

THE ADVENT REVIEW, AND SABBATH HERALD.

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

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Leading Doctrines Taught by the Review.

The Bible, and the Bible alone, the rule of faith and duty.
The Law of God, as taught in the Old and New Testaments, unchangeable.

The Personal Advent of Christ and the Resurrection of the Just, before the Millennium.

The Earth restored to its Eden perfection and glory, the final Inheritance of the Saints.

Immortality alone through Christ, to be given to the Saints at the Resurrection.

THE MORTALITY OF MAN:

THE ONLY SHIELD AGAINST THE SEDUCTIONS OF
MODERN SPIRITUALISM.

BY D. P. HALL.

(Continued.)

The next point to be considered is man's condition in death. Does the Bible represent death as being the event by which man passes into a higher state of life? a state of consciousness? the gate to endless joy, or endless woe? Do men pass to paradise or perdition, heaven or hell, by or through the event called death? These are all plain questions, and easily answered from the plain word of the Lord.

But allow me to say that at this particular point in the inquiry, we are very liable to have our reason and judgment too much under the influence of prejudice and sympathy, having been trained up from infancy in the belief of going immediately from this state of existence to another; and having a natural dread of death, we are apt to believe upon very slight evidence all that popular theology teaches upon this point.

It is an old adage that,

"A man convinced against his will,
Is of the same opinion still;"

and it is true evidently that it is a very hard matter to convince a person of the truth of any doctrine, which comes in contact with his early training, and all his established modes of thought; and it is equally true, that it is an easy matter indeed to convince a man of the truth of any thing when all these circumstances are favorable. But in order to carry on an investigation with profit, and to come to truthful conclusions, the mind must be entirely stripped of all such foreign influences, and left perfectly balanced. As the tradesman's scales would be very imperfect standards of weight, did one side preponderate, so the mind of man is illy prepared to judge of the real weight, or true merit of Bible truth, when it is bent to one side by prejudice, early training, or undue sympathy.

The questions propounded above are important, in more than one point of view, but especially so with reference to the Bible teachings concerning the Second Coming of Christ, the Resurrection of the dead, and the Judgment. If these questions be answered in the affirmative (as they all are by popular theology) these three fundamental doctrines of holy writ are of no possible importance.

If answered in the negative (as I shall attempt to answer them) they are of infinite importance.

In order to enable us to see the contrast more strikingly between popular theology and the Bible upon the point now under consideration, viz., death, I will place the two views in juxtaposition. First, then, how is death spoken of in the Bible? What did the ancient worthies expect by such an event? Where did they expect to go when they died? See the record.

BIBLE.

Gen. v. 3. "And all the days that Adam lived were nine hundred and thirty years; and he died."

Verse 11. "And all the days of Enos were nine hundred and five years; and he died."

Verse 17. "And all the days of Mahalaleel were eight hundred ninety and five years; and he died."

Verse 24. "And Enoch walked with God, and he was not; for God took him." Mark in this case the contrast between Enoch and the others mentioned. When God takes a person to heaven, to himself, he mentions it, not in the language of "he died," remember, but he did not die, he "took him." Here in this case, and that of Elijah, God has shown us most clearly, his plan of taking men to heaven. It is not by halves, by killing them and taking their immortal souls, as popular theology teaches, but by translating them, by taking them up bodily.

Gen. xlix. 29. Jacob's charge. "And he charged them and said unto them, I am to be gathered unto my people: bury me with my fathers in the cave that is in the field of Ephron the Hittite. Verse 30. "In the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought with the field of Ephron the Hittite, for a possession of a burying place."

Verse 31. "There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah."

Isa. xxxviii. 18, 19. "For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee as I do this day; the father to the children shall make known thy truth."

Ps. lxxxviii. 10. "Wilt thou show wonders to the dead? Shall the dead arise and praise thee?"

POPULAR THEOLOGY.

We will quote the language of Wilber Fisk, not however for the purpose of arraying him against the Bible, but to show the sentiments which popular theology teaches upon this subject.

Turning to his wife he said, "Think not when you see this poor feeble body stretched in death, that this is your husband. Oh no! your husband will have escaped free and liberated from every clog. He will have plumed his glad wings and soared away through the ethereal regions to that celestial city of light and love. What! talk of burying your husband? No, never. Your husband cannot be buried. He will be in heaven."

Socrates said, "I shall go to the felicities of the blessed: you will not bury Socrates. I shall go to the gods."

DR. WATTS.

"Why should we start and fear to die? What timorous worms we mortals are Death is the gate of endless joy And yet we dread to enter there."

"Dread to enter endless joy!"

"But oh, the soul that never dies! At once it leaves the clay! Ye thoughts pursue it where it flies, And track its wondrous way.

Up to the courts where angels dwell It mounts, triumphing there; Or devils plunge it down to hell, In infinite despair."

"Goes to Heaven or Hell at Death!"

"I'll praise my Maker with my breath; And when my voice is lost in death, Praise shall employ my nobler powers."

We might carry this contrast of popular sentiment and Bible teaching, to almost any length; but let this suffice for the present upon this point. We invite especial attention however to one point, viz., That in every instance where the death of an individual is mentioned in the sacred writings, be he saint or sinner, (unless it be in a parable) it is simply said "he died," and was "buried." Now

if popular theology be true upon this point, how can this wonderful suppression of truth be accounted for? It certainly cannot without leaving guilt, deception and falsehood upon the pages of the sacred record; and are we driven to this fearful alternative? No; let God be true, though all men are found liars. There is not the slightest similarity, the faintest resemblance, between the current theology touching death, and the Bible account of the same. The one represents it as entering into higher life; the other, total deprivation of life; one, as the gate to endless joy and light; the other, as the gate to the grave and darkness: the one, as a state of conscious delights or shivering pains; the other, a place where the wicked cease from troubling and the weary are at rest: the small and the great are there, the servant is free from his master.

We now invite the attention of the reader to a consideration of those scriptures which speak directly to the point; viz., Man's condition in death. Is man, in the interim between death and the resurrection, in a state of consciousness? The first divine definition of death would certainly forbid such an idea. God said to Adam, Thou shalt surely die. Gen. ii. 17. God's own definition of this phrase is, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground, for out of it was thou taken: for dust thou art, and unto dust shalt thou return." Gen. iii. 19. Here we have God's own definition of death; and if it is possible for the Eternal Spirit to frame language completely forbidding the idea of conscious and intelligent existence in death, he has here done it. I should like to see a believer in the immortality of the soul undertake to describe the destruction of the intelligent and conscious man, in the same space, as completely as it is here done. I believe it to be absolutely impossible. God is addressing Adam. Now is Adam merely the body of Adam? Is God speaking to the unconscious clay? the shell in which conscious, intelligent and responsible Adam dwells? Will you contend that God is talking to that which cannot hear or understand, and saying to it, Because you have done so and so you shall die? What a strange procedure! What would you think of a man who should talk in this way to an unconscious stump or stone, accusing it of sin, and denouncing punishment! If this would look unreasonable in man, much more so in God.

Is he talking then to the immortal soul? and saying to it, "Dust thou art and unto dust shalt thou return?" Either one of these positions involves nonsense and absurdity. What then can be done? There is yet another view which makes all plain: God made of the dust of the ground a being called man, he gave him life, which constituted him a conscious, intelligent and responsible being. Consciousness, intelligence and responsibility, then, inhere in the organized man, the living soul, and not in an immortal soul, put into the dust. Now if man has a conscious, intelligent existence, after the living organism is returned to its simple and original elements, then by the same parity of reasoning, he must have had before his creation or organization. It is the dust made into a man, made alive, conscious and intelligent, by the power and wisdom of God, which is by that same power and wisdom, returned to unconsciousness by depriving it of life, by which the man returns again to dust. We append here David's view of this same subject, as being perfectly plain. Ps. cxlvi. 3, 4. "Put not your trust in princes, nor in the son of man, in whom there is no help.

His breath goeth forth, he returneth to his earth: in that very day his *thoughts perish*." Now I ask in the light of this inspired definition, how any one can misunderstand?

The process of creation, death and resurrection, is all made plain in the Bible, and is the building, unbuilding and building again of man: explained in Gen. to be, first, the organizing of dust, and putting into it the breath of life: consciousness, and intelligence is the result or effect. Second, his breath goeth forth, he returneth to his earth; in that very day his thoughts perish; or, as given by Solomon, [Ecc. xii, 7,] "Then shall the dust return to the earth as it was; and the spirit, [breath of life,] shall return unto God who gave it." Now for the third item; i. e., the Resurrection. See Eze. xxxvii. Read to verse 15. Note first the bones brought together; next, sinews laid upon them; then flesh; and all covered with skin; but no spirit put in yet. Compare verses 5, 6, 8, 9, with 14; and putting spirit into the man re-organized or resurrected, is explained: "Behold, I will cause *breath* to enter into you, and ye shall *live*." Here, then, all is made plain.

See Job iii, 11. He asks this question: Why died I not from the womb? and in verses 13-20, his condition in case he had died is described: "For now should I have lain still and been quiet, I should have slept, then had I been at rest. With kings and counsellors of the earth, which built desolate places for themselves; or with princes that had gold, who filled their houses with silver; or as an hidden untimely birth, I had not been; as infants which never saw light. There the wicked cease from troubling; and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and the great are there: and the servant is free from his master." Who can read this description given by the patriarch Job, and not see that death consigns all ranks and characters to the same place; and this place is not the Orthodox Heaven or Hell, but quite another locality.

Job vii, 21. "And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but *I shall not be*." Can this language be true if Job is this day a conscious being, either in soul or body? It certainly cannot. See Job x, 21, 22, 23. Job here asks this question: "Are not my days few?" He then replies, "Cease thou and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness, and the shadow of death; a land of darkness, as darkness itself: and of the shadow of death, without any order, and where the light is as darkness." As Job was a righteous man, he did not expect to go to hell; so this must be descriptive of heaven, if Job went there at death. Heaven, then, is a dark, disorderly place! Will this suit modern Orthodoxy? I trow not.

Job xiv, 1. "Man that is born of a woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not." Is this descriptive of an immortal nature which is to continue as long as God continues? Verse 7. Here Job presents a beautiful analogy, and also a fair and plain contrast: "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant." Note now the contrast: "But man dieth, and wasteth away; yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not; till the heavens be no more, they shall not awake, nor be raised out of their sleep. O that thou wouldst hide me in the grave, that thou wouldst keep me secret, until thy wrath be past, that thou wouldst appoint me a set time and remember me." Then comes in the all-important question to dying men, verse 14: "If a man die, [shall his immortal soul] go to glory? no I mistake] shall he *live again*? all the days of my ap-

pointed time will I wait, till my change come. Thou shalt call, and I will answer: thou wilt have a desire to the work of thine hands." This venerable patriarch says, "all the days of my appointed time will I wait, till my change come." Where is he to wait? in heaven? No: in hell? No: in his present dying mortal state, waiting for death? No: he is talking of death. If a man die shall he live again? See Chap. xvii, 13-16, and the question is fully and satisfactorily answered: "If I wait the *grave is mine house*: I have made my bed in the darkness. I have said to corruption, Thou art my father: to the worm, Thou art my mother, and my sister. And where is now my hope? as for my hope who shall see it? They shall go down to the bars of the pit, when our rest together is in the dust."

Job in all the quotations above, is speaking of death and the grave, and represents man in the interim between death and resurrection as being asleep in the dust; as waiting in the grave. See this perfect and upright man's hope: Job xix, 23-28. "O that my words were now written! O that they were printed in a book! that they were graven with an iron pen and lead in the rock forever! for I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Was a believer in the immortality of the soul, ever known to express himself thus, touching death and the resurrection?

We pass from the testimony of Job to notice that of David. Ps. vi, 45. "Return, O Lord, deliver my soul: Oh save me for thy mercies' sake; for in death there is no remembrance of thee; in the grave who shall give thee thanks?" Ps. xxx, 3, 9. "O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit. What profit is there in my blood when I go down to the pit? Shall the dust praise thee? shall it declare thy truth?" Compare with Ps. lxxxviii, 10, 11, 12. "Wilt thou shew wonders to the dead? Shall the dead arise and praise thee? Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?"

Death, then, sends all its victims into the land of forgetfulness. Is this conscious bliss or misery? Ps. cxv, 17. "The dead praise not the Lord, neither any that go down into *silence*." Ps. cxlvi, 3-5. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth, in that very day his *thoughts perish*." Can a man be a conscious and intelligent being without thoughts? Can an immortal, conscious, intelligent soul, exist without thoughts? This declaration from David is a nail in a sure place, and leaves the doctrine of the immortality of the soul no chance to escape; it is fenced in on all sides.

That the Psalmist was not mistaken in his views of death, and the condition of the dead, Peter abundantly testifies in the Acts ii, 29, and onward. "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. For David is not ascended into the heavens." Who more likely than David to go, if it was God's plan to take the righteous there at death? We will close with David's testimony by inviting attention to his hope. Ps. xvii, 15. "As for me, I will behold thy face in righteousness; I shall be satisfied when I *awake with thy likeness*." Would to God that all who profess righteousness were satisfied with the same expectation.

We pass from David's testimony, to that of Solomon. Solomon, speaking of death, [Ecc. iii, 19,] says: "For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other." If death, then, be the separation of an immortal soul from a mortal body in the case of man, it is in the case of the beast; "for as the one dieth, so dieth the oth-

er." Ecc. ix, 4, 5, 10. For to him that is joined to all the living, there is hope; for a living dog is better than a dead lion. For the living know that they shall die; [just here I would ask, What part of man knows? Current theology answers, It is the immortal, conscious soul, that has knowledge. Then *that same shall die*. Is it the unconscious body, or shell, that knows? Then consciousness and knowledge are attributes of the *living dust*, and the immortal soul is entirely useless. Or is it the immortal soul which knows that the mortal body shall die? Yes, that is it, says the advocate for natural immortality, that is the meaning precisely. Yes, this is precisely the way to prove the immortality of the soul; not from what the Scriptures say, but from what they mean. It is no difficult task for a popular theologian to read his theory out of the Bible, provided you grant him one privilege first; and that is, to read it in. Like the man who was willing to bet that he could squeeze cider out of cotton. This looked like a hard task at first sight; but all was easy; he must put it in first;] but the dead *know not any thing*. [That which was alive, and had *knowledge*, is dead, and knows not any thing.] Neither have they any more a reward; for the memory of them is forgotten." O yes, says the objector, all is plain; this all relates to the body; but the immortal soul with powers enlarged, flies out, to love God supremely in blissful abodes above, or sinks down to hell, there to increase in its hatred of everything good, and to envy only those who are more wicked than itself. But hold! "Also their *love* and their *hatred*, and their *envy*, is now *perished*; neither have they any more a portion forever in *any thing that is done under the sun*." Hence the conclusion he comes to in the tenth verse: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." How very plain. It does seem that God has made this subject so plain that no one can possibly plead a reasonable excuse for misunderstanding. But some object to the testimony of Solomon, supposing him to have been an infidel. This is most plainly contradicted by the closing up of Ecclesiastes. Chap. xii, 13, 14. "Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." In concluding the testimony of David and Solomon, touching the state of the dead, we invite attention to the simple records of their death, and notice the contrast between those and popular obituaries. 1 Kings ii, 10. So David slept with his fathers, and was buried in the city of David. 1 Kings 11, 43. And Solomon slept with his fathers, and was buried in the city of David his father.

We pass from this point to notice the testimony of Isaiah concerning Hezekiah king of Judah. It will be seen by reading Chap. xxxviii, that the Prophet notified the king that his house should be set in order, for he must die. The king prayed unto the Lord, and the Lord added unto his days fifteen years. Notice how the king speaks of death. Verse 10. "I shall go to the gates of the grave." Verse 17. "Behold for peace, I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back." Verse 18. "For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth." See Isa. xxv, 8. "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth; for the Lord hath spoken it." Isa. xxvi, 19. *Thy dead men shall live, together with my dead body shall they arise*. Awake and sing, ye that *dwell in the dust*, for thy dew is as the dew of herbs, and the *earth shall cast out the dead*." No place in Isaiah's view of death and resurrection for the immortal-soul man that never dies. How unreasonable for the pious king to feel so bad about dying, if death was to send him from the troubles of earth, to the society of the

blessed in heaven. "Thy dead men shall live," "Awake, and sing, ye that dwell in the dust," are expressions of sentiment which illy comport with the current phraseology of natural immortality.

Next notice Daniel's testimony. Chap. xii, 2. "And many of them that sleep in the dust of the earth shall awake; and some to everlasting life, and some to shame and everlasting contempt."

Hosea xiii, 14. "I will ransom them from the power of the grave; I will ransom them from death: O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid from mine eyes!"

We leave the Old Testament for the present, and notice the teachings of the New, upon this subject. Do the New-Testament writers speak of death, in common with the prophets, as a state of sleep, of resting in the dust, of waiting in the grave, &c.? as a condition of utter unconsciousness, knowing not any thing, thoughts perishing, love, hatred, envy, and all the attributes of the mind, ceasing, &c.? or do they represent death as being the voice that Jesus sends to call them to his arms; the gate to endless joy or everlasting woe; an event by which the intelligent man leaves the body and flies away through the ethereal regions to the celestial city of light and love? Let them testify for themselves.

First, the testimony of Christ. John v, 28. "Marvel not at this; for the hour is coming, in the which all that are in the graves [not in heaven or hell] shall hear his voice [how can the dead body, if it is not susceptible of consciousness or intelligence, hear his voice?] and come forth."

John xi, 14. "Then said Jesus unto them plainly, Lazarus is dead." [Not in heaven or hell.] Verse 43. "And when he thus had spoken, he cried with a loud voice, Lazarus come forth; and he that was dead came forth." [Not came down from heaven or up from hell and got into his body, but came out of the grave where he had been since his burial.]

Luke vii, 14, 15. "And he came and touched the bier; and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak." What part of this young man, according to current theology, was susceptible of speaking? The immortal soul. Can it die? No. But in this case that part which was dead, sat up and spake. Now the supposition that all the intelligence manifested in these instances, all the life and consciousness apparent, resulted from putting the immortal-soul man into an unconscious body is entirely unworthy of candid and serious consideration.

Second, the testimony of Paul. 1 Cor. xv, 18, "Then they also which are fallen asleep [not gone to heaven] in Christ." 1 Thess. iv, 13. "But I would not have you to be ignorant, brethren, concerning them which are asleep." Verse 14. "Them also which sleep in Jesus." Heb. xi, 13. "These all died in faith, not having received the promises, but having seen them afar off."

John, in Revelation. Chap. xiv, 13. "And I heard a voice from heaven, saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: yea saith the Spirit, that they may rest from their labors; and their works do follow them." Chap. xx, iv. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, . . . and they lived," &c.

Many other testimonies from the New Testament might be adduced, touching the dead, all bearing uniform testimony. They sleep, they rest, they are in the grave, they come forth from the grave, and the like. We will quote one more circumstance, and then close upon this particular thread of the subject. Matt. xxvii, 52. "And the graves were opened, and many bodies of the saints which slept, arose and came out of the graves." In all the numerous instances of death, mentioned in the New Testament, there is not the slightest intimation of its being a separation of the immortal and intelligent man, from the unconscious clay or body, by which the man proper, or

soul, is sent to heaven, to enjoy bliss, or down to hell to writhe in indescribable anguish;—not, I say, one single instance of this kind. Now if it be true, how can this silence of the sacred writings be accounted for? Can it be possible that a matter of this importance, if true, would be left by infinite wisdom, to four or five doubtful inferences? We leave this branch of evidence to notice another growing out of the resurrection of the dead.

The notion of man's being in possession of an immortal, conscious and intelligent soul entity, which at death leaves the body and goes to its rewards, either in bliss or misery, is not only forbidden, by what the sacred writings say concerning the dead, but by what is said touching the resurrection of the dead. I am persuaded that any one who will investigate the subject, will not fail to see that the resurrection, as taught in the Scriptures of truth, is a matter of much greater importance than it is held to be, by those who believe in the natural immortality of the soul. As far as my own observation goes, I am satisfied that the resurrection of the dead, is, by a great majority of this class, something to be endured, rather than anxiously desired and longed for. And why, I ask, is this doctrine which is so very important in the Scriptures, so lightly esteemed, and even totally denied, by many of those who believe in the immortality of the soul? The answer is easy: they are furnished with another means of securing all that the resurrection promises; and as a consequence, the resurrection of the dead is counted a matter of no possible importance. I should like to have a thorough believer in this doctrine, undertake to show how the resurrection of the dead body would be of the slightest service to his system of theology. Just in the proportion that the resurrection becomes important, the immortal soul becomes unimportant; and vice versa.

We next invite attention to the resurrection of the dead, as being an event of infinite importance in the view of sacred writers: an event which they longed and hoped for; which they were willing to sacrifice every thing temporal to obtain: an event to which all the faithful have looked for the realization of their fondest hopes. We will notice it in the first place without making any discrimination or distinction in its order or character.

It was the patriarch Job's only hope. "If a man die shall he live again? All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer. If I wait, the grave shall be my house. And though after my skin worms destroy this body, yet in my flesh shall I see God." Job xiv, 14, 15; xvii, 13; xix, 26.

It was David's hope. "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness."

It was the great theme of the apostle Paul's preaching, and his hope. "He preached unto them Jesus, and the resurrection." "And when they heard of the resurrection of the dead, some mocked." "Of the hope and resurrection of the dead, I am called in question." "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets: and have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust." Acts xvii, 18, 32; xxiii, 6; xxiv, 14, 15. "Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day." Verse 21.

It was the time and event pointed out by our Saviour, when the virtuous were to receive their reward. "Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends nor thy brethren, neither thy kinsmen, nor thy rich neighbors; 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; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke xiv, 12-14.

A host of worthies suffered the loss of every

thing that they might obtain it. "These all died in faith, not having received the promises, but having seen them afar off." "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." "Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection. Heb. xi, 13, 35, 39.

It was the apostle Paul's Mark, Prize, The high calling of God in Christ Jesus. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead." Phil. iii, 8-14.

It was acknowledged by our Saviour himself that without it, those given him by his Father must be lost. "And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day; and this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day. Notice the infinite importance attached to it by the apostle Paul in

1 CORINTHIANS XV.

12. "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?"

13. "But if there be no resurrection of the dead, then is Christ not risen."

14. "And if Christ be not risen, then is our preaching vain, and your faith is also vain."

15. "Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not."

16. "For if the dead rise not, then is not Christ raised."

17. "And if Christ be not raised, your faith is vain, ye are yet in your sins."

18. "Then they also which are fallen asleep in Christ are perished."

19. "If in this life only we have hope in Christ, we are of all men most miserable."

20. "But now is Christ risen from the dead, and become the first fruits of them that slept."

21. "For since by man came death, by man came also the resurrection of the dead."

22. "For as in Adam all die, even so in Christ shall all be made alive."

23. "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"

24. "And why stand we in jeopardy every hour?"

25. "I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily."

26. "If after the manner of men I have fought with beasts at Ephesus, what advantageth it me if the dead rise not? let us eat and drink; for tomorrow we die."

We invite especial attention to several points clearly set forth in Paul's argument in this place, touching the resurrection. He notices several calamities which must necessarily follow the non-resurrection of the dead: a notion which some in the Corinthian church had fallen into.

"For if the dead rise not, then is not Christ raised. Then they also which are fallen asleep in Christ are perished."

How can it be said of those whose immortal souls had been in glory, in the presence of God where is fullness of joy, and pleasures forevermore, for hundreds of years, that they are perished unless the dead body was to be raised up? What would the resurrection of the dead, unconscious clay, have to do with the endless felicity, the seraphic joys of the emancipated soul? It could enjoy bliss and glory, honor and life, quite as well without a resurrection as with it. Was a believer in the immortality of the soul ever heard to put forth such a sentiment as this? The immortal-soul dogma, instead of leading its advocates to speak after this fashion concerning the resurrection, leads in quite another and contrary direction: even to the total denial of the resurrection

of the body altogether; which is proving to be its legitimate result, its practical tendency.

Note another result in case of non-resurrection: "If after the manner of men, I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink: for to-morrow we die." If the dead rise not, all the Apostle's labors and self denial, and all his sacrifices, would prove of no advantage; the virtuous and vicious would all meet the same fate, provided the dead rise not. Let us eat and drink, let us make the very best of a bad case; for to-morrow we die, and that is the end of all our hopes and fears. Is this the style of immortal soulism? is this the way current theology looks upon the resurrection of the dead? The answer is obvious: it would soon expire under such reasoning as this: the supposed vast and important benefits accruing to man from this source would soon be lost sight of, and swallowed up in the more scriptural hope of a part in the first resurrection.

We invite attention again to the use Paul makes of the resurrection, as being entirely incompatible with the idea, of his believing in an intermediate state of happiness.

I THESSALONIANS IV.

13. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope."

14. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

15. "For this we say unto you by the word of the Lord, that we which are alive and remain, unto the coming of the Lord shall not prevent them which are asleep."

16. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first."

17. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

18. "Wherefore, comfort one another with these words."

The circumstances under which the Apostle gave vent to the strain of sentiment penned above, were those, which would have called forth the doctrine of the soul's immortality, and an intermediate state of bliss for the faithful, if it had been true. The Thessalonian brethren were liable, like all others who have the common sympathies of human nature, to grieve at the loss of their kindred and brethren; and the Apostle would not leave them without comfort under such circumstances. Would an expounder of modern theology under similar circumstances neglect to make known to the circle of sad and tearful mourners, the fact that the immortal soul free from every clog, was now in the enjoyment of bliss and glory at the right hand of God? This would be the very occasion for him to expatiate upon the enlarged capacities, and the perfect happiness of the emancipated spirit; but the Apostle comforted the brethren at Thessalonica with far different words. He concludes this interesting exhortation by saying, "Wherefore, comfort one another with these words." What were those words? Christ will come, and your dead friends shall live again.

We still farther remark upon this circumstance, that, their belief in the resurrection of Jesus, was to be the basis of their hope touching the resurrection of their friends. "If ye believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." Now I would like to know what logical connection there is between the resurrection of Jesus, and the flight of the immortal soul at death? how could the one aid in the belief of the other? It should rather be, If you believe that Jesus died, and his immortal soul, or deathless spirit fled to heaven, even so the immortal spirits of those who die, will God take there with his. This text is sometimes explained after this manner: If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him; that is, when Jesus comes down from heaven God will bring along with him from heaven the immortal

souls of those whose bodies are sleeping in Jesus. This difficulty, if it be one, grows out of the expression of God's bringing the sleeping ones with him from some place. What place is this? heaven, or the grave? Ans. "Now the God of peace, that brought again from the dead, [not heaven,] our Lord Jesus Christ." Heb. xiii, 20. Also, "Knowing that he which raised up the Lord Jesus, shall raise up us also by Jesus" 2 Cor. iv, 14.

The language of the Saviour, in comforting the sorrowing Martha, was similar to Paul's in the case just cited. Jesus saith unto her, "Thy brother shall rise again." [Not thy brother is in heaven.] Martha replied in harmony with this sentiment, "I know that he shall rise again in the resurrection at the last day." John xi, 23, 24.

In concluding upon this branch of the subject, let me ask if any man can believe, that Christ, prophets and apostles, would speak of death and resurrection, under every conceivable variety of circumstances, and if it were true, never once intimate the existence and attributes of such a soul or spirit as lies at the very foundation of popular orthodoxy? There are other declarations touching the resurrection which we will notice in another place; some from which objections are urged against the Bible doctrine of man's mortality, but which are found to be when closely examined most decidedly in its favor.

We have examined the scriptures thus far, as they stand related to man in three conditions: first, in his creation; second, in his death; third, in his resurrection; and in all these aspects, the plain and obvious meaning of the sacred text, has been clearly and unquestionably in favor of the view of man's being wholly composed of material—simply a living soul. And whatever has been said up to this point, to or of man, as a saint or sinner, as innocent or guilty, as the subject of rewards or punishments, touching life, death, resurrection, mortality or immortality, relates, (not, be it remembered, to an immortal soul put into man,) but, to a being made of the dust of the ground, and made alive, conscious, intelligent and responsible, by the power and wisdom of God. Any objection, therefore, urged against this view of the subject, must be drawn from the supposed teachings of some obscure text, a parable, or doubtful inference; neither of which are admissible as independently proving any doctrine; much less a doctrine of the importance of the one under contemplation; for, let it be borne in mind, parables, inferences, and all obscure sayings, are to be explained, so as to harmonize with the oft repeated and plain teachings of the inspired penmen. This method of investigation not having been sufficiently adhered to, has been the occasion of a great amount of darkness and fog, which now hangs like a dense cloud over the religious world.

We purpose at this point in the investigation, introducing the Bible view of the soul, spirit, and immortality; and we will notice this branch of the subject under the head of objections. I have found by experience that you may collate any amount of testimony of the plainest and most obvious import, bearing upon man's condition in creation, death and resurrection, and still an objection will arise in the minds of many from the supposed signification of soul, spirit and immortality, as it is revealed in the Bible. Any objection to man's unity, mortality and materiality, originating from this source, must I think have its foundation, more in the sound which a repetition of these terms conveys to the ear, than in the sense conveyed to the understanding, by a faithful and critical investigation of them.

I would invite attention to a fact in the onset which would be profitable to note and remember; namely, that those advocating the immortality of the soul, in offering objections to the view I am endeavoring to present, almost invariably make a false issue. They represent us as no-soulists; as denying man a soul; and they not infrequently fancy themselves completely triumphant, on finding the words soul, spirit and immortality, used in the scriptures in connection with man. In this case they rejoice by far too soon; for when they have made this important discovery, they are not one whit in advance of

their neighbors: they too have learned these same things. Up to this point, then, all parties are agreed: there is no issue here. I am very sorry to say that a great many of those, who represent us as denying man a soul or spirit, simply because we reject their version of the matter, are just as guilty as we should be, were we to deny them a belief in the soul and spirit, simply because they do not choose to accept our version of the same. Denying their affirmation, that the soul or spirit, is an entity separate from the body, and capable of existing in or out of it, as an intelligent creature, clothed with immortality, consciousness, intelligence, responsibility, &c., is one thing; and denying that man has a soul or spirit at all, is quite another, and a different thing.

[To be Continued]

THE REVIEW AND HERALD

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

ROCHESTER THIRD-DAY, SEPT. 5, 1854.

OUR POSITION: Its Trials and Duties Considered.

THE position of those who observe *all ten* of the commandments of God, as they are given in the Bible, and who are looking for the soon coming of his dear Son from heaven, is indeed bold, and is calculated to separate us from those who love this present world with all its customs, pleasures and follies. Those who observe the Sabbath of the fourth commandment, and see the institution in its sacredness and vast importance, cannot join the mass in reverencing in its stead an institution of man. And if they are expecting the Restorer soon to come and "make all things new;" if they are looking to the bright world to come for their eternal home, and are anticipating its holy joys, and perfect bliss, their love for this poor world, with all its sin, misery and death, must decrease and grow cold. It will be seen at once that the leading doctrines held by us as a people will, if lived out, separate us from an unbelieving world and a popular church.

But what saith the Scriptures relative to the true Church? "Not every one that saith Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because, strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. vii, 13, 21. "If any man love the world, the love of the Father is not in him." 1 John ii, 15. "If the world hate you, ye know that it hated me before it hated you. If ye were of the world the world would love his own; but because ye are not of the world, but I have chosen you out of the world." John xv, 18, 19.

We might give many more texts to the point, but these are sufficient to show that the true church is separated from the world. It is true that those who are separated from the world and popular professors, are not always the true church: fanaticism and strange doctrines often lead men to exclusive positions. But it is positively true that the true church will not be united with an unbelieving world, and world-loving church.

We occupy a most solemn position. The judgment just before us. The signs of its near approach thicken fast around us. Yet the world and church slumbering. O, what manner of persons ought we to be; and with what zeal should we labor to arouse others. Those who teach the commandments of God and the faith of Jesus, are engaged in a holy calling. Those who profess to keep them should be holy—should walk softly before the Lord. What can be more holy than the law of the great God, and the faith of his dear Son.

Those who occupy this position may expect severe trials. It has ever been God's plan to try and prove his people; but the Scriptures warrant us to expect

that the "remnant" who "keep the commandments of God, and have the testimony of Jesus Christ," in the midst of the perils of the last days, will be called to pass through peculiarly trying scenes. The dragon, the Devil, is wroth, and even now is making war with the remnant. Rev. xii, 17.

From the unbelieving world we have but little or no opposition and trial. They are generally ready to admit that we have the true Sabbath, as all unprejudiced men, who are free from sectarianism, are. It is too plain a case for honest, unprejudiced men to question, after they have heard the evidences in its favor. But there are some slight difficulties arising from acting out our faith, while having to do with men of the world who make no profession of religion.

From the sectarian churches we very often receive opposition of the bitterest cast, though we find among them many honest inquirers after the truth, and a willing mind to obey. Sectarianism prevents the mass from seeing and acknowledging the truth, and the love of this world, with its cold, selfish friendship, hinders many from embracing and keeping the truth. From the churches we feel much more of the dragon's hate, than from the world.

But from many who profess the Advent faith, we receive the bitterest opposition. Here selfish interests are at stake, which, added to the common antipathy to the true Sabbath, makes their opposition generally most bitter, and in some cases extremely abusive. First-day and no-Sabbath Preachers and Editors may reasonably calculate that their patrons and people will give their influence elsewhere, after embracing the true Sabbath. The Sabbath and Sanctuary questions are so very plain, that the truth has thus far triumphed over all the efforts of our opponents. Here we would give all the glory to God, who has revealed his truth so plainly that the common people may defend it when attacked by the worldly wise.

But those trials which arise among ourselves are the most severe. It is unfortunate for the cause that some men of little or no moral worth, profess the truth, who appear to run well for a while, till those not the most discerning have them in great estimation, and they obtain some influence; then the dragon uses them as his chosen instruments to divide and distract the flock.

Our opponents can do nothing against the truth in meeting us on Bible ground. Their efforts stir up the people to investigate, which results in the conversion of some to the truth, and the advancement of the cause. The dragon chooses to work through professed Sabbath-keepers; for in this way he hopes to keep the brethren divided, occupying precious time in church difficulties. In this way he can most effectually weaken the church, and shut her light out from the world around.

It is not our duty to leave the work of God to contend with unreasonable men. This Satan designs that we shall do, but God has something better for us to attend to. It is our duty to point out and warn the flock to beware of the influence of those who cause divisions, then leave the matter in the hands of God. If a very few are deceived and led astray by them, the honest children of God will soon see them in their true character. They may now delight themselves in the publication of misrepresentations, and falsehoods; but their unbecoming, and even vulgar language employed, shows the taste, judgment and character of the men. Scoffers are delighted with this form of opposition, which evinces that the dragon is in it. These things will open the eyes of the sincere; and those who will not be convinced by these things, after having time for reflection, can be of no service to the church.

Then let us attend to the work to which the Master has called us. In this way we shall disappoint Satan, who intends to keep us busy in these difficulties. As long as we as a people adhere to, and seek to live out the pure doctrines of the Bible, we may expect trials of this kind. The greatest of all trials

experienced by the apostle Paul, was "perils among false brethren." His advice to Timothy in such cases is to the point:—

"Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves: if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." 2 Tim. ii, 22-26.

BABYLON IS FALLEN!

BY J. H. WAGGONER.

It is often objected that, in our expositions of the fall of Babylon, we *unchristianize* the Churches, and, of course, manifest a wonderful lack of charity; but there are many reasons why we consider ourselves warranted in our conclusions. A few of these reasons I propose to notice.

1. The Scriptures teach that in the last days, the mass of professed Christians will be in a fallen condition. See 2 Tim. iii, 1-5. "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." The class here spoken of, who present in their lives such a catalogue of crimes, are neither Heathen, Atheists, nor Infidels, but are professors of religion—"having a form of godliness." Jesus says, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Matt. vii, 22, 23. These were workers of iniquity, although they had prophesied in the name of Jesus, and in his name done many wonderful works. How can these things be? Look back to verse 21, and you will find an explanation. "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Genuine gospel faith is that which works by love—that connects the commandments of God with the faith of Jesus. Rev. xiv, 12. These workers of iniquity had truly professed faith in Christ, acknowledged him as Lord, but had not done the will of his Father. This is exactly the position of the various religious denominations of the day: while they make great profession of faith in Jesus, they make the commandments of God of none effect by their traditions: they declare that the law of God is changed, relaxed, abolished, &c. These are the "many" professors of godliness; but the class who are approved "in that day," who will possess the kingdom, are the "little flock." Luke xii, 32. The Jews were tenacious of the commandments of God, but rejected Christ, and therefore fell. The churches of this age profess faith in Christ, but make void by their traditions the commandments of God. They have been unmindful of the admonitions of the Word, and have boasted against the branches that were broken off, not admitting the possibility that they would be cut off also if they continued not in the goodness of God. Rom. xi, 18, 22.

2. Babylon is said to be fallen, because she made all nations drink of the wine of the wrath of her fornication. Rev. xiv, 8. This I understand to be at the period when the fall of the whole family has taken place; and is it not a fact that the daughters are allied to the nations as well as the mother? Look at the voting, office-seeking and office-holding church

members; at the chartered churches, by which they have become political incorporations. The Lord directed Israel not to make a covenant with the inhabitants of the land to which he would bring them. Ex. xxiii, 32. "Take heed to thyself lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee." Chap. xxxiv, 12. Has there not been a covenant or agreement made between the churches of this age and "the inhabitants of the land"—the wicked powers of this earth? Are they not yoked together with unbelievers? Have they not fellowship, concord, agreement with unrighteousness? 2 Cor. vi, 14-16. But God says, Come out from among them, and be separate, and touch not the unclean, and I will receive you. Verse 17. As their intercourse with the powers of the earth is prohibited, it is of course illicit, as is expressed in the text. Rev. xiv, 8.

3. We judge that they are fallen, from their own statements and admissions. Here I might exhaust the patience of the reader by referring to the admissions of ministers and members, the reports of conference committees and associations, and the statements of religious periodicals. As much matter of this kind has been collected and published, I will only add a few recent testimonies. First, I will offer a declaration made by Henry Ward Beecher, and published in the *N. Y. Tribune* in the latter part of 1853. He said that soon after the passage of the "Fugitive Slave Law," three-fourths of all the pulpits of the land were passed over to the service of the devil! (I quote from memory.) Although Mr. Beecher is often strong and severe in his expressions, he is orthodox; and his testimony is so far good. Comment on the statement is quite unnecessary, as it more than equals any thing that has been said by the advocates of the third angel's message, without making any allowance for the doubtful standing of any before that time, or the falling away of any since.

Another comprehensive testimony is given in the following extract from the report of the Committee on Reforms, of the "Michigan yearly Conference," published in the *True Wesleyan* of Nov. 15, 1851:—"The Committee on Reforms ask leave to report: That the popular sentiment, 'the voice of the people is the voice of God,' has, in general, been false since man fell from holiness. Popular opinion is commonly wrong—it is the broad way that leadeth to destruction. The church is not only called out of the world proper, but out of nominal christianity, and is to be a peculiar people—'the salt of the earth, and the light of the world.' Without her influence the world is lost: reason, philosophy, science, and all the imposing influence of eloquence and wealth in a carnal church cannot save it. The world, commercial, political, and ecclesiastical, are alike, and are together going in the broad way that leads to death. Politics, commerce, and nominal religion all connive at sin, reciprocally aid each other, and unite to crush the poor. Falsehood is unblushingly uttered in the forum and in the pulpit, and sins, that would shock the moral sensibilities of the heathen, go unrebuked in all the great denominations of our land. These churches are like the Jewish church when the Saviour exclaimed, 'Wo unto you scribes and pharisees, hypocrites.'"

Arrogant claims of infallibility are as certain evidences of a fallen condition, as the most pointed confession of the fact, while the condition of the claimants is still more hopeless. The following extract from the correspondence of the *Christian Guardian*, (Wesleyan) Toronto, Canada, March 29, 1854, is about equal to any thing that can be found in the writings of the "mother church."—"Methodists may backslide, apostatize, and unite themselves with false systems, but no false system has ever grown out of Methodism. This, to my mind, is a strong proof that she has the truth without any mixture of error. There is not a seed of error which legitimately belongs to her." [!]

4. A proof of their fallen condition is found in their habitual violation of the plainest principles of morality, even though they endorse them in their creeds. I would cite as an instance (I might cite many) the action of the recent Sabbath convention held in Chicago, Ill., May 17, 1854, as compared with the practice of the churches of which it was the exponent. The first resolution of that convention is as follows:—

“Resolved. That this Convention regard the holy rest of the Sabbath as a divine and perpetual obligation binding on us, and on all men as truly as any other commandment in the decalogue.”

The expression, “as truly as any other commandment in the decalogue,” shows that they refer to the Sabbath of the fourth commandment: no other commandment in the decalogue enjoins the keeping of the Sabbath; but the fourth commandment enjoins the observance of no other day as a Sabbath than the seventh day; therefore they acknowledge the obligation to keep the seventh day; but all know full well that they do not observe the Sabbath of the fourth commandment, but keep the first day of the week in its stead; and one of the speakers urged for a “remonstrance against Sunday trains and Sunday labor.” Now read the following extract from the address of that convention, and witness how severely, but justly, they condemn themselves:—

“As each of God’s commandments rests upon all his authority, those who dispense with the Sabbath, set aside all the authority of God on which the whole decalogue rests. Henceforth such men do not obey God at all. The rules of their churches may bind them to religious observances; education, habit, and a sense of their interests, may keep them to conventional decencies; but like children who always act from policy, and never from obedience to parents, their hearts are stripped of all those influences which bind and bow their wills to their Father who is in heaven. Their religion thenceforth becomes a mere expedient to get to heaven by—mercenary in its motives, various in its morality, and the very fear of God is with them taught by the precepts of men!”

In the light of the address of this convention, what an alarming state of things do we behold in the land. What an awful scene is presented by a multitude of churches of high professions, who have “set aside all the authority of God on which the whole decalogue rests,” by trampling down the Sabbath of the fourth commandment. Presbyterians, Baptists, Methodists, and the almost innumerable train of other denominations, all stand condemned as unchristian bodies by the above just application of a plain rule of judgment. Servant of God! can you longer remain where so much irreligion and impiety bears the name of christianity?

5. They have left the word of the Lord which is sufficient “for doctrine, for reproof, for correction, for instruction in righteousness,” and have substituted denominational standards, articles, creeds, or confessions of faith, and disciplines, for doctrine, reproof, and correction, and adopted almost every thing but the Bible for instruction. See what learning is required of theological students in every thing but plain Bible truth. Thus they deal treacherously with the Lord, and make “men as the fishes of the sea, as the creeping things that have no ruler over them. They take up all of them with the angle, they catch them in their net, and gather them in their drag: therefore they rejoice and are glad. Therefore they sacrifice unto their net, and burn incense unto their drag; because by them their portion is fat, and their meat plenteous.” Hab. i, 13-16.

It is a fact that cannot be denied, that these churches have adopted these articles, or creeds, as their idea of just standards of Christian character; but are they such in fact? Let us examine the point. Amongst those churches which acknowledge each other as Christian, there is a great difference in their creeds, some discarding facts which others deem essential; and if the disputed points are essential, we have to

compromise some essential truths in order to recognize them all as Christian bodies. But truth has nothing to gain by compromises; and we, as the guardians of the truth committed to us, have no right to make them: error has nothing to lose; and therefore the advocates of error can afford to compromise. Now if all these bodies are Christian, then one can be so without conforming to the peculiarities or tenets of another; if so, then these tenets and peculiarities are not essential to the formation of Christian character. Thus we see that their faith and practice is not necessarily indicative of a Christian. But if, on the other hand, the faith and practice of any one of them is a correct standard of Christian character, then why acknowledge those as Christians who do not conform to such faith and practice? Has the way ceased to be straight and narrow? or are there a multitude of ways leading to life? An Apostle, speaking of false teachers, says: “And many shall follow their pernicious ways, [plural.] by reason of whom the way [singular] of truth shall be evil spoken of.” 2 Pet. ii, 2. Truth is a unit: it points out one way. Error is legion: its ways are many; and so are the creeds and standards of these churches.

But it is said we are uncharitable toward them inasmuch as they are sincere and conscientious in their systems and manners of worship. But is this the rule by which we are to be governed? Are we to regard all as right who appear to be sincere? The Jew is, for aught I know, or any one can prove to the contrary, as truly sincere as the Christian; is he therefore as acceptable to God? If he is, then the preaching of the cross of Christ is vain. The Catholic is as conscientious as the Protestant, even though he may labor under a stronger deception, and the Pagan is as devoted and self-sacrificing as either. Are they all, therefore, equally right? It is the duty of all to answer a “good conscience” toward God; and a good conscience is one which is enlightened by the word of God, and has a sensibility in regard to its teachings. I can acknowledge no standard of judgment but the word of God: I know of no other. For any to set up a claim for conscientiousness or sincerity, they must convince us that they are doing the very best they can, under the circumstances; not only according to the light of the truth they acknowledge or possess, but to what they have the opportunity of obtaining. He who neglects or refuses to hear the gospel is reprehensible as well as he who hears and disregards it. That the churches neither believe nor do right, is evident, or they would believe and do alike; as there can be but one right way. Then we inquire, Can they do better? I think they can, as they have the Bible, which plainly teaches the right way; therefore if they do the best they can, then the Bible is proved to be insufficient as a rule of faith and practice; but that cannot be so; for Paul says it will make the man of God perfect, and thoroughly furnish him unto all good works. Thus the fault rests upon the churches because they do not give heed to its teachings.

6. They require the practice of sin as a condition of membership. Sin is the transgression of the law, and nearly all of the denominations of the day will not admit those to their fellowship who keep the law of God. Can they be Christian bodies? Many of their associations, conventions, sermons and disciplines, affirm positively that the law of God is of universal and perpetual obligation; yet they not only transgress it themselves, “but have pleasure in them that do” so. Truly they have a form of godliness but deny the power thereof. “They profess that they know God, but in works they deny him.” Titus i, 16.

If such bodies are not considered as having filled up the cup of their iniquity, it is only because of the great forbearance and long suffering of God, who is not willing that any should perish, but that all should come to repentance. A little space is left them to repent, but Satan is working powerfully to keep their

minds enshrouded in error; and as they do not believe the truth, but have pleasure in unrighteousness, it is only to be expected that they will soon, as a body, give “heed to seducing spirits and doctrines of devils.” Yes, already these spirits are working their way into the churches. Almost every day brings tidings of conquests that they have made of ministers and members, sometimes a whole church, pastor and people together. Many ministers of note are favorable, some already have become prominent mediums. It only remains for them to endorse them in their associations and conferences, in the capacity of organizations, and then Babylon appears in her last phase, ripe for destruction. Then she will have “become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.” Happy will they be who have faith in God’s word, and hear the warning to come out of her that they be not partakers of her sins and receive not of her plagues.

Markesan, Wis., Aug. 7th, 1854.

Tent Meeting at Battle Creek, Mich.

This meeting closed leaving a good impression upon the minds of some who listened with candor and interest to the word spoken. We think some prejudice was removed and several convinced that we have the truth. How many will keep the commandments remains to be seen hereafter. Peace and harmony prevailed during the meeting. The saints gathered at this meeting were comforted and seemed to be encouraged to press forward. And we hope they will especially strive for the unity of the faith. Union, O how important in this day of perils! We would say to the churches in Battle Creek and Bedford, and all the churches, Be free! Arise in Jesus’ name, and put on the whole armor. Let your conversation be in heaven. Our King is coming! “Don’t talk about trials here below.” It darkens the mind and brings coldness and indifference. Satan will manufacture trials, if we will spend our time to talk about them. O let us lay aside every weight, and give no place to the Devil!

Remember that Christ is coming. No chance for doubts now. The last sign is now rapidly fulfilling. Don’t forget it.

M. E. CORNELL.

J. N. LOUGHBOROUGH.

Jackson, Aug. 31st, 1854.

Communication from Bro. Holt.

DEAR BRO. WHITE:—It is evident that the cause of truth is rising and increasing in interest in the state of Vermont. The brethren have entered into the work of spreading the light of truth before the world in the best possible way that could be adopted under the present existing circumstances. The church have taken hold of the enterprise understandingly and with courage. The Lord is blessing their efforts; the church is rising, and the word of God taking effect.

I left immediately after the Johnson meeting for my appointment west. I called to see some lonely ones on my way that were striving to obey God in keeping all the commandments revealed in the scriptures of truth. The *Review* is a welcome messenger to such. One sister said, “All the meeting I have is reading the *Review*.” We had a very interesting meeting in Milton; and I trust one of profit. The meeting was held in a school-house where all the brethren, save one, in that vicinity were present on the Sabbath, to commemorate the works of creation by keeping the Rest-day of Jehovah according to the fourth commandment. Several were out on the Sabbath, and more on First-day to hear the reasons of our faith, who listened with apparent interest. Some acknowledged that every objection was removed but the cross. I expect them to remove that objection as soon as possible. May the Lord help them to move out in obedience to all the commandments.

In Devereaux, I saw two sisters, the only ones that

keep the Sabbath in that vicinity. They were steadfast in the truth. At West Winfield, we had an interesting interview with the friends of truth. Three have been added to the number of Sabbath-keepers since I was there last Winter. We had quite a congregation out to hear at North Brookfield. There is an increasing interest in that place. One more has recently commenced to keep the Sabbath. The church in that place remain firm and steadfast in all the present truth, and are doing what they can to promote the cause.

I returned home in good health and spirits, and found my family enjoying the same blessings. The church of God in this place are striving to overcome by the blood of the Lamb and the word of their testimony. I have visited some of the friends in Verona, and found them firm and steadfast in the truths we advocate. I feel grateful to the friends in Vermont for the kind attention they gave me during my sickness and the aid which I received from them, and others on the way, for my temporal necessities and to help me on my journey after a godly sort.

Yours seeking for eternal life, G. W. HOLT.

The Blood of Christ Cleansing from all Sin.

THERE is a very beautiful figure in the prophecies of Zechariah, which will explain how our Lord takes away our sins, and cleanses us from all sin. "In that day," says the prophet, "there shall be a fountain opened to the house of David for sin and for uncleanness." Christ is here represented as a pure stream, which flows, as it were, through the conscience and heart of all who obey him, taking away all spiritual defilement, and purifying the whole inner man. Our Lord does not merely take away, or cleanse us from the guilt of sin, for this he does as the proclaimer of Divine mercy which freely forgives every repenting sinner. Christ does more than this—he destroys the very existence of sin as a principle within us, as a fountain of pure water washes away all material defilement. Thus the apostle Paul says that Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." But it may be asked, "How does Christ cleanse us inwardly from all sin, in his own blood?" This is capable of a very simple and natural explanation. One great purpose of our Lord's coming into our world, was to effect our personal reformation—to create within us new hearts and right spirits. This he did by bidding us banish all sense of guilt and fear of punishment, because he had "power on earth to forgive sins," where there is sincere repentance; also by teaching us what we should do, and be; and further, by setting us, in his own life, a perfect example of spiritual excellence and beauty. In fulfilling this holy and merciful work he lost his life, being put to a violent and ignominious death. As therefore to cleanse us from sin cost him the shedding of his own blood, it can be said with the greatest propriety, that Christ hath cleansed us from all sin in his own blood. There is also another and very natural sense in which we may understand this and kindred figures of speech. Christ having shed his blood in this work of mercy in our behalf, his blood-shedding, or death, or cross on which he suffered, excites our deepest sense of gratitude, and stimulates us to love and obey him. His blood thus becomes a grand impulsive motive to the entire dedication of ourselves to him; for we feel that "herein is love," because "greater love hath no man than this, that a man lay down his life for his friends." In these two senses the propriety of those expressions of Scripture is evident, and we can understand what the elder meant when he said to John, concerning the vision of the gathered and glorified Church—"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb;" for the white robes, so washed, is "the righteousness of saints." Rev. xix, 8. In such a view of the mission of Christ, we can unite with intelligent gratitude in giving glory "unto him that loved us, and washed us from our sins in his own blood."—*English Christian Examiner*.

"We cannot begin to lead a holy life, till we first look to Christ for pardon of sin." Luke i, 74, 75.

"Repentance is the greatest honor next to innocence." 2 Cor. vii, 12.

"The comfort of a Christian lieth not in his own fullness, but in Christ's." John i, 16; Phil. iv, 13. Thomas Cole.

COMMUNICATIONS.

From Bro. Rathbun.

DEAR BRO. WHITE:—When I think of the goodness of God to me, I am led to exclaim, How boundless his goodness, and his mercy to me, in bringing me to an understanding of the third angel's message! The *Review* comes to me, a welcome messenger. The truths therein contained, inspire in me an anxious desire that those around me may hear the same important truths that I have heard; but how shall they hear, unless some of the brethren, comply with the urgent requests made to them from time to time? My earnest prayer is that some of the messengers may yet see the way open for them to come to this community, to present the present truth to the people, and endeavor to beseech them to become reconciled to God.

I am very glad to meet occasionally with those that keep the commandments of God, although we have to go twelve miles to do so. It rejoices my heart to hear of the spread of truth in many places.

I hope soon to have an abundant entrance through the gates into the city of the living God, where I may meet all the dear saints, and unite with them in praise forever.

Your brother looking for the coming of the Lord.
JNO. P. RATHBUN.

Burns, Shiawassee Co., Mich., Aug. 4th, 1854.

From Bro. Green.

DEAR BRO. WHITE:—My mind is often brought to bear on my past life and the position I then held in regard to my Maker. I had always supposed that the doctrine of the immortality of the soul of man was true. Considering it to be thus I was a fit subject for the delusions of Satan. Supposing the spirit of man to exist after death, I could see no inconsistency in communicating with the supposed departed spirits. In order to investigate the subject I became a medium. Several questions were asked. The answers were given, most of which were false. This led me to another way for proof. I was led by the Spirit of God (as I trust) to the sure word of prophecy. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. I read the "Signs of the Times," and from what I have heard and my own experience, I found there was no light in them. I saw by the Bible that the dead know not anything; while these spirits purport to be the departed dead: how absurd!

But when I saw these things, I found myself in a sad situation. I saw that I was a sinner in the sight of God. Consider my anguish. I found that I was breaking most if not all of God's commandments, at heart if not openly, and especially the fourth. I saw what I must do. A penalty was attached to disobedience, a reward to obedience. It was hard for me to give up the world, and still harder to overcome Satan, and be branded as a Sabbatarian, a Millerite, &c. But thanks be to God through the grace of our Lord and Saviour, I overcame the first test. It is no longer a task to serve the Lord, and to deny myself the pleasures of this world. O no! I pray rather that I may suffer for Jesus' sake. Myself and companion are now trying to keep all the commandments; and it is my prayer to God that we may keep them in their purity. A godly number have come out in the truth here. Our meetings are interesting, and I hope they will continue so till Christ shall come to take us all home to that glorious meeting where we shall sing praises to our great Deliverer forever and ever.

Yours in love of the present truth.
C. GREEN.

Hebron, Wis., Aug. 24th, 1854.

From Bro. Upson.

DEAR BRO. WHITE:—I still feel a deep interest in the present truth, and in the *Review*. In keeping the commandments there is great reward. The little church of Sabbath-keepers in Catlin now seem to be in a prosperous situation. We hold our meetings every Sabbath. God meets with us by his Holy Spirit, and makes our meetings blessed and interesting. Glory to his name for the dispensation of his grace through Jesus Christ. I feel grateful to God for the light of the third angel's message, and of the truth as it is in Jesus, and that he has given four of my family to go with me. I still hope and pray that he will bring the rest to a saving knowledge of the truth as it is in Jesus, whom to know aright is life eternal. I feel that we as a people, have reason to be grateful to God for what he has done for us, in showing us the present truth and giving us hearts to obey it.

Yours patiently waiting, DAVID UPSON.
Catlin, Aug., 22nd, 1854.

Extract of Letters.

BRO. J. HART writes from Champlain, N. Y., Aug.

25th, 1854:—"A number have come into the truth. Prejudice has given way, and the way is preparing. My heart is encouraged. I think it is time to work. I feel like taking hold of the work in earnest."

OBITUARY.

DIED of Consumption, August 12th, 1854, in the town of El Do Rado, Fond du Lac Co., Wisconsin, Elizabeth, wife of T. R. Sheldon, aged 32 years 1 month and 24 days.

Sister Sheldon was a member of the Wesleyan Methodist Church, about nine years. She embraced the Advent faith nearly one year ago; since which time she has been a consistent and faithful observer of the commandments of God and the faith of Jesus. Her sickness was lingering and painful, and yet a murmur was never heard to escape her lips. She died firm in faith and bright in hope. Expressing among her last words, her firm conviction in the truth of the Advent faith, and her expectation of sleeping in the grave awaiting the coming of Jesus, and the resurrection from the dead to immortality and eternal life. She has left a husband, two children, and a circle of warm friends to mourn her loss.

She now is sweetly sleeping,
From all her cares at rest,
While friends around are weeping,
She is divinely blessed.

Away from Satan's tempting snare,
Her faith's no longer trised:
In Jesus she is sleeping there;
For in bright hope she died.

The Lord descending from on high,
The archangel's trump will sound,
And all the faithful dead arise,
From out the opening ground.

The Lord in glorious form behold,
His shining face will see,
Receive their dazzling crowns of gold,
And immortality.

D. P. HALL.

Rosendale, Fond du Lac Co., Wis.

DIED in Paris, Me., Aug. 1st, of Consumption, Sister Harriet A. Hastings, daughter of Bro. Leonard Hastings, of New Ipswich, N. H. in the 21st year of her age.

In early life, she sought and found the Saviour, and the doctrine of his soon coming was a most joyful one to her. She loved to anticipate the joys of heaven, and talk of the beauties of the earth made new; and earnestly did she long for that glorious time when the saints will all meet to share those joys and part no more forever.

About the 1st of November last, she was attacked with the Typhoid fever, and many long weeks of suffering succeeded. In the Spring, having partially regained her health, she left home for this place, hoping to be benefited by the journey. A short extract from a letter written about this time, will express the state of her mind. She says:—"If ever I longed for home, it is now. I am weary and tired of earth. My soul longeth, yea, even fainteth for the courts of the Lord. My trust, I think is wholly in the Lord. O, he is indeed precious to my soul." She arrived May 10th, having tarried some weeks by the way. From this time she failed steadily and was never able to return to her father's family.

During her last illness, which she bore with great patience, she was sustained and comforted by the Christian's hope, and entered the valley and shadow of death fearing no evil. With her dying breath she dictated messages of mingled exhortation and consolation to each member of the absent family. Very sweetly she thanked us for our love, and joyfully assured us that she should sleep but a little while, and we should be re-united soon. The prospect of eternal life grew brighter as death approached, and with the fullest confidence that *all was well*, this dear one went to rest.

By this Providence, a circle of deeply afflicted younger brothers and sisters, together with their bereaved father, are called the second time to mourn. But they are comforted in view of the near approach of that joyful hour when those dear departed ones shall be restored to them again beyond the power of the enemy.

Thrice blessed hope! the dying saint to cheer,
And beam in gladness from the closing eye;
Thrice blessed hope! to dry the mourner's tear,
And point to pleasures that can never die.

Hope of re-union in the promised land,
Where all these farewells and these tears are o'er;
Look up! dear children, on that deathless strand,
Mother and sister are thine own once more.

H. N. S.

Paris, Me.

SPIRITUALISM.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily [Private Circles.] shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." 2 Pet. ii, 1.

"When they shall say, Peace and safety, then sudden destruction cometh upon them." 1 Thess. v, 3.

"Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit," &c. Chap. xviii, 2.

"Whose [Christ's] coming is after [immediately following] the working of Satan with all power, and signs and lying wonders." 2 Thess. ii, 9.

"And shall show great signs and wonders, insomuch, that it were possible, they shall deceive the very elect." Matt. xxiv, 24.

Rather Ominous.

Bro. J. H. ALLEN, of Auburn N. Y., sends us the following strange communication. It is not strange when we reflect that there are hundreds of similar import being received all over the land. We give it a place, and our readers may judge for themselves of its merits and truth. We shall speak on this subject more fully hereafter. Of the medium, the wife of Bro. A., we have the assurance of a highly respected person, and, therefore, feel no cause for doubt of their sincerity in regard to the communication.—*Spir. Universe.*

"There is a storm gathering o'er the American soil, and the peaceful inhabitants will soon be disturbed again by the roar of cannon; and officers who will be aroused to avenge their country's cause, will soon again be seen sweeping o'er the field of death, shouting through their hoarse trumpets, "Onward, boys! Onward to victory or to death!" It is time for brother Americans to look into the affairs of state, in order to crush the first appearance of the outbreak, and kill the worm in the shell, that was begotten by the Pope, and is hatching by the Erins on your warm, genial soil, which will soon rise and crow from their dunghills.

Ye have driven the inhabitants of the forest to the uttermost parts of the globe. Ye have cut down the forest that gave them homes; and fields and gardens bloom on the spot, and houses rich and fair, stands upon the shores of your beautiful Lakes and Rivers, whose waters wend their way so peacefully to the great ocean: and you have taken to your bosoms the whining vipers of another nation. Ye have fed them with your food, clothed them with your clothing, and warmed by your own fireside, and to pay you for your sympathy and philanthropy for them, a poor, starved, and beggarly race, they will turn and rend you, to obey the orders received from their priests before they landed upon your beautiful shores, whose your forefathers spilled their blood that you and generations after you might repose upon freedom's ground. We who have been in the legislature, and on the field of battle, whose voice has been heard above the cannon's roar, we, who have been instrumental in hushing the tumults of war, escaped therefrom unscathed, and died at home in our own beds, surrounded by those who loved us—are now returning to the earth-sphere again to warn our brother Americans to look well to their arms! ETHAN ALLEN.

FOREIGN NEWS.

THE BALTIC.—The Paris *Moniteur* announces that on the 7th and 8th August the French expeditionary force was landed on the Island of Aland, north of the fortress of Bomersund. At the same time a force of English and French marines landed south of the fortress. The disembarkation was covered by war steamers, and was effected, as the *Moniteur* says, without a man getting his feet wet. They then erected their batteries, while the Russians destroyed theirs, and fell back on the main fortress. By the 12th the fortress was completely invested. On the 14th the Russians made a sortie, but were driven in. On the 15th the French carried a redoubt of eight guns without losing a man. Another account says it was a strong fort they took, after several hours' fighting.

The bombardment of the main fortress was to begin on the 16th.

Reports in the English papers say that the inhabitants of Aland had risen against the Russians, and it was proclaimed by order of the French Admiral, from the pulpits of all the churches, that the Russian sway on the islands had ceased.

THE DANUBE.—The aspect of affairs on the Danube is quite unchanged.

The Russians continued to fortify all strategic points as they advanced.

The *London Daily News* contains a remarkable special correspondence, stating that the British troops in camp at Monaster, near Devna, are decimated by malignant cholera, totally destitute of medicine, famishing for lack of food, and are disheartened and almost disorganized. The *Times* correspondent partly confirms the statement.

Prince Paskiewitch returned to Warsaw on the 13th, and will again take the command of the Southern army.

ASIA.—On the 4th August an offensive and defensive alliance was concluded between the Porte and Shamyl. The terms have not transpired. It is, however, understood that Shamyl insisted that the Porte should recognize the independence of Circassia: he, in return, offering the assistance of 50,000 mountaineers to act in concert with the Turkish forces.

Mercantile letters from Baghdad say that contracts have been made to furnish supplies and transports for a Hindoo British force, which would arrive via the Persian Gulf, and be landed at Baza, mouth of the River Tigris.

The Emperor of Morocco has announced his intention to present the Sultan with thirty millions of piasters and 12,000 troops annually while the war lasts.

SURRENDER OF BOMERSUND.—The British steamer *Basilisk* has arrived at Dantzic from the Baltic, and brings the news that Bomersund surrendered on the 17th inst.

2,000 Russians were taken prisoners.

The French lost one hundred and sixty killed.

In Palmyra, N. Y., on the evening of the 4th inst., an anti-Catholic harangue was made by Mr. Orr, the street preacher. At a late hour in the night, the Catholic Church was

broken open, the altar furniture destroyed, and an unsuccessful attempt to burn the building.

We learn that much excitement exists in the neighborhood of Cumminsville, on account of the recent burning of a number of Bibles in the public highway by some Irish Catholics. The Bibles were distributed by the American Bible Society, and the remains of those burnt can now be seen at the rooms of the Bible Society.

THE REVIEW AND HERALD.
ROCHESTER, THIRD-DAY, SEPT. 5, 1854.

To Correspondents.

1. In writing to this Office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.

2. Be careful to write all names of persons and places, plainly and distinctly.

3. In all cases give the name of the Post Office, County and State. When a Town or Village is called by one name, and the Post Office by another, be sure to give the name of the Post Office.

4. When the direction of a paper is to be changed, do not forget to mention the Office to which it has been sent.

5. Let everything be stated explicitly, and in as few words as will express the writer's meaning.

6. In writing texts of scripture, be sure to copy from the Bible correctly. It is no small sin to carelessly mangle the Word of God as some do.

If the above directions are complied with, we shall be saved much time and perplexity, and be less liable to mistakes in transacting the business of the Office.

The above is for our Correspondents to read and observe. But very few seem to regard it.

Prophecy Fulfilling.

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. Rev. vii, 1-3.

That we are upon the eve of "the time of trouble such as never was" is evident to those who watch the signs of the times, and compare them with prophecy. "And the nations were angry," says the Prophet, [Rev. xi, 18,] and so they are. The four angels were to hold the four winds, till the sealing work should be accomplished; and so the angry nations are being held.

We give the following from the *N. Y. Tribune*, not for its style, but the facts stated:—

"It would seem that whoever may have had any conservative leanings in Europe, must lose them when he looks at this everlasting Eastern Question. There is all Europe, incapable, convicted for the last sixty years of incapability to settle this puny little strife. There they are, France, England, Russia, going actually to war. They carry on their war for six months; and unless by mistake, or on a very shabby scale, they have not even come to blows. There they are, eighty or ninety thousand English and French soldiers at Varna, commanded by old Wellington's late military secretary, and by a Marshal of France—there they are, the French doing nothing, and the British helping them as fast as they can; and as they may think this sort of business not exactly honorable, the fleets are come up to Balthic Roads to have a look at them and to see which of the two armies can enjoy the *dolce far niente* with the greatest decorum. And yet, although the allies have hitherto only been eating up the provisions upon which the Turkish army had calculated, idling away day after day at Varna for the last two months, they are not yet fit for duty. They would have relieved Silistria if required by about the middle of May next year. The troops that have conquered Algeria and learned the theory and practice of war on one of the most difficult theaters in existence, the soldiers who fought the Sikhs on the sands of the Indus, and the Kafirs in the thorny bush of South Africa, in countries far more savage than Bulgaria—there they are, helpless and useless, fit for nothing in a country which even exports corn!

But if the allies are miserable in their performances, so are the Russians. They have had plenty of time to prepare. They have done whatever they could, for they knew from the beginning what resistance they would find. And yet, what have they been able to do? Nothing. They could not take a yard of contested ground from the Turks; they could not take Kalafat; they could not beat the Turks in one single engagement. And yet they are the same Russians who, under Munnich and Suvaroff, conquered the Black Sea coast from the Don to the Dniester. But Schilders is not Munnich, Paskiewitch is not Suvaroff, and though the Russian soldier can bear dogging with the cane beyond all others, yet when it comes to habitual retreating, he loses his steadiness as well as anybody else.

The fact is, that conservative Europe—the Europe of "order, property, family, religion"—the Europe of monarchs, feudal lords, moneyed men, however they may be differently assorted in different countries—is once more exhibiting its extreme impotency. Europe may be rotten, but a war should have roused the sound elements; a war should have brought forth some latent energies, and assuredly there should be that much pluck among two hundred and fifty millions of men that at least one decent struggle might be got up, wherein both parties could reap some honor, such as force and spirit can carry off even from the field of battle. But no. Not only is the England of the middle classes, the France of the Bonapartes, incapable of a decent, hearty, hard-fought war; but even Russia, the country of Europe, least infected by infidel and unnerving civilization, cannot bring about anything

of the kind. The Turks are fit for sudden starts of offensive action, and stubborn resistance on the defensive, but seem not to be made for large combined maneuvers with great armies. Thus everything is reduced to a degree of impotence and a reciprocal confession of weakness, which appears to be as reciprocally expected by all parties. With governments such as they are at present, this eastern war may be carried on for thirty years, and yet come to no conclusion.

Michigan Tent.

We thought best to make a statement in the *Review* concerning the tent. There is yet about \$50, behind and our word is pledged for the payment. It soon will be due, and our anxiety about the matter is increasing. Some have given encouragement that they would assist in paying for the tent, whom we have not yet heard from. Others have handed us from one to five dollars, and said they would wait and "see how we came out." The donations of late have been so small and far between that we begin to think that all are waiting to "see how we come out," and fear we shall "come out" minus the means to pay the debt.

We have no claims on the brethren. Our expenses have been nobly met from the commencement. We felt it duty to make this statement, that the Lord's stewards may know how we stand. Those wishing to assist in this matter can send their donations to us at Jackson, Mich.

M. E. CORNELL.

J. N. LOUGHBOROUGH.

Tent Meetings.

PROVIDENCE permitting there will be a Tent-meeting at Panton, Vt., near Bro. H. Gardner's, to commence Sept. 8th at 5 o'clock P. M., and continue as long as circumstances will allow.

Also, a Tent-meeting at East Braintree, about one mile on the road leading from East Braintree to West Randolph, to commence, Sept. 15th, at 5 o'clock, P. M.

JOSIAH HART,

E. P. BUTLER,

H. BINGHAM,

ALBERT STONE,

Committee of Arrangements.

Tent Meeting.

PROVIDENCE permitting, we will hold a Tent-meeting at Shelby, McComb Co., as Bro. Rathbone shall arrange, commencing Sabbath, Sept. 16th, at 10 o'clock A. M., and continue over First-day.

J. N. LOUGHBOROUGH.

M. E. CORNELL.

Bro. R. F. COTTRELL—We will, Providence permitting, meet with the church at Mill Grove, Sabbath, Sept. 9th, and speak to the people at Clarence on the subject of the Sabbath, First-day, Sept. 10th, at 2 o'clock, P. M. Ed.

Bro. E. EVERETS—We should be happy to meet with our dear friends in Vermont, at Panton Tent-meeting, but must be denied this privilege. The above appointments for Mill Grove and Clarence had gone before your note came.—Ed.

Publications.

Sabbath Tracts, Nos. 1, 2, 3 & 4—152 pp. 12½ cts.—postage 1 ct.

The Law of God: Testimony of Both Testaments.—132 pp.—10 cts.—postage 1 ct.

Why Don't you Keep the Sabbath-day? Extracts from Catholic works.—36 pp.—4 cts.

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Both Sides—on the Sabbath—16 pp. The Sabbath by P. Miller Jr.—16 pp.

First-day of the week not the Sabbath—16 pp. Review of Objections to the Sabbath—16 pp.

Tracts of 16 pages each can be sent by mail for one half cent an ounce, in packages of not less than 8 ounces.

Sabbath and Advent Miscellany—seven of the above Tracts bound with paper covers—10 cts.—postage 1 cent.

Volumes I—IV of the *Review*, bound in paper covers, Vols. I and II, 40 cts.; Vols. III and IV, 75 cts.

Youth's Instructor, Vol. I, in paper covers—25 cts.

Letters.

R. F. Cottrell, H. C. Crumb, R. Holland, E. Everts.

Receipts.

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