hand upon my shoulder, and without asking me any questions as to how or what, blandly asking me to preach for him at 1 P. M., it being then 12 o'clock. I as blandly told him that I had no objection. I was granted to enjoy much freedom of speech. I felt some of the demonstration and power of God upon me. I felt no spirit of sarcasm, but of meekness and candor. I had cause to tell him how he had held up Calvin, as it were the pattern of the church; that we had heard no testimony concerning the word of God, only a, Thus saith Calvin; that I wanted a, Thus saith the Lord. I told him my ears had been saluted four or five times by his calling the first day of the week the Sabbath of the Lord. I said, Thus saith Calvin; but, Thus saith the Lord, The seventh day is the Sabbath of the Lord thy God. I exposed John Calvin as bringing the Pope's Sabbath and Infant Sprinkling with him out of spiritual Babylon.

The man, I believe, felt heartily to confess to his people that he had betrayed their innocent blood, by suffering his sacred desk to be polluted with heresy. He fairly trembled as a vanquished foe. I told him further that I would spend the week in the village and give him all the opportunity he wanted to recover from the consternation into which he was seemingly thrown by the stranger, in being thus attacked in his own stronghold; but he judged it best to call my sayings heresy and gross error.

At 5 P. M. I went to hear the Methodists. There I heard nothing but of immortal souls in heaven and hell. There were two in the desk; and when they came out, I went up to them and asked them to explain to me an immortal soul. One told me it was the immortal mind of man. I asked him what he understood when Paul speaks of this mortal's putting on immortality. He said that referred to the body. I asked him what became of the immortal soul in the resurrection. He said it should enter its own body. I told him if it did, man then would consist, according to that doctrine, of two immortalities, an immortal body and an immortal soul, which I thought was absurd to believe. He looked into my face and laughed. I asked whether either of them felt to discuss the matter in public; but it was not accepted.

I leave this my humble testimony to present truth, and the love for it, with the brethren and sisters, leaving them to judge as regards my proceedings in these matters. If I am right, may it encourage others to boldly, but meekly, come forth in defense of present truth; if otherwise, I hope the brethren will show me wherein I have erred, and strayed from the path of duty.

Your brother striving for eternal life.

JOHN FISHER.

Battle Creek, Aug. 5th, 1858.

From Bro. Wilson.

BRO. SMITH: I would say to the saints who have so often cheered and encouraged me by their letters in the *Review*, that although surrounded by temptations, and often obliged to mourn my folly, and inconsistencies, I am still striving to hold on to the present truth, and praying that God may give me grace to so apply it to my heart that I may be sanctified through it, and enabled to act wisely my part before my fellow-men.

Truly the Lord has been good in revealing the precious truths to us which show his coming near; in showing us that we could not serve him while remaining in, and following the example of the nominal churches around us; that we were trampling his holy Sabbath under foot; and lastly, that we were indulging in vain glory, and feeling ourselves rich because of our knowledge of the truth, instead of humbling ourselves in view of God's mercy in giving it to us. Especially do I feel to pray that this last message may be set home to my heart, and that the Lord will enable me speedily to buy the gold tried in the fire, that I may be rich; the white raiment, that I may be clothed; and to anoint my eyes with eye-salve, that I may see.

We need to be awake in these last days of deception, when Satan is stirring up his hosts to work with power, signs and lying wonders. I was somewhat troubled at first in view of the powerful revival influence abroad in the land, and on being requested to attend a revival prayer-meeting, I felt to throw myself before the Lord, and pray to be guided in the path of duty. I went to the meeting feeling strengthened in the truth, and while there I saw so much of the form of godliness without the power, on the part of the professed leaders, that I was led to rejoice that I was no longer under their influence, and to pity the honest ones who from the false shepherds were receiving error for their portion. May the Lord speed the loud cry of the third angel, that the honest may be gathered in. The movement of our great High Priest and the commencement of the judgment of the sleeping saints at the ending of the 2300 days being marked with such powerful revivals and commotions, the thought that the present movement may mark the commencement of the judgment of the living, bears with some weight upon my mind. May the Lord enable us to be ready, that when he comes out to bless the people we can say, Lo, this is our God, we have waited for him.

Yours in hope of eternal life.

S. P. WILSON.

Paris, Me., July 24th, 1858.

From Bro. Phelps.

BRO. SMITH: Since I last wrote I have visited the south-west part of Sauk county. I found one Sabbath-keeper, and the only one that I know of that has ever lived in that part of the county, holding fast the truth. Preached twice on First-day to a good congregation of attentive hearers. Some interest manifested; some quite anxious for me to return and give a course of lectures, which I intend to do as soon as circumstances will admit. Then I visited the friends at Westport; found most of them firm in the Sabbath truth; preached once, then returned home, and then visited the friends at Alden, Ills. I found a few precious souls firm in the truth. They had been three years without receiving a visit from any preacher, and some had got almost discouraged. I preached five times, which seemed to encourage them. They resolved to press their way into the kingdom. That was the first band of Advent Sabbath-keepers that was raised up in the State of Illinois. When the meeting closed, one or two that never had obeyed the commandments of God, decided to keep them in future, and go with the remnant to mount Zion. The morning I left, one was baptized. May the Lord bless those lonely ones that are striving to keep all his Commandments, and give them the Faith of Jesus.

I feel thankful for the *Review*. While I read the communications from the dear brethren and sisters, it is like a meeting with those loved ones; and I anticipate the time when the redeemed of the Lord shall be gathered home. Isa. li, 11, xxxv, 9, 10. I want to see the cause prosper, for I believe it is a short work the Lord will make upon the earth. Soon the Third Angel's Message will go with a loud cry; then the day of salvation will be over; then he that is filthy will be filthy still. Then behold I come quickly, says Jesus, and my reward is with me, to give every man according as his work shall be. How necessary

that we have all on the altar, so that we can work for God. O may God help us, my dear brethren and sisters, to get on the armor, that we may be able to stand in the evil day, and having done all to stand.

Your brother striving to overcome.

W. PHELPS.

Hebron, Wis., Aug. 1st, 1858.

From Bro. Sherrard.

BRO. SMITH: I wish to say to the brethren and sisters scattered abroad, that it is about ten months since I embraced the Sabbath of the Lord, and I have no desire to turn back, though previous to this I was keeping the first day in all good conscience, thinking the Sabbath had been changed to the first day. But when I went to the Bible to see when and where it was changed, I could not find it. So now I and my companion are trying to keep all ten of the commandments, and can truly call the Sabbath a delight, the holy of the Lord, honorable,

Dear brethren and sisters, let us all be more faithful. I find the closer I live to duty, the better my enjoyments. O may the good Spirit ever influence us all to do what God has commanded us to do, and let the commandments of men go.

Yours striving to overcome everything that is not Christ-like. He is our Pattern, and we should imitate the Pattern as near as we can.

WM. R. SHERRARD.

Gilboa, O., July 30th, 1858.

From Sister Hutchins.

DEAR BROTHERS AND SISTERS: As I have often been cheered by the warm-hearted epistles from the dear saints scattered abroad, I wish also to speak in honor of my Master's cause. Though I do not feel capable of edifying any, I yet expect to overcome by the blood of the Lamb and the word of my testimony. There is a glorious prospect before us. The King is soon coming in his beauty to take his suffering children from this world of sorrow and affliction to the holy city where we shall suffer no more; where sin cannot annoy us; where clouds cannot intervene between us and our Saviour; but where we can behold his beauty and loveliness, and the holy angels too that are now so interested for us. We shall soon see the glorious city, the streets that are paved with gold, the gates that are of pearls, the beautiful tree of life with its immortal fruit, and the river of life so clear and beautiful.

Dear brethren and sisters, can it be that the Lord has prepared so glorious a place for us, poor sinful creatures as we are? Yes, his word declares it. Then let us be faithful, for only the faithful shall inherit it. The promise is to Abraham and his seed. None are Abraham's children but they that do the works of Abraham. I believe that here in this earth Abraham and his children shall inherit the promised possession. When the earth shall be restored to its Eden state, and the holy city shall be the capital, then love and harmony shall prevail; then

"Peace shall smile from shore to shore,  
And nations shall learn war no more."

"O glorious land! O blest abode!  
We shall be there, and like our Lord."

But we are now in a vast, howling wilderness, beset as it were with ravenous beasts of prey, ready to devour at every step; and the Devil goes about as a roaring lion seeking whom he may destroy. We are truly in the perils of the last days. O how many are deceived by the delusions of Satan!

But I rejoice in the Lord for the light of present truth, and thank him for a heart to try to obey it. O let us all be faithful and heed the counsel of the true Witness, and have on the wedding garment. I truly feel that we are in a land of sickness and sorrow; but we have cheering prospects of a better country. I realize that we are in danger of being overcome by the enemy; but the blessed Jesus has promised to be with us. If he is for us, who can be against us? O how many precious promises he has left to encourage us!

For one I am determined by assisting grace to go through to the city. I often feel tired and weary of

this world of pain and death, and long for the land where the inhabitants shall not say, I am sick. I love to think the time is near, and I want to be ready.

Dear brethren and sisters, pray for me, a poor, weak creature with very feeble health, and many cares. I do truly need the prayers of God's children to help me bear the trials that I have to pass through. But bless the dear Lord, the promise is to them that overcome.

Yours striving for eternal life.

ELIZABETH HUTCHINS.

Ballville, Ohio, Aug. 4th, 1858.

From Sister Sanders.

BRO. SMITH: I have of late enjoyed some precious foretastes of Jesus' love, and the joy in reserve for the servant in the Master's house; but never have I so sensibly felt the power of the world, the flesh and the devil. I think of the language of the poet,

"I asked the Lord that I might grow  
In faith, and love, and every grace;  
Might more of his salvation know,  
And seek more earnestly his face,

Instead of this, he made me feel  
The hidden evils of my heart;  
And let the angry powers of hell  
Assault my soul at every part."

But He who in childhood led me to choose his love and approbation, and has led me so far, will not forsake me now. Pray for me that I may have grace to work out my own salvation, knowing that it is God that worketh in me to will and to do of his good pleasure. I know that in my heart and life there is much yet to overcome; and I should be discouraged, but the past faithfulness of Jesus forbids it. He does not forsake me, though oft times I forget or doubt his care.

I find at times that it is trying to nature, and humiliating to pride, to bear the cross; but the hope of that eternal weight of glory lightens the burden. Should I be ashamed to appear in deep earnest to secure the salvation that Jesus has purchased, even with the sacrifice of life? O, for the honor of owning such a Saviour!

Yours in the hope of the gospel.

N. G. SANDERS.

Rush Lake, Wis., July, 1858.

A Caution.

BRO. SMITH: As Benjamin D. Townsend and family (professing to keep the Sabbath) are traveling through the country living on the benevolence of the brethren wherever they will take them in, we, having seen their crooked and unchristian course, and being assembled together from different places in Vermont, namely, from Irasburgh, Sutton, Wheelock, Charleston, Johnson, Eden, Wolcott, Morristown and Stowe, feel it duty to withdraw all sympathy and fellowship from them as Christians, and to caution the brethren that they be not imposed upon elsewhere by them. To this end we wish the insertion of this notice in the *Review*.

In behalf of the church.

LEWIS BEAN.

Morrisville, Vt., July 29th, 1858.

HELPING THE PREACHER.—An eminent minister of the gospel once said to an old lady, who had expressed her wonder to him that she was permitted to live, as she could not do any more good, "You are doing a great deal of good; you help me to preach every Sunday." She was greatly surprised, and inquired how it could be. "In the first place," said he, "you are always in your seat on the Sabbath, and that helps me; in the second place, you are always wide awake, and looking right up into my face, and that helps me; and in the third place, I often see the tears running down your face, and that helps me very much."

APPREHENDED RISING OF THE CHRISTIANS IN TURKEY.—There are most alarming reports current in Paris, as to the general rising of the Christian population, not merely on the frontier of Albania, but throughout Servia, Bosnia, Thessaly, Macedonia, Roumelia—in fact, through all European Turkey. Whether Russia is trying a desperate stroke, or whether it be the spontaneous impulse of long compressed impatience of Ottoman rule, time alone will tell; but the Greek soldiers are deserting *en masse* over the frontier, to form guerilla troops within the Turkish territory, and this summer will be remarkable by an outbreak of unprecedented importance, of which the Montenegro victory gives the signal.

