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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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J. P. KELLOGG, CYRENUS SMITH AND D. R. PALMER,
Publishing Committee.

URIAH SMITH, Resident Editor.

J. N. ANDREWS, JAMES WHITE, }
J. H. WAGGONER, R. F. COTTELL, } Corresponding
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CHRISTIAN CONSOLATION.

"I was in prison and ye came unto me."

If He who spake as never man did speak—
If He who was all purity and love—
In pity to frail man, could stoop to seek
And save the guilty, from his throne above;

If He, himself untouched by sin or guile,
For man's infirmity could deeply feel—
And though, with awe, he sin rebuked the while,
The spirit kindly wounded but to heal;

Shall man—frail man—with judgment more severe,
His erring brother doom to dark despair—
Unmov'd by sorrow's penitential tear,
Deaf to the prodigal's relenting prayer?

Perhaps in some lone prison's dark recess,
Are souls immur'd who duly, deeply feel—
Those whom the Saviour came on earth to bless—
Those whom the Great Physician's touch would heal.

As ministers of God, for lasting good,
Extend the hand of sympathy and love—
Not deepest guilt such mercy long withstood,
Awaken'd by the spirit from above.

As ye have done, and do to one of these—
Even to the least—will it to Christ be done;
"A cup of water" more than thirst appease,
If given, in faith and love, through God's dear Son.

[Sol.]

FLAVEL'S TOUCHSTONE.

CHAPTER X.

Showing that only is true holiness which will bear the trials that God appoints.

Section I. Before I confirm this truth, I will endeavor to prevent some mistakes which a misapprehension of it might occasion.

1. We ought not to think, because we are to be in a state of trial through life, and know not how we shall appear after future trials, that therefore assurance of our gracious state is unattainable. Rather let him that has been sustained hitherto, trust in God for victory in the trials which are to come. So did the apostle: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors, through him that hath loved us." Here is an assured triumph before the combat. "When he hath tried me," says Job, "I shall come forth as gold." This confidence of the gracious soul is founded, not merely on experience gained in former trials, but upon faith in the promises of God. He "is faithful, and will not suffer you to be tempted above that ye are able; but with every temptation will make a way to escape." Add to all this, the constant, prevalent intercession of Christ in heaven for his people, and it will appear that the Christian need not deny himself the joy of assurance in view of anticipated trials.

2. Nor should it be imagined that any saint has so much holiness as to be able, if left to himself, to sustain these trials; though none will, by any means, be overcome by them. The most perfect creature, left to itself, will fall into ruin. This was exemplified in the angels that fell, and in Adam, though in a perfect state. Divine preservation is the prop which keeps the most holy from ruin. The best of men are but men at best. "Be strong in the Lord," says the apostle, "and in the power of his might."

Section II. I proceed to show, that such seeming graces as have never been tried, or will not bear trial, ought not to pass for genuine. They will neither comfort men now, nor fit them for heaven at last.

1. All is not gold that glitters. Great numbers of persons in the professing world are deceived and destroyed by trusting to mere apparent grace; they cannot determine that they have true holiness unless some trial be made of it, and if a trial be made which they cannot endure, the conclusion must be against them; hence they grope in uncertainty, and finally stumble where neither deliverance nor mitigation can reach them. Such was the miserable condition of the Laodiceans mentioned in the text; they imagined themselves rich, but were, in truth, poor and wretched; their fancied gold had never been tried in the fire. Reader, pass not over this topic without some serious reflection in regard to your own spiritual state.

2. The promises of salvation are made to such holiness, such religion, as will endure trial: "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life which God hath promised to them that love him."

Not to him who sets out in the morning with resolution and gallantry, but to him who holds out till the evening of life, does the promise apply, "He that endureth to the end shall be saved." Hence, if any who have sustained slight troubles shall afterward faint and fail under severe trials, all their labors and their hopes will prove vain.

3. Every man's character must be scrutinized at the final judgment; and if those who pretend to religion cannot endure the trials to which they are now exposed, how can they bear the investigation to which they will then be subjected? Surely, if we have not such holiness as will bear the severest tests to which it can be brought in this life, we can hardly hope it will sustain the ordeal of the last day. If we cannot bear these lighter trials; if a little prosperity, or a light stroke of adversity discover so much falseness, pride, and selfishness in the heart; if we cannot resist temptation, but yield ourselves servants to sin; if we can neither keep our hearts with God in duties, nor mourn for our wanderings from him; if a few scoffs from wicked tongues, or trials of persecution from the hands of men cause us to faint in the way, and turn back from following the Lord—what shall we do when He comes, "whose fan is in his hand, and who will thoroughly purge his floor," and who will "try every man's work, as by fire," of what sort it is?

4. True holiness is willing to be tried. True saints greatly desire to know their condition and choose to be searched and proved; but false religion strives to avoid the touchstone, and shrinks from scrutiny. Saints wish to know the truth respecting themselves, whatever it may be, while those who prefer that their supposed grace should not be tried,

are secretly conscious of its falseness and of their insincerity.

O professor, if thy heart be right, thou wilt wish to know the worst of thyself; and when thou hast made the deepest search, thou wilt still fear thou hast not been severe enough; nothing will give thee more content than when thou feelest the word dividing thy soul and spirit, thy joints and marrow; nothing so much comforts thee under affliction as the discovery it makes of thy heart. Thou wilt seem to feel with what affection those words fell from the prophet's lips: "Thou, O Lord, knowest me, thou hast seen me, and tried my heart toward thee." O what refreshing sweetness will stream through thy soul, when thou canst make the like appeal to God, and with like sincerity! And surely, with no such willingness to have your graces tried, you can have little evidence that they are genuine.

CHAPTER XI.

Containing various inferences from the subject, and persuasions to self-examination.

Section I. 1. God has appointed so many trials of our sincerity, let no man indulge the hope that his hypocrisy can long be concealed. Ah, there is no darkness nor shadow of death that can conceal the hypocrite. Oftentimes God discovers him by the trials he appoints in this world; but there will be a day when God will strip him naked before the great assembly of angels and men, and all shall gaze on him and say, "Lo! this is the man that made not God his hope. This is he that wore a garment of profession to deceive; but God has now stripped him out of it, and all men see what he is." Away then with hypocrisy! Be honest and hearty in religion; otherwise confusion of face shall be your recompense from the Lord.

2. In view of what has been said, be guarded against too much confidence of your good estate. Your period of trial has not expired; "you have not resisted unto blood striving against sin; be not high-minded, but fear."

3. If true holiness must be tried, even in this world, as gold is tried in the fire, then it greatly concerns all, at their setting out, to build upon the sure foundation, and to anticipate severe trials. If any have not done this, it behooves them to do it now. I warn you reader, to count the cost before you attempt to build; to the test you must come, and by truth you must be judged; if you hope to endure to the end, you must have the spirit of a martyr.

4. It may be observed in view of this subject that scandals and offences, in connection with religion, are unavoidable. "It must needs be that offences come," for all who are exposed to trials will not be able to bear them, some therefore will be offended; but the holy God will accomplish his ends, both in them that are saved and in them that perish.

On the whole, true saints have abundant reason to be encouraged; but hypocrites and self-deceivers may well be dismayed, for if they are not exposed in this life, they are sure to be hereafter.

* Many persons, as was formerly hinted, are misled by the favorable opinions entertained of them by others; many, it is to be feared, mistake zeal for orthodoxy, for a cordial acceptance of the great truths of the Gospel; and almost all of us, at one time or other, are more or less misled by confounding the suggestions of the understanding with the impulses of the will, the assent which our judgment gives to religious and moral truths, with a hearty belief and approbation of them."—Wüderforss's View.

Section II. If men must be tried as gold is tried in the fire, then it is of great importance that they should examine and prove themselves; and it cannot be unsuitable to urge this duty by some pressing considerations.

1. The difficulty of this work ought to excite you to undertake it in earnest. Who finds it not hard to persuade his heart to such a work as this? Nature declines it. Flesh and blood relish it not. It is no easy thing to bring a man and his own heart together. I fear there are many professors of religion who can spend day after day in hearing and talking of fruitless controversies, that never spend one day in determining whether they are the servants of God or of the world; whether they are on the way to heaven or hell. Yea, I doubt not many sinful hours are spent in prying into, reporting and censuring the failings of others, while not one hour is faithfully employed in judging their own hearts before the Lord. O, men had rather be about any work than this; there is no pleasure in it to the flesh!

And difficult as it is to bring our hearts to this work, it is still more difficult to bring the great question of our sincerity to a clear result and issue. O how many upright hearts have lifted up cries to heaven, and shed secret and undissembled tears, and still are in the dark, perplexed and filled with fear as to the real state of their souls! Defer not the work, therefore, if you would attain well-founded peace, and avoid final shame and perdition.

2. The discovery of sincerity and holiness, after a faithful examination, will abundantly reward you for your pains. You will never regret that you have prayed and mourned, that you have trembled and feared, that you have searched and tried your own heart; nay, you will never repent of it, that God has tried you by sharp afflictions and deep sufferings, if your sincerity be but thereby made fully to appear. You may then go to the promises boldly, take Christ into the arms of your faith, and say, "My Beloved is mine, and I am his." O what blessedness to the soul, when a man sees what he is, and what he has in Christ and the promises, and what he has to do!

3. The vast interest of your soul in this matter ought to awaken you to the utmost diligence in examining yourself. Your eternal happiness stands or falls with your sincerity. Bring your heart then to the trial; your thoughts cannot be occupied on a more momentous subject; a portion of your time cannot be employed to a better purpose; a business more worthy of your closest attention cannot be named.

4. Consider that it is to your highest advantage to be thoroughly tried, whatever the result may be. If you be found sincere, you are richly rewarded for all your labor. If you find the contrary, the discovery may be of unspeakable benefit to your soul. Your vain confidence being destroyed, you are open to the deep and effectual conviction of your sin and misery; and till you come to open your heart to this conviction, and give up your false refuge, there is no hope of you. Christ assured the hypocritical Pharisees, that publicans and harlots were in a fairer way for heaven than they, because conviction had easier access to their consciences. I may say of your groundless hopes, as Christ to the officers who came to seize him: "If ye seek me, let these go their way." It is your happiness to have every false confidence stripped off, and your nakedness and poverty discovered, that you may thus be led to Christ and made rich in him.

5. Remember, that whether prepared or unprepared whether a saint or a sinner, you must ere long stand before the judgment-seat of Christ, and be approved or condemned. Therefore, examine and prove yourself now, and be willing that God should try you as he pleases in this world, that confusion and woe may not overwhelm you at last.

CONTENT THE BEST RICHES. As the heart is, so is the estate. Riches are but ciphers; it is the mind that makes the sum. What am I the better for a great estate, if I am not contented with it? Desires of having will quickly eat up all the comforts and delights in possessing. Therefore, that Alexander that wants content, is worse than Diogenes

that is contented with his wants, as argued a rich man when walking through a market, and beholding varieties of good commodities, yet could say, How many things do I not want? But a richer mind in the disciples, that with a sweet complacency of spirit, could acknowledge, That as having nothing, and yet possessing all things. I see all would be well, if my heart were well: I will therefore form my heart to my estate, so shall I have an estate according to my heart.

THE SOUNDING OF THE SEVEN TRUMPETS Rev. vii, viii, ix.

THE TORMENT OF THE GREEKS ONE HUNDRED AND FIFTY YEARS.

Verse 10: "Their power was to hurt men five months."

1. The question arises, What men were they to hurt five months? Undoubtedly, the same they were afterwards to slay; [see verse 15.] "The third part of men," or third of the Roman empire—the Greek division of it.

2. When were they to begin their work of torment? The 11th verse answers the question:—"They had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is *Abaddon*, but in the Greek hath his name *Apollyon*."

1. "They had a king over them." From the death of Mahomet until near the close of the 13th century, the Mohammedans were divided into various factions, under several leaders, with no general civil government extending over them all. Near the close of the 13th century, Othman founded a government, which has since been known as the Ottoman government, or empire, extending over all the principal Mahomedan tribes, consolidating them into one grand monarchy.

2. The character of the king. "Which is the angel of the bottomless pit." An angel signifies a messenger, or minister, either good or bad; not always a spiritual being. "The angel of the bottomless pit," or chief minister of the religion which came from thence when it was opened. That religion is Mahomedism, and the Sultan is its chief minister. "The Sultan, or Grand Signior, as he is indifferently called, is also Supreme Caliph, or high priest, uniting in his person the highest spiritual dignity with the supreme secular authority."

When the address of "The World's Anti-Slavery Convention" was presented to Mehmet Ali, he expressed his willingness to act in the matter, but said he could do nothing; they "must go to the heads of religion at Constantinople," that is, the Sultan.

3. His name. In Hebrew, "Abaddon," the destroyer; in Greek, "Apollyon," one that exterminates or destroys. Having two different names in the two languages, it is evident that the character, rather than the name of the power, is intended to be represented. If so, in both languages he is a destroyer. Such has always been the character of the Ottoman government.

Says Perkins,—"He," the Sultan, "has unlimited power over the lives and property of his subjects, especially of the high officers of state whom he can remove, plunder or put to death at pleasure. They are required submissively to kiss the bow-string which he sends them, wherewith they are to be strangled."

All the above marks apply to the Ottoman government in a striking manner.

But when did Othman make his first assault on the Greek empire? According to Gibbon, ("Decl. and Fall," &c.) "Othman first entered the territory of Nicomedia on the 27th day of July, 1293."

The calculations of some writers have gone upon the supposition that the period should begin with the foundation of the Ottoman empire; but this is evidently an error: for they not only were to have a king over them, but were to torment men five months. But the period of torment could not begin before the first attack of the tormentors, which was as above, July 27th, 1293.

The calculation which follows, founded on this starting-point, was made and published in "Christ's Second Coming," &c., by the author, in 1838.

* See Perkins' "World as it is," p. 361.

"And their power was to torment men five months." Thus far their commission extended, to torment, by constant depredations, but not politically to kill them. "Five months;" that is, one hundred and fifty years. Commencing July 27th 1293, the one hundred and fifty years reach to 1449. During that whole period the Turks were engaged in an almost perpetual war with the Greek empire, but yet without conquering it. They seized upon and held several of the Greek provinces, but still Greek independence was maintained in Constantinople. But in 1449, the termination of the one hundred and fifty years, a change came. Before presenting the history of that change, however, we will look at verses 12-15.

THE OTTOMAN SUPREMACY IN CONSTANTINOPLE THREE HUNDRED AND NINETY-ONE YEARS AND FIFTEEN DAYS.

Verse 12: "One woe is past; and behold, there come two woes more hereafter."

Verse 13: "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God."

Verse 14: "Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates."

Verse 15: "And the four angels were loosed, which were prepared for an hour, a day, a month, and a year, for to slay the third part of men."

The first woe was to continue from the rise of Mahomedism until the end of the five months. Then the first woe was to end, and the second begin. And when the sixth angel sounded, it was commanded to take off the restraints which had been imposed on the nation, by which they were restricted to the work of tormenting men, and their commission extended to slay the third part of men. This command came from the four horns of the golden altar which is before God. "The four angels" are the four principal sultanes of which the Ottoman empire is composed, located in the country of the Euphrates. They had been restrained; God commanded, and they were loosed.

In the year 1440, John Paleologus, the Greek emperor, died, but left no children to inherit his throne, and Constantine Deacozes succeeded to it. But he would not venture to ascend the throne without the consent of Amurath, the Turkish Sultan. He therefore sent ambassadors to ask his consent, and obtained it, before he presumed to call himself sovereign.

"This shameful proceeding seemed to preface the approaching downfall of the empire. Lucas, the historian, counts John Paleologus for the last Greek emperor, without doubt, because he did not consider as such a prince who had not dared to reign without the permission of his enemy."

Let this historical fact be carefully examined in connection with the prediction above. This was not a violent assault made on the Greeks, by which their empire was overthrown and their independence taken away, but simply a voluntary surrender of that independence into the hands of the Turks, by saying, "I cannot reign unless you permit."

The four angels were loosed for an hour, a day, a month, and a year, to slay the third part of men. This period amounts to three hundred and ninety-one years and fifteen days; during which Ottoman supremacy was to exist in Constantinople.

But, although the four angels were thus loosed by the voluntary submission of the Greeks, yet another doom awaited the seat of empire. Amurath, the sultan to whom the submission of Deacozes was made, and by whose permission he reigned in Constantinople, soon after died, and was succeeded in the empire, in 1451, by Mahomet II., who set his heart on Constantinople, and determined to make it a prey. He accordingly made preparations for besieging and taking the city. The siege commenced on the 6th of April, 1453, and ended in the taking of the city, and death of the last of the Constantines, on the 16th day of May following. And the eastern city of the Cæsars became the seat of the Ottoman empire.

The arms and mode of warfare by which the siege of Constantinople was to be overthrown, and held

in subjection were distinctly noticed by the revelator.—1. The army.

Verse 16: "And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them."

Innumerable hordes of horses and them that sat on them. Gibbon describes the first invasion of the Roman territories by the Turks, thus: "The myriads of Turkish horse overspread a frontier of six hundred miles from Tauris to Azeroum, and the blood of 180,000 Christians was a grateful sacrifice to the Arabian prophet." Whether the number is designed to convey the idea of any definite number, the reader must judge. Some suppose 200,000 twice told is meant, and then following some historians, find that number of Turkish warriors in the siege of Constantinople. Some think 200,000,000 to mean all the Turkish warriors during the 391 years, fifteen days of their triumph over the Greeks. I confess this to me appears the most likely. But as it cannot be ascertained whether that is the fact or not, I will affirm nothing on the point.

Verse 17: "And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth and brimstone: and the heads of the horses were as the heads of lions: and out of their mouths issued fire, and smoke, and brimstone."

On this text I shall again refer to Mr. Keith for an illustration of it:—

"The color of fire is red, of hyacinth or jacinth blue, and of brimstone yellow, and this, as Mr. Dabuz observes, 'has a literal accomplishment; for the Ottomans, from the first time of their appearance, have affected to wear such warlike apparel of scarlet, blue, and yellow. Of the Spahis, particularly, some have red and some have yellow standards, and others red or yellow mixed with other colors. In appearance, too, the heads of the horses were as the heads of lions, to denote their strength, courage and fierceness.' Without rejecting so plausible an interpretation, the suggestion may not be unwarrantable, that a still closer and more direct exposition may be given of that which the prophet saw in the vision. In the prophetic description of the fall of Babylon, they who rode on horses are described as holding the bow and the lance; but it was with other arms than the arrow and the spear that the Turkish warriors encompassed Constantinople; and the breastplates of the horsemen, in reference to the more destructive implements of war, might then, for the first time, be said to be fire, and jacinth, and brimstone. The musket had recently supplied the place of the bow. Fire emanated from their breasts. Brimstone, the flame of which is jacinth, was an ingredient both of the liquid fire and of gunpowder. Congruity seems to require this more strictly literal interpretation, as conformable to the significance of the same terms in the immediately subsequent verse, including the same general description. A new mode of warfare was at that time introduced which has changed the nature of war itself, in regard to the form of its instruments of destruction; and sounds and sights unheard of and unknown before, were the death-knell and doom of the Roman empire. Invention outvalued force, and a new power was introduced, that of musketry as well as artillery, in the art of war, before which the old Macedonian phalanx would not have remained unbroken, nor the Roman legions stood. That which John saw 'in the vision,' is read in the history of the times."

Verse 18: "By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths."

"Among the implements of destruction, he studied with peculiar care the recent and tremendous discovery of the Latins, and his artillery surpassed whatever had yet appeared in the world. A founder of cannon, a Dane or Hungarian, who had been almost starved in the Greek service, deserted to the Moslems, and was liberally entertained by the Turkish sultan. Mahomet was satisfied with the answer to his first question, which he eagerly pressed on the artist,—Am I able to cast a cannon capable of throwing a ball or stone of sufficient size to batter the walls of Constantinople?" "I am not ignorant of their strength, but were they more solid

than those of Babylon, I could oppose an engine of superior power; the position and management of that engine must be left to your engineers." On this assurance a foundry was established at Adrianople; the metal was prepared; and at the end of three months Urban produced a piece of brass ordnance of stupendous and almost incredible magnitude. A measure of twelve palms was assigned to the bore, and the stone bullet weighed about six hundred pounds. A vacant place before the new palace was chosen for the first experiment; but to prevent the sudden and mischievous effects of astonishment and fear, a proclamation was issued that the cannon would be discharged the ensuing day. The explosion was felt or heard in a circuit of a hundred furlongs; the ball, by the force of the gunpowder, was driven about a mile, and on the spot where it fell, it buried itself a fathom deep in the ground. For the conveyance of this destructive engine, a frame or carriage of thirty wagons was linked together, and drawn along by a train of sixty oxen; two hundred men on both sides were stationed to poise or support the rolling weight; two hundred and fifty workmen marched before to smooth the way and repair the bridges, and near two months were employed in a laborious journey of a hundred and fifty miles. I dare not reject the positive and unanimous evidence of contemporary writers. A Turkish cannon, more enormous than that of Mahomet, still guards the entrance of the Dardanelles, and if the use be inconvenient, it has been found, on a late trial, that the effect is far from contemptible. A stone bullet of eleven hundred pounds weight was once discharged with three hundred and thirty pounds of powder; at the distance of six hundred yards it shattered into three rocky fragments, traversed the strait, and leaving the waters in a foam, again rose and bounded against the opposite hill."

"In the siege, the incessant volleys of lances and arrows were accompanied with the smoke, the sound and the fire of their musketry and cannon. Their small arms discharged at the same time five or even ten balls of lead of the size of a walnut, and according to the closeness of the ranks, and the force of the powder, several breastplates and bodies were transpierced by the same shot. But the Turkish approaches were soon sunk in trenches, or covered with ruins. Each day added to the science of the Christians, but their inadequate stock of gunpowder was wasted in the operations of each day. Their ordnance was not powerful either in size or number, and if they possessed some heavy cannon, they feared to plant them on the walls, lest the aged structure should be shaken and overthrown by the explosion. The same destructive secret had been revealed to the Moslems, by whom it was employed with the superior energy of zeal, riches and despotism. The great cannon of Mahomet has been separately noticed; an important and visible object in the history of the times; but that enormous engine was flanked by two fellows almost of equal magnitude; the long order of the Turkish artillery was pointed against the walls; fourteen batteries thundered at once on the most accessible places, and of one of these it is ambiguously expressed that it was mounted with one hundred and thirty guns, or that it discharged one hundred and thirty bullets. Yet in the power and activity of the sultan we may discern the infancy of the new science; under a master who counted the moments, the great cannon could be loaded and fired no more than seven times in one day. The heated metal unfortunately burst; several workmen were destroyed, and the skill of an artist was admired who bethought himself of preventing the danger and the accident by pouring oil after each explosion into the mouth of the cannon."

This historical sketch from Gibbon, of the use of gunpowder, fire-arms and cannon, as the instrumentality by which the city was finally overcome, is so illustrative of the text, that one can hardly imagine any other scene can be described.

The specified time for the continuance of Turkish or Mahomedan supremacy over the Greeks, was an hour, day, month, and year. A prophetic year, three hundred and sixty days; a month, thirty days; one day; and an hour, or the twenty-fourth part of a day. Three hundred and sixty, the number of days in a prophetic year, divided by twenty-

four, the number of hours in a day, gives us fifteen days. Three hundred and ninety-one years and fifteen days.

Commencing when the one hundred and fifty years ended, in 1419, the period would end August 11th, 1840. Judging from the manner of the commencement of the Ottoman supremacy, that it was by a voluntary acknowledgement on the part of the Greek emperor that he only reigned by permission of the Turkish sultan we should naturally conclude that the fall or departure of the Ottoman independence would be brought about in the same way; that at the end of the specified period, the Sultan would voluntarily surrender his independence into the hands of the Christian powers, from whom he received it.

When the foregoing calculation was made, it was purely a matter of calculation on the prophetic periods of Scripture. Now, however, the time has passed by, and it is proper to inquire what the result has been—whether it has corresponded with the previous calculation.

I shall now pass to the question, has that supremacy departed from the Mahometans into Christian hands, so that the Turks now exist and reign by the sufferance and permission of the Christian powers, as the Christians did for some two or three years by the permission of the Turks?

First Testimony.—The following is from Rev. Mr. Goodell, missionary of the American Board at Constantinople, addressed to the Board, and by them published in the Missionary Herald, for April, 1841, p. 160:—

"The power of Islamism is broken forever; and there is no concealing the fact even from themselves. They exist now by mere sufferance. And though there is a mighty effort made by the Christian governments to sustain them, yet at every step they sink lower and lower with fearful velocity. And though there is a great endeavor made to graft the institutions of civilized and Christian countries upon the decayed trunk, yet the very root itself is fast wasting away by the venom of its own poison. How wonderful it is, that, when all Christendom combined together to check the progress of Mahomedan power, it waxed exceedingly great in spite of every opposition; and now, when all the mighty potentates of Christian Europe, who feel fully competent to settle all the quarrels, and arrange all the affairs of the whole world, are leagued together for its protection and defence, down it comes, in spite of all their fostering care."

Mr. Goodell has been for years a missionary in the Turkish dominions, and is competent to judge of the state of the government. His deliberate and unequivocal testimony is, that, "the power of Islamism is broken forever." But it is said the Turks yet reign! So also says our witness—"but it is by mere sufferance." They are at the mercy of the Christians. Their independence is broken.

Another Witness.—Rev. Mr. Balch, of Providence, R. I. in an attack on Mr. Miller for saying that the Ottoman empire fell in 1840, says:—"How can an honest man have the hardihood to stand up before an intelligent audience, and make such an assertion, when the most authentic version of the change of the Ottoman empire is that it has not been on a better foundation in fifty years, for it is now re-organized by the European kingdoms, and is honorably treated as such."

But how does it happen that Christian Europe re-organized the government? What need of it, if it was not disorganized? If Christian Europe has done this, then it is now, to all intents and purposes, a Christian government, and is only ruled nominally by the sultan, as their vassal.

This testimony is the more valuable for having come from an opponent. We could not have selected and put together words more fully expressive of the idea of the present state of the Ottoman empire. It is true the Christian governments of Europe have re-organized the Turkish empire, and it is their creature. From 1840 to the present time, the Ottoman government has been under the dictation of the great powers of Europe; and scarcely a measure of that government has been adopted and carried out without the interference and dictation of

the allies; and that dictation has been submitted to by them.

It is in this light politicians have looked upon the government since 1840, as the following item will show:—

The London Morning Herald, after the capture of St. Jean d'Acre, speaking of the state of things in the Ottoman empire, says:—"We (the allies) have conquered St. Jean d'Acre. We have dissipated into thin air the prestige that lately invested as with a halo the name of Mehemet Ali. We have in all probability destroyed forever the power of that hitherto successful ruler. But have we done ought to restore strength to the Ottoman empire? We fear not. We fear that the Sultan has been reduced to the rank of a puppet; and that the sources of the Turkish Empire's strength are entirely destroyed.

"If the supremacy of the Sultan is hereafter to be maintained in Egypt, it must be maintained, we fear, by the unceasing intervention of England and Russia."

What the London Morning Herald last November feared, has since been realized. The Sultan has been entirely, in all the great questions which have come up, under the dictation of the Christian kingdoms of Europe.

THE REVIEW AND HERALD.

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

BATTLE CREEK FIFTH-DAY, JULY 29, 1858

WHAT DID CHRIST ABOLISH?

As great liberties are by some taken on the supposition that a thorough reformation took place in God's government at the crucifixion; that the constitution by which he had previously governed the world was there abolished, and an entire new set of laws and regulations introduced; it may be well to inquire what change really did take place, and how much was abolished, and ceased at the cross of Christ. Did he enact a new code of laws? Did he introduce a new rule of duty? Did he teach us that nothing of the former dispensation is binding in this? This is the question at issue.

If we have any divine laws in this dispensation which were common to the old, and these laws are re-enactments of Christ, it follows that they must have been abolished; for a law cannot be re-enacted till it has first been abolished. But if Christ simply teaches the perpetuity, in this dispensation, of certain laws which existed in the old, it is both anti-scriptural and absurd to talk of their abolition; as God would not suffer a law to be abolished which he designed to be of perpetual continuance. And, third, if there existed a code of laws in the former dispensation, the perpetuity of which, as a code, he teaches in this, he teaches the perpetuity of every single commandment in that code, as much as though he specified them one by one. These principles will be acknowledged by all.

Let us now turn to Christ's first public discourse, and see with what language he commences his instructions: "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. 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. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Matt. v. 17-20.

We know that the term law is applied to different objects in the New Testament. What its meaning is in the text before us, is differently held by different individuals. But we think the language sufficiently definite on this point. The law spoken of is a law the fulfilling of which does not abolish it, otherwise the language is but nonsense. But we know that Christ did through his blood abolish the ceremonial law, the law of commandments contained in ordina-

ces, and did blot out the handwriting of ordinances, which was against us. Eph. ii. 15; Col. ii. 14. Now if this is the law referred to in Matt. v. 17, the language of the text is substantially this: "Think not that I am come to de-roy (or abolish) the law; I am not come to abolish, but to fulfill; which is to abolish;" or to make it still shorter, "I am not come to abolish the law, but to abolish it;" which is absurd.

But further: We claim that the ceremonial law cannot here be referred to, from the consideration that the declaration as applied to that law will not hold true in fact; for Christ did not come to fulfill, or abolish, that law. Of him, to be sure, was the substance which that law foreshadowed; and hence of course he took it out of the way, nailing it to his cross; but this was not the purpose for which he came. He came to die for lost man, and in view of this fact, a law of types and shadows was instituted. He came to fulfill his great mission, and the law instituted in view of that coming, was thereby, as a matter of course, abolished.

But the law of Matt. v. 17, is a law which the Saviour did come to fulfill. What law did he come to fulfill? We answer, the moral law. To fulfill a moral law, is to keep its requirements; and this does not abolish it. If it is necessary to illustrate so plain a fact as this, we can do so by almost any number of references to Scripture. The moral law demands (1.) perfect obedience; but if this is not rendered, it then demands (2.) the death of the transgressor. In order that the sacrifice of Christ be availing, he must keep the law, or it would demand his life as a transgressor. Having kept it, he then fulfilled, for disobedient man, the demands it has upon the transgressor. Thus in a two-fold sense he fulfilled the moral law, making thereby a way of escape for man; and to this end he came.

But again: The law spoken of is a law of commandments. "Whosoever therefore shall break one of these least commandments," &c.; but the expressions, "the commandments," or "these commandments," without qualification, never stand in the New Testament, for the rules and regulations of the ceremonial law; consequently our Lord is here enforcing obedience to some other law.

And again: We call especial attention to the closing declaration of this paragraph of our Saviour's discourse: "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." He makes this declaration to enforce his previous exhortation, to do and teach the commandments of which he was speaking; for, he tells them, unless their standard of righteousness should be raised higher than that of the scribes and Pharisees, they could not enter into the kingdom of heaven. But what is righteousness? Why, we all know what unrighteousness is; for "all unrighteousness is sin." 1 John v. 17. And what is sin? Sin is the transgression of the law. 1 John iii. 4. If unrighteousness then is transgression of the law, righteousness is obedience to the law, or right doing. The law therefore of which Christ speak—Matt. v. 17, is the law by which we are to regulate our actions and form our characters; it is moral law; for it is the standard of our righteousness; and unless our righteousness shall exceed the righteousness of the scribes and Pharisees, we shall in no case enter into the kingdom of heaven.

One more thought on this point: The law is spoken of as something already existing; it is spoken of as something the most familiar to those present, as much so at least as the prophets; obedience to the least of the commandments referred to, is enjoined upon every individual throughout all time, with promises to the obedient and threats against those who should break them or teach men so. This is no new enactment by the Saviour. It is only declaring the perpetuity in this dispensation, of something that existed in the old. Something survived the dissolution of the "middle wall of partition," and is brought over

unqualified and unchanged into the present age. How much?

(To be Continued.)

QUESTION ANSWERED.

QUESTION. 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? Acts x. 47; Eph. i. 13.

u. w. l.

In attempting to answer the above question I shall take a wider range than will, perhaps, be considered essential to an understanding of the subject. I will commence with the positive institutions of the past dispensation.

The institutions of the gospel, like those of the Levitical law, are positive, and point to Christ. Those pointed forward to, or typified, a Messiah to come and offer himself a sacrifice; these point back to, or commemorate, the Saviour's humility, death and resurrection. This gives us the idea that their use or object is the same.

The object of the Levitical law was to show forth or teach the way of salvation by the remission of sin; the finality or center point of the system was the work of the high priest on the tenth day of the seventh month—the atonement made in the most holy place. Webster says alone signifies, "To stand as an equivalent, to make reparation, amends, or satisfaction for an offense or crime, by which reconciliation is procured between the offended and offending parties." The law is not actually satisfied until the atonement is made, though the offended party may show favor to the offender in view of the atonement or satisfaction to be made. Thus, a debtor may promise or arrange to pay a debt, and the creditor regard him as just, (justified,) by virtue of such promise or arrangement. But should he afterwards refuse to pay, or neglect to avail himself of the means, he would (to use scripture terms) fall from the favor or grace of his creditor. But it will appear evident that if, instead of making an arrangement to pay in the future, he actually paid the debt, he would not only be justified, but falling from favor or grace would be impossible. So we find that by imputation a man may be justified before satisfaction is really rendered. This is most fully proved by the case of the faithful who lived before the time of Christ. "Without shedding of blood is no remission;" but they lived, sinned, repented, were justified, and died, before any blood was shed that could atone for, or take away, their sin. This we term justification by faith; but when any "depart from the faith," as we are assured many will, they lose that justifying favor, or fall from grace.

On this point much misapprehension has existed, and does exist. The imputation of righteousness by faith is often mistaken for righteousness itself. I think it is safe to presume that nine-tenths of all the professed Christians of this age firmly believe that their sins were atoned for more than eighteen hundred years ago. Let us trace such a belief to its conclusion:

If the claim of the law was satisfied more than eighteen hundred years before the offense was committed, then satisfaction was acknowledged before the sin was repented of. But if satisfaction was acknowledged in behalf of one before repentance, it must have been in behalf of all, or else God is a respecter of persons, which the Bible says he is not. This of course leads to both antinomianism and universalism.

But if the atonement was not made on Calvary, the question will be asked, How are we saved? And I answer, as they were before the advent of Christ. It was a work of faith with them, and so it is with us while we look forward to the atonement. The following facts are familiar to believers in present truth. The offering of the sacrifice is preparatory to the atonement. The atonement is made by the high priest, in the sanctuary. But Christ was not and could not be a priest on earth, nor minister in the earthly sanctuary; for the priests of the earthly sanc-

tuary were of the tribe of Levi, but "our Lord sprang out of Judah," and he is a priest in the Sanctuary in heaven. Heb. viii, 1-5. Therefore his offering on Calvary was preparatory to the atonement which he was afterward to make while High Priest on the throne of his father. When the day of atonement commences, the dead may be atoned for at once, as their fate is fixed, there being no knowledge nor device where they have gone. But with the living it is different. They cannot have an atonement made for them till all their sins are repented of that they may be sealed with the seal of God, which makes it sure and final.

As we stand in the same relation to the great satisfaction to be made to the law that those did who lived under the first covenant, looking forward to the consummation of the atonement, the question arises, What shall we understand by the commandment to be baptized for the remission of sins. Of all the definitions of the word "for," given by Webster, the only one we can possibly use in this connection is, "with a view to obtain," or "in order to," &c. This will apply in all its scripture uses; and if the gift of the Spirit be taken as an evidence of justifying grace conferred, the position here taken is clear, as in the promises baptism precedes the gift. Acts ii, 38; xix, 1-6. The text referred to in the question is also proof of this; [Eph. i, 13, 14;] "After that ye believed ye were sealed with that Holy Spirit of promise, which is the earnest [sign, token, or assurance] of our inheritance until the redemption," &c. The intent of the commandment is clearly this: Repent and be baptized in order to obtain the remission of sins, and you shall receive the earnest or sign of our inheritance, or evidence of heirship.

There is a feeling of humble confidence in God, a trusting in his promise to the penitent, which every believer has as soon as he believes and sorrows for sin after a godly sort. If this is sufficient evidence of acceptance with God for the time being, it will not justify us in neglecting the ordinances of the Lord's house. Doubtless the same feeling was enjoyed by the penitent in the past dispensation, yet no one would suppose that they were thereby excused from attending the service of the sanctuary. That service was instituted for the penitent—not for the impenitent. Jer. vi, 19, 20. And so of the institutions of the gospel. Nor is any delay justifiable in the case. Prompt obedience is the evidence that our sorrow is godly.

The above remarks are made because I think the ideas need to be considered, and it seems to be appropriate to present them here. But as to the conclusion of Bro. L. on which the question seems to be based, I am far from being satisfied that we can become members of the body of Christ without baptism. Those scriptures which speak most directly on the point seem to contradict the idea, while the texts referred to do not by any means sustain it. True, we must die to sin, and thus become dead to the law that we may be married to another, even Christ: [Rom. vii, 4:] and when dead to sin we are baptized in the name of Christ, and "into Christ," and thus we put on Christ. Gal. iii, 27.

The difficulty seems to lie in this, that no distinction is recognized between being members, and having the qualifications necessary to become members. Eph. i, 13 says they were sealed after they believed, but it does not say whether it was before or after baptism. Acts x shows that Cornelius, a devout, God-fearing Gentile was directed to send to Peter to learn what he ought to do. This was an extraordinary case; it was Peter's first message to the Gentiles; and God saw fit to display his grace in a special manner, first, by giving Peter a vision concerning his duty to the Gentiles, and second, by sending the Holy Ghost upon the hearers before baptism, which was not in the order of the promise as given in Acts ii, 38, nor according to the fulfillment of that promise as shown in Acts xix, 1-6. It may be (and has been) claimed that if God has so done, he may do so again. This I would grant. He may do so; but I am not ready to grant that we have any right to ask or expect he will do so unless we can show a promise

to that effect. The divine plan as revealed and commanded is our rule, and not an isolated and extraordinary case. Sunday-keepers have been blessed of God, but it is better to keep the Sabbath notwithstanding, because it is according to the commandment and has the promise. We should "make everything according to the pattern" given.

The above (with what I have published at other times) shows my views of the true relation we sustain to the gospel of Christ before and after baptism. If I err in this, and others have more light, I would gladly receive it. And I hope especially to hear from Bro. L., that I may know whether I have apprehended the question, and answered in a manner to relieve his mind.

J. H. W.

Mount Vernon, Iowa.

PRAYER.

BY A. S. HUTCHINS.

(Continued.)

WE are now prepared to consider the duty of FAMILY WORSHIP. And in entering upon this part of our subject, we are aware that many professing Christians not only entirely neglect family prayer, but some are found who oppose it, from the fact that no express command is given in the Scriptures for its performance.

To this objection we remark, that we can see no necessity for an express precept enjoining this duty upon Christians.

1. From the fact that we believe all Christians not only regard family devotion as a privilege, but also a very important duty. Especially will they feel thus, if they have a proper regard for their family, and a due desire for their salvation. Such will often be moved out by God's Holy Spirit to offer up to him prayers and supplications for, and with, their family, with "strong crying and tears," that they may all escape the wrath to come.

2. The various circumstances in which God's children are placed from time to time, seem to render such a command impracticable. Often it would be, in the case of some inferior members of families, cruelly and bitterly opposed by leading members.

3. The sacred Scriptures furnish us with the example of holy men, those who were bright and shining lights in the world, from which we may gather profitable instruction in favor of the discharge of this duty.

An able writer on this point says:

"There are some very important means of grace, and outward observances, which are plainly implied in the word of God, for the performance of which we have few, if any, positive, plain, and express precepts. We are left to gather them from the examples of holy men, and from various incidental circumstances: such in some degree, is the duty of public, and such more plainly is the duty of family worship."

"The reasons may be these. The Christian dispensation is designed as a religion for people in every country, and in every situation in which a human being can be placed. It is more of a spiritual transaction between God and the soul than the Mosaic dispensation was. Had there then been positive precepts respecting the means of grace, and the circumstances of religion, and particularly respecting time, place, or frequency, the tender conscience, for which God has ever manifested particular regard, would necessarily have been burdened when placed in situations where the duty was impracticable."

"By this, also, another important end is answered. A trial is made of men's spirits. It is seen, whether, because a positive precept cannot be brought requiring its performance, men will neglect a duty plainly implied. Thus more of the real state of our minds is discovered, and it is manifested whether we have, or have not, a full and ardent love for God, his worship and service."

"It will not, however, be difficult to prove the obligation to family worship in various ways."

"Consider the example of Abraham, the father of the faithful, and the friend of God. His family piety is that for which he is blessed by Jehovah himself:

I know Abraham, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him. Abraham is here commended for instructing his children and his household in the most important of all duties, the way of the Lord, great doctrines of religion, and justice and judgment, its great duties. And observe, he will command them; that is, he will use that just authority which God gives the father and the head of a family in the religious instruction of his children. Abraham also prayed with, as well as instructed his family. Whenever he fixed his tent, there he built an altar to the Lord. This we read he did in the plain of Moriah. And when he removed to the mountain on the east of Bethel, there he built an altar, and called upon the name of the Lord. Gen. xii, 7, 8. Now, we may say to those who neglect family worship, that as all real Christians are Abraham's seed, [Gal. iii, 29:] if ye were Abraham's children, ye would do the works of Abraham. John viii, 39. Your neglect of this duty, tends to show that you do not really belong to Christ."

"The examples of other holy men are similar to that of Abraham. Consider the holy determination of Joshua, who declared to all Israel, Choose ye this day whom ye will serve; as for me and my house we will serve the Lord. Josh. xxiv, 15. Neither the exalted station which he occupied, nor his various and pressing public labors, prevented his attention to the religion of his family. When David had brought the ark of God into Jerusalem with gladness, sacrifices and thanksgivings, after discharging all his public duties, and blessing the people in the name of the Lord of hosts, he returned to bless his household. 1 Sam. vi, 20. In addition to these might be brought the examples of Job, [chap. i, 5:] Daniel, [chap. vi, 10:] and others. While the ark rested in the house of Obed-edom, a blessing came upon him and all his household. Would you then obtain the blessing of God on your household, let your family be daily assembled for prayer and praise. Observe the praise given to Cornelius; he was a devout man, and one that feared God, with all his house; which gave much alms to the people, and prayed to God alway."

"Family worship, when duly conducted, is attended with many happy effects on your whole family. No wonder that those who neglect this, are continually troubled with the misconduct and perverseness of those under them and about them; no wonder that jarings, dissensions, and other disagreeable circumstances, are continually disquieting them. It is just what might be expected. How can they, who neglect the worship of God in their families, look for peace, or comfort in them? I am sure, also, that I may confidently appeal to those who have regular and daily family prayer, that, when conducted in a simple and devout spirit, it has a tendency to remove, or allay, all those unhappy passions to which our common nature is subject, and which, more or less, appear in every family. It unites the members of the family together gives the head of it a feeling of tenderness and affection for those under him, and makes them esteem and love him. Some masters are, on this account, almost considered as angels in their families. Cecil says of family worship rightly conducted, It may be used as an engine of vast power in a family. It diffuses a sympathy through the members. It calls the mind off from the deadening effect of worldly affairs. It arrests every member with a morning and evening sermon, in the midst of all the hurries and cares of life. It says, There is a God! There is a spiritual world! There is a life to come! It fixes the idea of responsibility in the mind. It furnishes a tender and judicious father, or master, with an opportunity of gently glancing at faults, where a direct admonition might be inexpedient. It enables him to relieve the weight with which subordination or service often sits on the minds of inferiors."

"Family prayer gains for us the presence and blessing of our Lord. There is a promise of his presence, which appears peculiarly applicable to this duty."

Matt. xviii. 19, 20. Many have found in family worship, that help and that communion with God which they had sought for with less effect in private prayer. It was the experience of one Christian, I find more of the presence of God, and more of the real spirit of prayer, in praying with my family, than in almost any other means of grace. Surely the Christian who really loves his Saviour, would regularly call his family together to pray with him, from this consideration alone, that he might enjoy more of his Lord's presence."

The blessed effects of family religion no one can estimate now. It will only be realized when the saints are gathered to their long desired and happy home. When the palm, the robe, and the crown are given to him, who through patient continuance in well doing, has gained immortality and eternal life.

In that world of unfading beauty and imperishable happiness, many unbroken families will be gathered to join in the songs of the redeemed, which would have been broken, and most of them perhaps gone down to the "second death," but for the godly example of some of its members, but for the sound of prayer around the family altar, fervently poured forth from the heart consecrated to God.

O, ye sleeping, half-feeling parents, arouse! awake speedily to the duty you owe to your family, to your children! We live in the time when God is turning the "heart of the fathers to the children, and the heart of the children to their fathers," lest the earth be smitten with a curse. Mal. iv.

What are you doing, reader, to save your soul, and the souls of others? Think, O think of the solemn and awful events of the future, I beseech you! Your time to work for God is closing with astonishing rapidity!

But before we pass from the pleasing duty of family prayer, let us for a moment reflect upon the example of the dear Saviour, with his disciples, which may afford us instruction on this subject.

He represents himself as the Master of the house, and the disciples as the household. See John x. 25. Now if we compare the following scriptures together, [Matt. xiii. 51; xvi. 13; Luke ix. 48; xi. 1.] we shall find him often with them, asking them questions, teaching them, and praying with them.

Let none who strive to walk in the footsteps of Jesus, forget the declaration of John, "He that saith he abideth in him, ought himself also so to walk, even as he walked." 1 John ii. 6.

(To be Continued.)

SABBATH MUSINGS.

The sun's shining on the hills this morn. The green And dewy leaves upon a thousand stems, Are trembling lightly in the morning breeze. The joyous birds are singing o'er our heads, And flowers, gay flowers, are blooming at our feet. The world around us, too, untiring strives, To fond pursuits of pleasures which the world Can never, never give. Their fond pursuits—Schemes of reform, inventions, love of ease, And ardent hopes of that good, coming time, Can never lengthen time one single hour. On every hand the world seems not to know Its own approaching doom: unconscious of That dreadful storm of wrath which soon shall turn The garden and the fruitful field, and all Man's boasted conquest in the line of art, O'er nature's stubborn way, into one sad, One mingled mass of desolation wild. Why are the world unmindful of their fate? And why behold I not where they stand just now? Remorse of truth despised, rejected, set At naught. God's truth is trampled under foot; The Saviour's coming scoffed at, and by some Denied; therefore God leaves them to their fate. And yet, methinks, among the busy crowd, Still running to and fro with hasty step, Increasing knowledge with untiring mind, Pursuing this and that great worldly scheme, In which the public mind seems always bent, Sometimes a few are led to think, to think Of earth's dark history, present, future, past; Yet hardly dare to think, for with the thought Come dark forebodings of a future hour, And scenes of blood, with mighty empires fallen, Dark revolutions, garments rolled in blood: And towering thrones beneath the tyrant's feet. All this a prelude to that glorious time. That good time coming of which poets sing, They dare believe; but not to usher in.

That time of trouble such as never was. Meanwhile time's lingering sands are falling fast; Each moment shortening intervening space, Until the last, deep fraught with good or ill To each, shall surely come. O dreadful day! O solemn, awful hour, approaching fast! While God in mercy and long-suffering still, Sends forth a mighty angel, with loud voice, On silent wing through heaven; the third and last, Last proclamation to this fallen world. "If any man shall worship beast or image, Receive his mark, in forehead or in hand, The same shall drink of God's unmingled wrath. And he shall drink it to its very dregs. Fear God, keep his commandments, and the faith Of his dear Son, and wait for him from heaven: Here is the patience of the saints. Thus he May flee the storm of wrath, brimstone and fire. In sight of holy angels and the Lamb." Thus God invites ere mercy's door shall close. Who will not heed the angel's warning voice, And find a shelter in that dreadful day? Then be prepared to stand on Zion's mount, With harp amid that holy, happy band, To chant the praises of our glorious King For ever evermore. E. S. LANZ.

E. Genoa, N. Y., July 3d, 1858.

God's Law in all the Earth.

In the *Prophetic Expositor* for June 15th, may be seen the following paragraph:

"The Law was for the government of the nation of Israel, and no other people were ever required to observe it."

When we read the above we thought we could appreciate David's feelings when he penned the following lines, "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us." "It is time for thee, Lord, to work: for they have made void thy law."

We think we have never seen the character of God and his dealings with the nations of the earth, so strongly impeached in so few words. That God should destroy the world for their sins, burn up the cities of the plain for their iniquities, and drive the inhabitants of Canaan out of their possessions, and destroy them, old and young, for their abomination, together with all the national judgments that have been visited upon the different nations of earth, and then to say that the law was for the nation of Israel, and no other nation was ever required to keep it, in our opinion, is to accuse God of dealing unjustly, or judging, condemning, and executing judgment, without a rule or precedent to judge them by.

But that other nations were required to observe the law of God, or the ten commandments, as a rule of right, is evident from the following scriptures; at least those of other nations who expected God would bless and preserve them.

Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments. Ex. xx. 5, 6. That others besides Israel are included in these promises and threatenings, is evident from expressions used in verse 10, or fourth commandment, Thy man-servant, nor thy maid-servant; nor thy stranger that is within thy gates. Know therefore that the Lord thy God he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations. Deut. vii. 9. In this text the promise is to all who keep God's commandments, without respect to nationalities. All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies. The secret of the Lord is with them that fear him; and he will show them his covenant. Ps. xxv. 11, 14.

That the above text is applicable to all persons, and has been since creation, is evident from Paul's epistle to the Romans. Chap. i. 19-26. We will insert a few clauses only, "because that which may be known of God, is manifest (to them; margin.) for God hath showed it unto them." In verses 24, 25 we find why God gave them up (or the heathen up) to uncleanness and vile affections. When they knew

God they glorified him not as God. Professing themselves to be wise they became fools. This last clause forcibly reminds us of some who are now teaching that faith makes void God's law or covenant.

Again David says. [1 Chron. xvi. 14.] He is the Lord our God; his judgments are in all the earth. Again in Ps. ciii. 17, 18. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children: to such as keep his covenant, and to those that remember his commandments to do them. In Isa. lvi, the prophet admonishes the stranger, and the son of the stranger, and strictly forbids them to say, The Lord has utterly separated me from his people. Judging from the anxiety that some show at present to make it appear that the Lord has utterly separated them from his people, the prophet must certainly have had his eye on our time. How those who have once seen the light of the three messages, the Sabbath, and the Sanctuary in heaven, should turn and assist in the dissemination of such contradictory and absurd views as the no-law and no-Sabbath views, is to us incomprehensible, while they still claim to be Christians.

S. MYERS.

Plum River, Ills.

LETTERS.

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

From Sister Loughhead.

DEAR BRETHREN AND SISTERS: We are in a most solemn time, the closing up of all earthly scenes, and when the last work for the church is being done; and being taught in the word of the Lord to exhort one another, and so much the more as we see the day approaching. I have been constrained to add my testimony in favor of the truth.

The Lord has blessed me and brought me to a knowledge of the truth. It is seven years this Summer since I commenced keeping the Sabbath. Great peace have they that do the commandments. Brethren and sisters, we should be up and doing while it is called to-day, for the night cometh when no man can work. I feel determined to take heed to the warning of the faithful and true Witness. We have no time to lose. I realize the need of a deeper work of grace in my heart, for the time draweth near when he that shall come will come, and will not tarry. If we are faithful we shall receive a crown of everlasting life. It will be worth more than all this present world.

I bless the Lord that I am numbered with the little flock. Jesus says, Fear not, little flock: it is your Father's good pleasure to give you the kingdom. There are none in this place that keep the Lord's Sabbath but myself and my children. I believe that this is the last message to fallen man, and soon our probation will be closed up. Christ will have finished his work in the Sanctuary, and then every case will be decided. I want to confess all my sins in this day of atonement, that Christ may blot them from the book of remembrance, and confess my name before the Father and his angels. Christ will soon be seen on the white cloud with all the angels of glory to convey the waiting saints home to the city of God. Shall you and I be there? Yes, if we are faithful to the end, for God has promised it.

"O thou blessed Jesus, thou balm of my soul, 'Twas thou, my dear Jesus, that made my heart whole. O bring me to view thee, thou precious, sweet King, In anthems of glory thy praises to sing."

Your unworthy sister.

JANE LOUGHHEAD.

Alba, Pa.

From Bro. Harp.

BRO. SMITH: I wish to put in my testimony on the side of present truth in these last days when the truth is so much trampled on by its professed advocates. I wish to say to the saints scattered abroad that I am still trying to keep all God's Commandments and the Faith of Jesus. I am trying to overcome all my sins and get the whole lot on, not a

part, but the whole—that I may be able to stand in these perilous times.

Cannot some of the preaching brethren come this way and give a few lectures here? I think the results would be good. I have been expecting them before this time, but none have come. I live one mile north of Oakfield Station, on the Milwaukee and Fond du Lac Railroad. If any should come, they will find a welcome stopping-place, though it may be a poor one.

Striving for the kingdom.

Lamartine, Wis., July 10th, 1858.

From Bro. & Sr. Lane.

BRO. SMITH: We are still striving to overcome by the blood of the Lamb and the word of our testimony. The way seems straight; and thank our heavenly Father that it is so; we would not have salvation on our own terms, for we know that our heavenly Father knows best. When we look at the past, since we embraced the present truth, we can see his providence manifested in every event of life, and we still feel to trust him for the future. We feel to say in truth, that when we have asked in faith according to his will, our prayers have been abundantly answered, yea, more than our faith deserved. We feel to pray earnestly with all the sincerity our hearts are master of, to be just what our Lord would have us be, and thus obtain the tried gold, white raiment, and eye-salve; be prepared to stand in every trying hour, and finally stand with the redeemed on mount Zion.

We prize the *Review* very highly, and read it with deep interest, for we have no meetings to attend with those of like precious faith. Indeed, it hardly seems possible that there should be a tract of country in Central New York some fifty or sixty miles in diameter, with but one family in the belief of what is termed present truth; yet such is the case, as far as we know. May the day soon come when there will be here a goodly number sealed with the seal of the living God.

Will Bro. Wheeler, or any one who feels disposed to, call upon us while traveling through this part of the State? Here seems to be a good field for labor, and the way seems opening for the spread of the truth; still we desire to do his commandments if we have to go alone, that we may have right to the tree of life, and enter in through the gates into the city.

E. S., & B. A. LANE.

E. Genoa, N. Y., July 6th, 1858.

From Sister Dartt.

BRO. SMITH: I am trying to live religion, and hope by the assisting grace of God to overcome and to stand entire at last. I do not feel in the least discouraged, though I am still alone in keeping the Sabbath, except my two young daughters. I have heard no Advent preaching for nearly three years, and seldom see any one that is interested upon that subject.

I rejoice to hear of the prosperity of the cause through the *Review*, and I long for that blessed time to come when all the dear children of God will meet in the everlasting kingdom to be separated no more forever. In view of such a glorious prospect, how can we shrink from the cross, or fear the scoffs and frowns of a gainsaying world? No, let us gird on the whole armor, looking steadily to our great Captain, lest we become faint and weary in our minds, remembering that this is the victory whereby we overcome, even our faith. I fear that there is not enough of the overcoming faith of the gospel among us, not enough of the spirit of sacrifice. O that we may all become more deeply imbued with the Spirit of Christ, ready if need be, to lay down our lives for the brethren. The victory will soon be ours if ever, and it will certainly be ours if we overcome. I feel to exclaim in the language of the poet,

"O what a blessed hope is ours,
While here on earth we stay."

It is more than six years that I have kept the Bible Sabbath. During that time I have examined and

re-examined the subject, many times over, and was requested last Winter by a brother and sister who were nearly turned away from the commandments by the writings of J. M. S., to examine the subject again more closely than ever, if possible, and see if I could not discover that the moral law was done away. I did so. I examined the whole Sabbath question from every point that I could view it, and the result was only to establish me more fully, if possible, on the Bible Sabbath; and I do not see how it can be otherwise with any who will carefully and prayerfully examine the subject. But many do not wish to be convinced. I furnished a woman with a Sabbath tract not long since, and she promised to read it. After reading a little she saw that she was going to be convinced that the seventh day was the Sabbath still, and she stopped reading. She was honest enough to acknowledge it. She said she would not be convinced, for she should keep Sunday; she could not keep the Sabbath alone. She was a professor of religion. Many others have told me about the same thing. Will such excuses answer at the bar of God? will not the words of Christ apply to such. Men love darkness rather than light because their deeds are evil; neither come to the light lest their deeds should be reproved. John iii, 19, 20.

Please excuse me for writing so much. I did not intend it when I commenced.

A. E. DARTT.

Baraboo, Wis., July 3d, 1858.

From Sister June.

BRO. SMITH: I have long felt a desire to address the brethren and sisters through the *Review*. I love to read the cheering communications from the dear saints scattered abroad. It encourages me to press on toward Mt. Zion.

Many years ago I felt a pardon of all my sins, and joined the United Brethren church. We had good meetings, and I believe the Lord was with us; but we did not realize our selfishness. I see it now. Then I used to go to meeting and carry my pipe. I thought I could not do without it. But by the assisting grace of God I have been enabled to overcome this, for which I praise his name. Under the preaching of Brn. Waggoner and Bates I became convinced of many truths which I believe will stand amidst the wreck of nature. It was there that I was taught the lesson of self-denial. I feel determined now to go on. I do not wish to go back. I want to go home. I want a part in the "better inheritance." I want to rest with Jesus in his blessed kingdom.

Dear brethren and sisters, be faithful; let us try to meet on Mt. Zion.

Your sister striving for eternal life.

MAHALA J. JUNE.

Burlington, Mich., July 6th, 1858.

From Sister Nichols.

BRO. SMITH: I would say to the brethren and sisters that I am still pressing my way onward, with my eye firmly fixed upon the prize at the end of the race, and growing stronger daily in all the present truth. I praise God for the way in which I have been led; for I now have an experience of my own. His grace is sufficient for the weakest of his children.

Though not without trials and temptations, I am not discouraged. I am alone in this place with my children, in regard to keeping the Sabbath; but I believe that God is about raising up a people here, for the reason that there are a good many here that would like to know the truth in regard to the Sabbath.

I am trying to live the truth as well as talk it among my neighbors. This is the only way I can live and enjoy the smiles of the Saviour. I can bear the frowns of the world if I can have the smiles of Jesus to cheer me on my journey. I think the signs are being fulfilled that should cause us to look up and rejoice, and it truly causes me to rejoice.

Brethren and sisters, let holy confidence take the place of human distrust. O look to the Sanctuary. If we fully trust in God, he will raise us above the yielding billows. I want to see my whole family safely anchored in the haven of eternal rest. For

this I shall labor while here, struggling along with poor health and adversity.

"When the wicked are scoffing because I believe
The Saviour is coming my pains to relieve,
I weep for their folly, and bow in deep prayer,
For Christ's coming kingdom, and long to be there,"

Yours, firm in all the present truth.

SAMIRA NICHOLS.

Onondaga, Mich., June 23d, 1858.

P. S. Cannot some one come here and hold meetings? Surely God has not forgotten us. Cannot some messenger come? I send you some letters from my children.

S. N.

From M. D. Nichols.

BRO. SMITH: I love to read the *Review*, and hear from the dear brethren and sisters, and I also believe it advocates the truth. It has been over three years since we have attended one of our meetings, and nearly three years since we had seen a Sabbath-keeper, until a brother called and stayed over the Sabbath on his way home from the Conference.

I love to keep the holy Sabbath. I feel very unworthy of the least of God's blessings. My prayer is that I may be wholly consecrated to God and to his service. I confess that I have made many crooked paths, but I do pray that God will forgive me. I want to be more separate from the world, that I may enjoy more of the smiles of Jesus. You that have the privilege of attending meeting on the Sabbath, do you realize the privilege you enjoy? There are a good many here that would like to hear, and over twenty families have read the *Review*. I hope some one will come this way soon, for we want to be baptized.

Your sister striving for eternal life.

MARTHA D. NICHOLS.

From M. R. Nichols.

DEAR FRIENDS: It seems a long time to me since I have had the privilege of enjoying the society of those who are keeping the Commandments of God and the Faith of Jesus; but God has been with us, and I feel to praise his holy name. I believe that those who put their trust in God, he will never leave nor forsake. O let us live nearer the Lord. I believe we shall have all we can do to get through to the kingdom. Let us work while the day lasts, and be prepared to meet him in peace.

O who would not give up this wicked world? My prayer is that I may overcome and get the victory over every temptation, and reign with him in glory. With the help of the Lord I mean to meet you where parting will be no more.

Yours striving for eternal life.

MARY R. NICHOLS.

From Bro Miles.

DEAR BRETHREN AND SISTERS: I trust that I am on my way with you to mount Zion, and by the help of God I am determined to endure to the end. It has been about three years since I embraced the Sabbath. I feel to thank God for the light he has bestowed upon me in understanding the present truth. I believe we are living in perilous times, and that the time of trouble is fast approaching. We must be up and doing while the hour of probation lasts. I mean to gird on the whole armor, and fight manfully for the Lord, that when Christ shall come I may be received into his kingdom. Although we are beset with temptations on every hand, yet if we are faithful in trying to keep all the commandments of God, he will make a way for our escape. I am determined to stand fast in the liberty wherewith Christ has made me free, and never again to be entangled in the yoke of bondage.

Your brother,
Glover, Vt.

C. H. MILES.

Bro. Robert Sawyer writes from Port Byron, N. Y., July 13th, 1858: "I am willing to identify myself with those who are trying to keep all the commandments, and I feel to bless God for his great mercy in permitting me to see the present truth. I want to heed the counsel of the true and faithful Witness that I may have on the wedding garment when he returns from the wedding. O pray for me."

Forever with the Lord. S. M. Double.

By I. B. Woodbury.

1. "Forever with the Lord! Amen so let it be; Life for the dead is in that word, 'Tis immortality. Here

2. My Father's house on high, Home of my soul, how At times to faith's aspiring eye, Thy golden gates appear: Ah,

in the holy pent, Absent from him I roam; Yet nightly pitch my moving tent, A day's march nearer home, nearer

then my spirit faints, To reach the land I love; The bright in-her-it-ance of saints, Jerusalem above, home n-

home, nearer home, A day's march nearer home.

bove, home above, Je-ru-sa-lem above.

3. Yet doubts still intervene,
And all my comfort flies;
Like Noah's dove, I flit between
Rough seas and stormy skies.
Amon the clouds depart,
The winds and waters cease;
While sweetly o'er my gladdened heart,
Expands the bow of peace.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH. JULY. 29, 1858

Now Ready.—The Paper Chart—a Pictorial Illustration of the Visions of Daniel and John, on a sheet 2) by 25 inches. Subjects: Daniel, chapter ii, Daniel, chapter vii, Daniel, chapter viii, The Time, Explanation of Prophetic Time, The Law of God Illustrated, Revelation viii and ix, Rev. xii and xiii, Revelation xiv, and The Sanctuary. Price, single copies, 25 cts., five for \$1, \$2 per dozen.

We would say to those sending in music for the Supplement, that we have in our possession The Lute of Zion, The New Lute, The Hallelujah, The American Vocalist, The Doctriner, N. Y. Chorist, The Shawm, Cantica Laudis, Carmina Sacra, National Psalmist, and Psalter; and if the tunes they wish to send are in either of these books, they need not take the trouble to copy them, but simply refer us to the page.

Do We Live in the Nineteenth Century.

A few days ago we received a pamphlet entitled, "THE SABBATH, a Festival: appointed for recreation and enjoyment." This document is written by a man who calls himself a clergyman, and is no more nor less than an argument for the desecration of the Sabbath. The only comment we care to make on this work is contained in the caption of our paragraph, "Do we live in the nineteenth century?"—N. Y. Ledger.

Yes, we do; and a century it is, characterized by evil, and that almost wholly; a century foretold by the prophets, as days when love should wax cold, and iniquity abound; a time of departing from the faith; a time of giving heed to seducing spirits, and doctrines of devils; a time of the bringing in of damnable heresies, and denying the Lord that bought them; a time when evil men and seducers should wax worse and worse, deceiving and being deceived; a time when no lengths should be too great for the deceived and corrupted race of man to run, when Babylon's sins are reaching unto heaven, and earth is filling up her cup of iniquity. And yet the writer of the above paragraph is so overwhelmed at the idea that a clergyman should endeavor to prove Sunday (we suppose it is) a festival, that he can only lift up both hands in mute astonishment. Has he ever contemplated the midnight blackness into which Spiritualism is driving its votaries? and does he know that among them, and in full fellowship with all their blasphemies, are many clergymen? Were he attentive to the word of Inspiration, he would learn that those who keep the commandments of God will be but a little few, a remnant, with whom the dragon will be wroth. To be overwhelmed at the thought of Sunday's being considered a festival, argues an acquaintance with the prophetic delineations of these last

days; it argues a blindness to the prophetic word, and to those towering sins which, while they cast their dark shadow over the land, cry aloud for vengeance.

Secret Societies.

As some of our brethren have been inquiring concerning the propriety of holding a connection with secret societies, we publish for their benefit the following extract from an article on the subject, written by Bro Waggoner in 1851. It was in reference to the "Sons of Temperance," but will apply to all associations of a similar nature. We extract what is said under the heads of Social and Ecclesiastical.

"1. SOCIAL.—The rules of the order are not in accordance with common benevolence.

"1 It circumscribes benevolence. That cannot be charitable which denies aid to objects of charity. Whenever one class is selected as proper subjects of benevolence, to the utter exclusion of any other class, the action denotes selfishness, and not benevolence. The individual or institution acting on an exclusive principle fails to evince that disinterestedness which characterizes benevolence, and alone distinguishes it from selfishness.

"2. The means of the poor are given to the rich. If a division be composed mostly of poor members, and amongst them should be a rich member, in case of sickness the rich member receives the contributions of the poor. The object of benevolence is to apply means where they are really needed.

"3. The money raised is applied in a manner foreign to benevolent purposes. This is shown in part by the fact last stated; it is further proved in that a large amount is laid out for emblems, regalia, &c., which neither benefit the wearers nor the community. Again, in the midst of great sickness the order has accumulated a large fund, which to answer the ends of benevolence, should have been given to the destitute.

"4. The order is but an agent for mutual aid.—Its charity does not extend beyond its own members. In this respect its benevolence is on a par with that of any mutual insurance company—and no higher. Mr. Vinton, in his lectures in this place, said that no member had to ask the gift of any sum for his benefit; he had it there in deposit—it was his own, and he had a right to claim it. This is undoubtedly correct. And the order does not, on an average, disburse to the amount of its receipts, as is plain from the fact that a large amount is expended in unnecessary articles, besides accumulating a fund in reserve; thus we see that the recipients of this pretended benevolence do not, on an average, receive as much as they are entitled to. As well might the clerk prefer claims for benevolence who returns to his employer the amount entrusted to his care.

"And 5. Their discussions are in secret. It is often urged that they do good by means of their discussions and lectures; but these are all carried on in secret meet-

ings, so that the majority of that class who are really in need of their instructions are deprived of the benefit of them.

"II. ECCLESIASTICAL.—It is opposed to the spirit and teachings of the Gospel.

"1. Its union, or brotherhood, is founded on an unscriptural basis. There are two, and only two senses in which mankind are or may be brethren. First, by birth, or in and through Adam, our first parent. But the order does not found its union on this basis, for they exclude some, while this relation embraces all mankind. The second, and only other mean of brotherly union, is in and through Christ—whereby all the followers of Christ are brethren. But the order does not make Christianity a test of fellowship. Therefore it is on an unscriptural and unauthorized basis.

"2. It assists those and those only who are able to pay. The Gospel, in its teachings on this point, is very explicit: 'When thou makest a dinner or a supper call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbor; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind.' Luke xiv, 12, 13. Here is a precept of pure benevolence. But the order, as an institution for mutual aid and honor, acts directly contrary to this divine injunction—its action being faithfully delineated by the Saviour in Luke vi, 34; 'for sinners also lend to sinners to receive as much again.'

"3 It possesses and maintains a secret. Christ declared, John iii, 21, 'He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God;' and in verse 20, 'Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.' Some may think we judge too harshly, and deny that there is any wrong connected with their secret meetings. Of this we have no means of judging; but no professed Christian can complain if we make the application of a rule laid down by Christ: 'Men love darkness rather than light, because their deeds are evil;' and his word will judge them in the last day.

"It has been urged, as an extenuation, that all individuals and families possess secrets. But individuals or families do not preserve their identity by virtue of any secret they may possess; neither are our proper relations in life, with our fellow men, sustained by secrecy, but by that which is open and known. But if you deprive the order of its secrecy, and throw it open to the gaze of the world, that moment as an order, it must cease to exist. But further, the fact that a man possesses a secret, never entitles him to any praise, but on the contrary, to blame, if the publication of that secret would benefit his fellow men; if it would not benefit others, it should not be divulged at all, but suffered to die with its possessor."

Bro. J. Byington now designs meeting with the church at Hastings, next Sabbath.

Bro. and Sr. Hutchins design spending Sabbath, July 31st, with the church in Hillsdale; and Sabbath, August 7th, at Colon.

Business Items.

Mary E. Haskell:—Anna E. Newton's paper has not been stopped at, but regularly mailed from this Office, up to the present time.

M. Borden:—The paper you refer to was stopped last March.

D. C. Brunson:—Where is P. B. Bostwick's Instructor sent?

A. A. Marks:—Please give us the P. O. address of the eight individuals concerning whom you write?

Receipts.

Annexed to each receipt in the following list, is the Volume and Number of the 'Review and Herald,' to which the money receipted pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

FOR REVIEW AND HERALD.

J. Whitmore (for Jos. Whitmore) 0.50, xiii, 10. J. Pomeroy 0.25, xii, 23. M. E. Haskell (for A. E. Newton) 0.50, xiii, 1. A. J. Emsa 1.00, xii, 20. A. J. Emsa (for H. Clarke) 1.00, xiv, 11; for T. Wood 1.00, xiv, 11. 2.00. D. Ferry 1.00, xiii, 11. G. S. Ray 2.00, xiv, 1. D. T. Shireman 1.00, xiii, 11. A. Faber 2.00, xiii, 1. W. Hyde 3.00, xiv, 1. R. Garrett 1.00, xiii, 11. W. Farar 2.00, xiv, 11. A. A. Marks 1.00, xiii, 1. B. Marks 0.40, xii, 11.

FOR POWER PRESS.—A friend in Steuben Co., N. Y. \$5. L. M. C. \$5.

FOR REVIEW TO POOR.—A. Burwell \$2.50.

FOR HOLLAND TRACT.—A. Burwell \$2.50.