

# 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."

VOL. VI.

ROCHESTER, N. Y., THIRD-DAY, SEPTEMBER 12, 1854.

No. 5.

## THE REVIEW AND HERALD.

IS PUBLISHED WEEKLY

At South St. Paul-st., Stone's Block,  
No. 23, Third Floor.

TERMS.—One Dollar a Year, in Advance.

J. N. ANDREWS, R. F. COTTRELL, URIAH SMITH,  
Publishing Committee.

JAMES WHITE, Editor.

All communications, orders, and remittances should be  
addressed to JAMES WHITE Rochester, N. Y. 109 Mon-  
roe Street, (post-paid.)

### 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 SAINT'S DESIRE.

FAREWELL all earthly treasure,  
I bid you all adieu.  
Farewell all earthly honor,  
I want no more of you.  
I want my union grounded  
On the Eternal Son,  
Beyond the power of Satan,  
Where sin can never come.

I want my name engraven,  
Among the righteous ones,  
Crying, Holy, holy, Father—  
And wear a righteous crown.  
For the sake of purer riches,  
I'm willing to pass through  
All earthly tribulation,  
And count it my just due.

I'm willing to be cleansed,  
And bear the daily cross.  
I'm willing to be purged  
From every kind of dress.  
I see the fiery furnace,  
And feel its cleansing flame:  
The fruit of it is holy,  
The gold will still remain.

All earthly tribulation  
Is but a moment here;  
And O, if we are faithful,  
A crown of life we'll wear.  
We shall be called holy,  
And feed on angel's food,  
Rejoicing in bright glory  
Around the throne of God.

## MAN NOT IMMORTAL:

THE ONLY SHIELD AGAINST THE SEDUCTIONS OF  
MODERN SPIRITUALISM.

BY D. P. HALL.

(Continued.)

Soul and Spirit, are words which occur a number of hundred times in the Old and New Testaments, and undoubtedly mean something. But whether they point out such a little embryotic angel in man, as they are supposed to by those embracing the dominant theology, is not quite so certain. Popular theology assumes, by far too much, on this very important and vital point. It is not quite enough to quote the words *soul* and *spirit*; this is doing absolutely nothing in the case. The whole labor in the matter is still to come. All classes of Bible students believe in the soul and spirit; but all are not quite so well agreed as to what is intended by these oft repeated expressions.

Immortal and immortality, are words which occur much less frequently in the Scriptures than one would suppose from the very common use

made of them by the ordinary preachers of the present time. But there is one fact, which we deem it important just here to state, and invite especial attention to it. That in all the numerous instances in which soul and spirit occur in the Old and New Testaments, not one single instance can be found where the soul is said to be immortal, or the spirit deathless. Let us stop here one moment and contemplate the relation popular theology sustains to this one fact.

The immortal soul, lies at the very foundation of modern orthodoxy. The whole superstructure is built upon it. It enters into, and constitutes the very essence of all good orthodox sermons and prayers. It furnishes a most prolific source of consolation to those who are mourning the loss of friends who have died. They contemplate their disembodied immortalities in realms of glory, with infinite satisfaction and delight. It is in fact the alpha and omega, the beginning and the ending, the first and the last; and yet after all this parade and talk about it, there is not one single "thus saith the Lord" in the entire foundation. This mighty structure, this stupendous edifice, in all its towering heights, has not upon one single stone, *immortal soul*, written by the finger of God. Is not this building upon the sand? We do most earnestly and affectionately entreat its friends to take it down and build upon the rock, before the winds and floods come and sweep it all away, and millions perish in its ruins.

The word *soul*, as popularly used, has one uniform and stereotyped definition, and conveys to the minds of most, invariably one idea; viz., "The immortal spirit of man," or "The deathless principle in man," "The immortal mind of man," or some other phrase meaning the same thing, which is used to point out an immortal, conscious, intelligent entity in man's body while living, and out of his body when dead. That the popular definition is not the Bible signification of this term, we will show:—

1. By citing instances where the soul is represented as being in danger of the grave. "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave: for he shall receive me." Ps. xlix, 14, 15. "What man is he that liveth, and shall not see death? Shall he deliver his soul from the hand of the grave?" Ps. lxxxix, 48. "He keepeth back his soul from the pit, and his life from perishing by the sword. So that his life abhorreth bread, and his soul dainty meat; yea his soul draweth near unto the grave, and his life to the destroyer." Job. xxxiii, 18, 20, 22. See the case of the pious king, Hezekiah: "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." Isa. xxxviii, 17. These quotations are only samples of what might be adduced under this head, but are sufficient to show any candid mind that the popular definition is not admissible.

2. By citing instances where the soul is killed, destroyed. "And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people: he hath broken my covenant." Gen. xvii, 14. "Ye shall keep the Sabbath therefore, for it is holy unto you, every one that defileth it shall surely be put to death, for whosoever doeth any work therein, that soul shall be cut off from among his people."

Ex. xxxi, 14. "But the soul that eateth of the flesh of the sacrifice of peace offerings that pertain unto the Lord, having his uncleanness upon him, even that soul shall be cut off from his people." Ex. vii, 20. See also verses 21, 25, 27. And Joshua at that time turned back and took Hazor, and smote the king thereof with the sword: for Hazor beforetime was the head of all those kingdoms. And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe: and he burnt Hazor with fire." These are only a few instances of hundreds which might be presented under this head.

In order to show most clearly the impropriety of the common notion, touching the soul, I will read the popular definitions in place of soul, where it occurs in a few instances; "Behold all immortal spirits (souls) are mine; as the immortal spirit (soul) of the father, so also the immortal spirit (soul) of the son is mine, the immortal spirit (soul) that sinneth, it shall die." See Eze. xviii, 4, 20. If the soul goes into the grave, the pit, is cut off, destroyed, dies, is slain with the sword, loses its blood, its life, &c., how in the name of common sense can it be immortal, or deathless? Without spending more time in showing what the soul is not, we will come directly to the question. What is the soul? or what signification or significations has this word in the scriptures of truth?

We will make a few statements upon the authority of others, in the commencement, which we doubt not are unquestionable, and then proceed to investigate the word in its various connections in the sacred text. *Nesme* and *nephesh*, are the only words in the original of the Old Testament, which are translated soul. Taylor, in his Hebrew Concordance, says that *nesme* signifies the chameleon, a kind of lizard, which has its mouth always open gaping for air, upon which it is said to live. It is rendered *breath* and *breatheth* in the following texts, and expresses natural life whether in men or beasts. Deut. xx, 16; Josh. xi, 11, 14; 1 Kings xv, 29; xvii, 17; comp. verse 21, where the *breath* of the child is called "his soul."

"The Hebrew word, *nephesh*, of the Old Testament, occurs about seven hundred times, and is rendered *soul* four hundred and seventy-one times; *life* and *living* about one hundred and fifty; and the same word is also rendered a man, a person, self, they, me, him, any one, breath, heart, mind, appetite, the body, (dead or alive,) lust, creature, and even a beast; for it is twenty-eight times applied to beasts and to every creeping thing."

Parkhurst says: "As a noun, *nephesh* hath been supposed to signify the spiritual part of man, or what we commonly call his soul: I must for myself confess that I can find no passage where it hath undoubtedly this meaning. Gen. xxxv, 18; 1 Kings xvii, 21, 22; Ps. xvi, 10, seem fairest for this signification. But may not *nephesh* in the three former passages be most properly rendered *breath*, and in the last a breathing or animal frame?"

Taylor says that *nephesh* signifies "the animal life, or that principle by which every animal, according to its kind, lives. Gen. i, 20. Every moving creature that hath the soul of life. And verse 24, Let the earth bring forth the living creature, the soul of life. And verse 30. Every beast, fowl, &c., wherein there is life, the soul of life. Lev. xi, 46. Which animal life, so far as we know anything of the manner of its existence, or so far as the scriptures lead our thoughts, consists in the *breath*."

Job xli, 21; xxxi 39. And in the blood. Lev. xvii, 11, 14."

We see from the original of the Old Testament, that the popular *soul* has not the slightest connotation. Let us next examine the original of the New Testament.

"The Greek word *psuche*, of the New Testament, corresponds with the word *nephesh* of the Old. It occurs one hundred and five times, and is rendered *soul* fifty-nine times, and *life*, forty times. The same word is also rendered *mind*, *us*, *you*, *heart*, *heartily*, and is twice applied to the beasts that perish."

If the original in the Greek be brought forward to aid in proof of the immortal soul, like its corresponding word in Hebrew, it will prove too many things immortal to answer any good purpose, and thereby prove nothing at all.

There are two words, *nesme* and *nephesh* in the Hebrew, and one, *psuche*, in the Greek, from which soul is translated.

"In tracing the word *soul* through the authorized version of the Bible, we find it occurs five hundred and thirty-two times—four hundred and seventy-six times in the Old Testament, and fifty-six times in the New. God is represented as having a *soul* sixteen times. Your new moons and appointed feasts my soul hateth. Isa. i, 14; Lev. xxvi, 11, 30; Judges x, 16; Job xxiii, 13; Ps. xi, 5; Isa. xlii, 11; Jer. x, 9, 29; vi, 8; ix, 9; xii, 7, 14, 19; xxxii, 41; Zech. xi, 8; and Heb. x, 38."

"*Nephesh* is rendered *soul* four hundred and fifty-four times; and *psuche* is so rendered, fifty-seven times, making five hundred and eleven times that *nephesh* and *psuche* are rendered *soul*, when applied to man; and seventeen times in the original we find these terms applied to *beasts*. There are more than three hundred other places where the same terms are rendered *life*, *person*, or *body*, &c.; for had they been rendered *soul* in all such places, then the reader must have perceived that the word *soul* never could mean a something that could live separately from the man himself, neither as an 'immortal soul,' or 'deathless spirit.'"

"We say the true meaning of *soul* is, a creature that lives by breathing: and as the essential endowment of such a creature is *life*, so *life* will stand often as a correct meaning of *soul*. When *soul* is applied to man, it may be translated *life*, *soul*, *man*, *you*, *yourself*, *person*, *myself*, *thyself*, &c., according to the text."

I have examined the word *soul* as it stands in the *King James' version*, aided by a large Concordance, and can find no instances in which one of three significations will not fairly set forth the meaning, as appears evident from the text and context.

We will select from the hundreds of occurrences, samples of each class, and arrange them in three separate columns according to the sense as appears from the subject in the text and context; and first:—for Person, Creature, Man, &c., as the case may be, and second:—for *life*, as it stands related to man or beast, and third:—my soul, your soul, used with reference to God and man instead of the reflexive pronouns myself, yourself, &c.

MAN, CREATURE, PERSON, &c.	LIFE.	MYSELF, YOURSELF, THYSELF, &c.
"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul" (living creature.) Gen. ii, 7.	The language used by David in addressing Saul.	The language of Isaac to his son Esau.
"And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul (living creature) died in the sea." Rev. xvi, 3.	"Moreover my father, see, yea, see the skirt of thy robe in my hand; for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee: yet thou huntest my soul to take it." ("Soul" life.) 1 Sam. xxiv, 11.	"Now therefore take, I pray thee, thy weapons, thy quiver and thy bow, and go out to the field, and take me some venison; and make savory meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die." Gen. xxvii, 3, 4. "My soul" stands for myself.

\*Several of the statements given above are on the authority of a work entitled, "Bible vs. Tradition," by Aaron Ellis, revised by Thomas Read.

"And when he had opened the fifth seal, I saw under the altar the souls (persons) of them that were slain for the word of God, and for the testimony which they held." Rev. vi, 9. Compare with Rev. xx, 4, where these same souls (persons) in connection with others, are raised from the dead. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls (persons) of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years." "These be the souls of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah. All the souls of his sons and his daughters were thirty and three."—"Souls"—sons, daughters, persons; male or female, old or young. Gen. xli, 15, 18, 22, 25-27.

"And they smote all the souls that were therein with the edge of the sword, utterly destroying them; there was not any left to breathe; and he burnt Hazer with fire." Smote 'souls'—persons, men, women and children. Josh. xi, 11.

"Then they that gladly received his word, were baptized; and the same day there were added unto them about three thousand souls."—Persons, men, women. Acts ii, 41. Comp. 47 v. The same "souls" the Lord added to the church.

"Then sent Joseph, and called his father Jacob to him and all his kindred three-score and fifteen souls."—Persons, kindred, male and female. Acts vii, 14.

"And we were in all in the ship two hundred three-score and sixteen souls." Chap. xxvii, 37. See vs. 43, 44. "They which could swim, some on boards, &c., got to land." "Souls" swim.

"Which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water." 1 Pet. iii, 20. "Souls"—persons, Noah and his family.

"Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin. . . . ("Soul"—life.) Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death." ("Soul"—life.) Isa liii, 10, 12.

See Christ's own exposition. John x, 11. "I am the good shepherd; the good shepherd giveth his life for the sheep." "In whose hand is the soul (life) of every living thing, and the breath of all mankind." Job xli, 10.

"Have mercy upon me, O Lord, for I am in trouble. Mine eye is consumed with grief, yea, my soul and my belly. Compare verse 10. For my life is spent with grief." ("Soul"—life.) Ps. xxxi, 9, 10.

"To deliver their soul from death, and to keep them alive in famine." ("Soul" life.) Ps. xxxiii, 19.

"Let my prayer come before thee: incline thine ear unto my cry; for my soul is full of trouble, and my life draweth nigh unto the grave." ("Soul"—life.) Ps. lxxviii, 2, 3.

"And it came to pass as her soul was in departing, (for she died,) that she called his name Ben-oni; but his father called him Benjamin. And Rachel died and was buried in the way to Ephrath, which is Beth-lehem." Gen. xxxv, 18, 19. "Soul departing," "life departing," "she died," are all the same.

"And fear not them which kill the body, (soma) but are not able to kill the soul: [psuche] but rather fear him which is able to destroy both [psuche] and body [soma] in hell." (Gehenna.) Matt. x, 28. Compare this with Luke xii, 4, 5.

"And I will say to my soul, Soul thou hast much goods laid up for many years; take thine ease eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided. So is he that layeth up treasure for himself." "My soul" "myself," all the same.—Luke xii, 19-21.

"If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul entice thee." "Own soul"—own self.—Deut. xiii, 6.

"Your new-moons and your appointed feasts my soul hateth; they are a trouble unto me, I am weary to bear them." Isa. i, 14. "My soul," "me," and "I," stand for the same.

"I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with the garments of salvation." Isa. lxi, 10. "I will greatly rejoice," and "my soul shall be joyful," are synonymous expressions here.

"For whosoever will seek to save his life shall lose it; and whosoever will lose his life for my sake, shall find it. For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" Notice the same as recorded by Luke. "For whosoever will save his life, shall lose it; but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged, if he gain the whole world and lose himself, or be cast away?" Matt. xvi, 25, 26. Luke ix, 24, 25, "his own soul," and "himself," are the same.

Jonathan loved David as his "own soul." 1 Sam. xviii, 1. Compare Matt. xix, 19. "Thou shalt love thy neighbor as thyself." "And I will say to my soul, Soul thou hast much goods laid up for many years; take thine ease eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided. So is he that layeth up treasure for himself." "My soul" "myself," all the same.—Luke xii, 19-21.

There are only a few of the many, which might be added to this list.

immortality of the soul, and as a consequence is seized upon by those advocating that theory, and most unceremoniously pressed into the service. We will once more point out the fact, that they have two very important points to sustain in this controversy; first, that the soul is a separate entity from the body, and, second, that it is immortal, or deathless. The proof which might fairly sustain the first, would prove nothing for the second.

To prove that the soul of man is an entity separate from the body, is one thing, and then to take this same soul and go forward and prove it to be intelligent, immortal, deathless, &c., is quite another thing. Now all that this text can possibly prove, is that the soul is a separate entity. But what follows is quite unfortunate for its immortality. Note: man cannot destroy it, but God can. In this view of the subject, letting the advocates of the immortality of the soul have their own way, its immortality is most clearly and fairly denied: seeing the soul is susceptible of destruction. "Fear him who is able to destroy both soul and body in hell." (Gehenna.) So that if our orthodox friends press this text in proof of the soul's separate entity, or existence, we will press the same text home upon them as proving its mortality.

But we do not conceive this to be the idea in the text. The context shows most clearly that the present existence or life is contrasted with the future existence or life. One is in the power of man, to take away; (kill, murder, &c.) the other is not, but is in the power of God. Luke throws light upon Matt., (comp. Matt. x, 28, with Luke xii, 4,) and shows both lives or existences to be in the power of God. "Fear him, which after he hath killed, hath power to cast into hell; yea, I say unto you, fear him." Now what is it which is cast into Gehenna for destruction? The same that is killed, remember; but it is evident by comparing parallel passages, that here, as elsewhere, the present life or being, is contrasted with the future life or being.

In this same connection see Matt. x, 39. "He that findeth his life (psuche) shall lose it: and he that loseth his life (psuche) for my sake, shall find it." Let us look at this. Can a man find his immortal soul, by losing his immortal soul? This would be perfect nonsense. Let us look again. Can a man lose this present life and find this present life by the same act? This would not be possible. Look again. Can a man lose this present psuche (life or being) and gain a future psuche, (life or existence,) and vice versa? This he could do, and this is the sense in which this very hard text is to be understood. The future life, (psuche,) being, God can take away, deprive us of, as well as the present; but the power of man, or all men combined, cannot reach it. This was the soul, (psuche,) life or being, referred to in the text. There are numerous texts of like import, some of which we will note. Matt. xvi, 25; Mark viii, 35; Luke ix, 24.

We call especial attention to John xii, 25. "He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal. The soul, life or being, of the faithful who are not ashamed of Christ in this sinful and adulterous generation, those who will even lose the present life, if necessary, in order to their faithfulness, is hid with Christ in God; and "when Christ, who is our life shall appear, then shall ye also appear with him in glory." Col. iii, 3, 4.

Having noticed the uses of the word *soul* in its various significations, and finding no proof for the popular orthodox notion concerning it, and finding immortal and immortality almost universally associated with it, in popular style, we are led to investigate the sense in which these terms are used in the Bible.

We never find *immortal soul*, or immortality of the soul, in the Bible; but we find any amount of such expressions in orthodox writings. The term *immortal*, is found but once in the whole Bible, and there instead of being used to point out a soul in man, it is used with reference to God. Instead of the expression, "All men have immortality," we find the declaration that God only hath immortality—quite a contrast: sufficient I should



think to lead the candid to search further upon this point.

"Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory, forever and ever. Amen." Immortality occurs five times only, as follows: Rom. ii, 6, 7, "Who will render to every man according to his deeds. To them who by patient continuance in well-doing, seek for glory, honor and immortality; eternal life;" but unto them that are contentious, and do not obey the truth, quite another fate. Here then is a broad line drawn, between the two classes. Two very different fates await them, depending entirely upon their respective characters in this present life. Immortality is here held out as a precious boon, to be conferred, not on the soul as an abstract ghost, but on man, the whole man, as a reward rendered by God himself at the end of the race.

"To them who by patient continuance in well-doing, seek for immortality," sounds quite unlike the unqualified assumption, that all men have it inherently in the shape of deathless ghosts, and thereby rendering every effort put forth for the attainment of it, entirely useless and vain. "For what a man seeth," says the apostle Paul, "why doth he yet *hope* for? but if we hope for that we see not, then do we with *patience wait for it*." Rom. viii, 24, 25.

The grand reason why more are not *patiently waiting* for immortality, I apprehend to be explained here most satisfactorily: they think they have it. If all men have it, as commonly affirmed, why, we ask in the name of reason, are we commanded to seek for it? Will some one learned in this philosophy, please explain?

The second occurrence, which we will now examine is recorded, 1 Cor. xv, 53. "For this corruptible must *put on* incorruption, and this mortal must *put on* immortality."

Verse 54. Third occurrence. "So when this corruptible, shall have *put on* incorruption, and this mortal shall have *put on* immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." See where these sayings are written. Isa. xxv, 8; Hos. xiii, 14. In these two instances immortality is to be *put on*—very inappropriate language, indeed, if an immortal soul in man's body comes in for a share in these declarations. Verses 51, 52, show when this transaction is to take place. "Behold I shew you a mystery; We shall not all sleep, [die,] but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." Note, first: All the declarations here made, relate to the entire man, who is declared to be mortal, and corruptible. It is this entire organism, physical, intellectual, and moral, which undergoes a complete and entire change from mortality and corruptibility to immortality and incorruptibility. There is no mixing up or mingling of mortality with immortality as would be the case if man was a compound of mortality and immortality, as is almost universally affirmed. This is all completely shut out, by the use here made of these terms.

Note, second: The time appointed by Heaven, for this transaction to take place: at the sounding of the last trump. See 1 Thess. iv, 16. "For the Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God." "For the trumpet shall sound and the dead shall be raised incorruptible, and we [that is, the living] shall be changed." "And the dead in Christ shall rise first, [i. e., before the living are changed,] then we which are alive and remain, shall be caught up together with them [the living who had been raised] in the clouds to meet the Lord in the air, and so shall we ever be with the Lord."

Note, third: "Then shall be brought to pass the saying that is written, 'Death is swallowed up in victory, O death where is thy sting? O grave where is thy victory?'" Then, When? When this mortal coil drops off, and the emancipated spirit claps its glad wings and soars away to the bright realms of glory? No! When this mortal

puts on immortality; when the grave gives up its dead, and corruption is swallowed up of incorruption, and mortality of unending life. Then this triumphant shout can be raised by the redeemed ones, whose immortal voices will cause the heavenly arches to resound. This victorious song is sung by most, by far too soon. How absurd to shout victory just at the instant the enemy, death, is completely vanquishing us! Before leaving the Apostle's reasonings in this place upon the subject of mortality, immortality, &c., we invite attention to verses 45-47.

Verse 45. "And so it is written, The first man Adam was made a living soul, the last Adam was made a quickening spirit."

Verse 46. "Howbeit, that was not *first* which is *spiritual*, but that which was *natural*; and afterwards that which is *spiritual*."

Verse 47. "The first man is of the earth, earthy; the second man is the Lord from heaven."

In the three verses above quoted, there are several important points stated worthy of note. 1. Two men are introduced, named, the *first Adam* and the *second Adam*. 2. Their origin: the first, of the earth; the second from heaven. 3. Their respective natures: the first a *living soul*, of the earth, natural; the second, a quickening spirit (a life-giving spirit,) the Lord from heaven, spiritual. 4. The order in which these two men stand: the living soul, of the earth, natural, first in the order; afterwards, the quickening spirit, the Lord from heaven, spiritual. These two Adams stand out as the representatives of two families. Now as these two persons are separate the one from the other entirely, with no mixing or mingling, so are their children. The second Adam comes on after the first Adam, and takes his, the first Adam's children, (living souls,) and by a process of begetting and birth, quite unlike the former, brings them out with an entirely new and different nature throughout. The children of the first, begotten of corruptible seed, are born living souls, of the earth, earthy, natural. The children of the second, begotten of incorruptible seed, the word of God, are born incorruptible, immortal. "That which is born of the flesh is flesh: that which is born of the spirit is spirit."

"But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." Rom. viii, 11. For he that soweth to his flesh, shall of the flesh reap *corruption*: (not an immortal soul;) but he that soweth to the Spirit, shall of the Spirit reap *life everlasting*. (Not in the shape of an immortal soul, but in the shape of life manifested through an incorruptible body.) "This mortal shall put on immortality." Our orthodox friends have made one grand mistake upon the question of immortality which is here made manifest; i. e., they have given this glorious work to the first, earthy, soul Adam, instead of to the second, heavenly, spirit Adam. This is the work of the Lord from heaven, and not the man of earth. God only hath natural and inherent immortality. He hath life in himself, and hath given it to his Son Jesus Christ, the Lord from heaven, to have life in himself; and he gives it upon certain conditions to those who are finally immortalized. Immortality, incorruptibility and endless life, are all glorious attributes of the atonement, the kingdom of God, and will be enjoyed throughout the endless ages, by those who patiently continue in well doing here, and seek for them through the second Adam. These glorious blessings are a part of that great recompense of reward. We pass from this, the third occurrence of the word immortality, to notice the two remaining ones.

1 Tim. vi, 15, 16. "Which in his time he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords: who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honor and power everlasting. Amen." Notwithstanding the Bible plainly declares that God only possesses inherent immortality, men have dared to drag this glorious attribute of Jehovah down from his throne in heaven, and

fix it on every man of dust, no matter how low or vile he may be. This is not the only act of the kind: not satisfied with claiming God's attributes, they rob him of his titles. "Reverend and holy is his name," is a title belonging exclusively to Jehovah, and only once used in the Bible. This sacred appellation, like immortality, is rendered common and profane by being torn from the High and Holy One, and applied to popes, cardinals, and priests of every character and grade.

2 Tim. i, 10. "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel." This makes five occurrences of the word, immortality: all there are in the authorized version of the Old and New Testaments. This is the last one and deserves a careful examination. Life and immortality are here declared to be brought to light through the gospel. "Life and immortality," as Tillotson remarks, "is a Hebraism for *immortal life*." Immortal life then is brought to light through the gospel. How then if this be true, can it be said to be clearly an attribute of sinful flesh? How can it be urged as being clearly apparent, in the nature and constitution of man? If the gospel, (which is defined by Jesus, and holy apostles, to be glad tidings concerning the kingdom of God, of which kingdom immortal life is an attribute, and only of this kingdom,) if this gospel, I say, was necessary to set this matter in a clear light, or bring it to the understanding and light of man, how can it be said to be made clear in the record of creation? If the gospel is the place to look for the clear and certain light upon this all-important theme, let us turn our eyes in that direction and see what we can behold in its teachings and promises touching this interesting topic. It is certainly important that we inquire patiently and perseveringly after its *true source*, seeing it is such a glorious blessing for mortal dying man. We invite attention to the record God gave of his Son. 1 John v, 10-12. "He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, [immortal life,] and this life is in his Son!! He that hath the Son, hath life; and he that hath not the Son of God, hath not life." There are four points clearly and fairly stated in this record. 1. God has given us eternal life. 2. It is in his Son. 3. Those who have the Son, have it in him. 4. Those who have not the Son, have no hold on this life. The conclusion is inevitable that all of the last named class must *perish*. This life is in his Son; how then can it be said to be in *all men*? Look at the contrast between Bible and creed. Bible. This life is in his Son. Creed. This life is in all men, in the shape of immortal ghosts. There is a way plainly marked out, for obtaining this life. We must have the Son by *faith*, until faith ends; then this life will pass out of the Son into those who have had the faith. This life will be given to the faithful, not in the shape of an "immortal soul" or "deathless spirit," but in the gift of a body "fashioned like unto his glorious body," through which this life can be endlessly manifested. See John iii, 14, 15. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not *perish*, but have eternal life. [Immortal life.] See verse 36. "He that believeth on the Son hath everlasting life, [how? in actual possession, in himself? No: by faith in the Son: he has hold of the promise,] and he that believeth not the Son, shall not see life." But he that believeth on the Son shall see this life, when *faith* is swallowed up of *sight*, and *hope* of glad fruition. This life is a matter of faith and hope then in the present time. See Tit. i, 2. "In hope of *eternal life*, which God that cannot lie *promised* before the world began." See a promise which Jesus, the Life-giver made: Mark x, 29, 30. "And Jesus answered and said, verily I say unto you, there is no man that hath left house, or brethren, or sister, or father, or mother, or children, or lands, for my sake and the gos-

pel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, *with persecutions; and in the world to come, eternal life.*" John. vi, 40. "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." Any desired amount of similar texts in the gospel promises might be collated upon this interesting and important theme.

*Immortal life, only through Jesus Christ, the life-giver, is a doctrine which lies at the very foundation of the plan of redemption, and when scripturally apprehended, sweeps away, completely and for ever, every false system of religion and philosophy in Christendom.*

The next theme to be investigated in the plan marked out, is the "spirit." We see by examination, that any hope erected on the theory of an "immortal soul," is baseless, without foundation in the word of God. It is a germ of heathenism, nursed and brought up by the church, first by the Catholic and then by the Protestant, until it has got to be a monster, threatening the destruction of everything like pure gospel, which lies in its course, and rapidly preparing the way for one of the grandest and most complete deceptions the world has ever known. We will next examine the proof attempted to be brought from this source. Has man a deathless spirit? What does the word *spirit*, mean, as it stands in the Bible?

[To be Continued.]

## THE REVIEW AND HERALD

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

ROCHESTER THIRD-DAY, SEPT. 12, 1884.

### THE POSITION OF THE REMNANT. Their Duties and Trials Considered.

THE third angel [Rev. xiv, 9-12] utters a solemn and dreadful message of warning, and threatened wrath. His message closes as follows: "Here are they that keep the commandments of God and the faith of Jesus." These, of course, are the true worshippers of God. The warning of this angel is against false worship—the worship of the "beast and his image." The two classes, and the two kinds of worship, are apparent. One class worship God. They keep his commandments and the faith of his Son. The other class worship the beast. They observe at least one of the beast's institutions, which stands in opposition to some commandment and institution of the God of heaven. And we believe the Sabbath to be the very institution.

God rested on the seventh day, then sanctified and blessed the day in which he had rested, and thus "made the Sabbath for man." The fourth commandment guards and enforces the day of Jehovah's rest, and points us back to creation for the reason of the existence of the institution. Christ intimates no change in this precept of the law of God, but says, "Think not that I am come to destroy the law," and affirms that, "Till heaven and earth pass, one jot or one tittle shall in no wise pass" from it. The apostles intimated no change of the Sabbath, but observed it, [Acts xiii, 42-44; xvi, 13; xviii, 4, 11; xxviii, 17, 30, 31,] and taught the law and commandments of God. So far as the Bible speaks of a weekly Sabbath, it knows none but the seventh day. But we find a very large majority of the professed Christian world observing the first day of the week instead of the Sabbath of the Bible. Where is their authority for so doing? It is not in the Bible. Where then shall we look for it? It can be found only in the history of the "beast"—Papacy. Then as those who keep God's commandments, (and no man can do this and break the Sabbath of the fourth,) are the worshippers of God, are not those who observe the institutions of the beast, (one of which is the observance of First-day in the place of the Sabbath of the Lord our God,) the worshippers of the beast?

As fundamental errors, we might class with this counterfeit sabbath other errors which Protestants have brought away from the Catholic church, such as sprinkling for baptism, the trinity, the conscious-

ness of the dead and eternal life in misery. The mass who have held these fundamental errors, have doubtless done it ignorantly; but can it be supposed that the church of Christ will carry along with her these errors till the judgment scenes burst upon the world? We think not. "Here are they [in the period of a message given just before the Son of man takes his place upon the white cloud, Rev. xiv, 14] that keep the commandments of God and the faith of Jesus." This class, who live just prior to the second advent, will not be keeping the traditions of men, neither will they be holding fundamental errors relative to the plan of salvation through Jesus Christ. And as the true light shines out upon these subjects, and is rejected by the mass, then condemnation will come upon them. When the true Sabbath is set before men, and the claims of the fourth commandment are urged upon them, and they reject this holy institution of the God of heaven, and choose in its place an institution of the beast, it can then be said, in the fullest sense, that such worship the beast. The warning message of the third angel is given in reference to that period, when the mark of the beast will be received, instead of the seal of the living God. Solemn, dreadful, swiftly-approaching hour!

"And the dragon [the devil] was wroth with the woman, [the church], and went to make war with the remnant of her seed, [true Christians in the last generation, just prior to the second advent,] which keep the commandments of God, and have the testimony of Jesus Christ." Rev. xii, 17. The commandments of God mean the ten precepts which God commanded, [Ex. xx,] and not nine of them only. The testimony of Jesus Christ means what Christ taught, and also the teaching of his inspired apostles. Mark the distinction between the two. Those who assert that the commandments of God here mentioned mean the declarations of Christ and the apostles, confound together what inspiration has left separate and distinct. It looks to us like downright infidelity to quibble on this point, as some do, to get rid of the fourth commandment. The conclusion is perfectly natural and irresistible that the "remnant" are Sabbath-keepers.

And what is it that stirs the ire of the dragon, if it is not the Sabbath? Nine of the commandments are universally acknowledged to be binding, and are professedly kept. The dragon is as quiet as a lamb with those who acknowledge and professedly observe nine-tenths of the "commandments of God." Who has war made on them for observing the first, second, third, (pass over the fourth,) fifth, sixth, seventh, eighth, ninth and tenth commandments? But it will be acknowledged that there is a universal antipathy to keeping the Sabbath of the fourth commandment. This feeling exists, and yet who dare say that the fourth is not one of the commandments of God? All, who have any knowledge of the Bible, know that it is; yet the mass, either ignorantly or wickedly, frown upon the Christian who has sufficient conscientiousness and moral courage to keep the Sabbath of the fourth commandment, which the all-wise Law-giver has placed in the very bosom of the Decalogue.

But there is not only a general antipathy to the Sabbath, but, in communities where the subject is presented, there is generally a spirit of bitter opposition immediately raised. Perhaps the minister of the place preaches on the subject, and feels called upon to strike as heavy a blow as possible; so he not only opposes God's holy commandment, and calls the Sabbath of the Lord "the Jewish Sabbath," "the old law," "Sabbath of the Jews," &c.; but in his zeal, brands all Sabbath-keepers with heresy, Judaism, as falling from grace, &c., and represents those who present the claims of the fourth commandment as fanatical, wicked and dangerous men, and perhaps charges the people not to go and hear them. This suits the carnal mind which "is not subject to the law of God," and all classes of opposers, from the haughty professor to the openly vicious, feel wonderfully comforted. We would not say that all ministers take this course. There are many exceptions: those "who search the Scriptures," like the noble

Bereans, to see what they say on this question. But we do say that it is generally the case that ministers lead off in the opposition to the true Sabbath, which results in hatred to the Sabbath and Sabbath-keepers, and wrath which is evidently inspired by the dragon. Now if we should present the claims of nine precepts of the Decalogue, and say nothing of the fourth, would these ministers be troubled? Would they oppose us? Certainly they would not; neither would the people harbor feelings of antipathy against us. It is evident that the wrath of the dragon, and the war on the remnant, is in consequence of the Sabbath.

We have made up our mind for a battle. War is inevitable. We have never expected that the message of the third angel would produce "the temporal millennium." Commandment-keepers at the most are to be only a "remnant," and they are to be brought into extreme perils, where they will need the consolations of the words of the Master: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke xii, 32. "The time of trouble such as never was" is just before the little flock. But the duty of the remnant should here be considered. We can mention but a few things at this time.

1. Let the "war" be all on the side of the dragon. It is said, "And the dragon was wroth," and "went to make war with the remnant," while it is also said, "Here is the patience of the saints." But, thank Heaven, the Christian is not without an armor.

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." Eph. vi, 11-17.

"For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds.)" 2 Cor. x, 3, 4.

2. Those who have the truth, should be active in presenting it to others in the best possible manner, and in every way by which men may be reached. What if it costs much labor to accomplish but little? One soul aroused from the death-like slumber that has come over the world and the church, and instructed in the way of truth, and finally saved, is worth a thousand lives of toil. Who can estimate its value? It is inestimable. But God has opened the way for us to do much in his cause. Many are anxious to hear and read the reasons of our faith; but the dragon is even now doing all in his power to hinder the spread of truth.

There is a lack of patience and perseverance with many. They become discouraged too easily. Just make up your minds for war, for battle, battle all the way to the kingdom, and do not be raised to high with a very fair prospect of success, neither be cast down when the cause of truth moves slowly. A great work is yet to be accomplished, and it will require spirited efforts on the part of the friends of truth.

But what are we doing as a people? We talk of living in the period of the last message of mercy to man, but are our acts in accordance with our profession? A few, very few, feel deeply, and act promptly; but it is to be feared that many who profess the present truth are too worldly, and are careless and stupid as to their own salvation, and that of those around them.

What are we as a people sacrificing in this cause? Many talk of having all on the altar, a sacrifice to the Lord, while at the same time they do not use to



advance the cause, one tenth part of the yearly increase of their property. This is the case with many, while a few are even adding house to house and land to land, and are heaping up their interest-money for the last days. Such should blush to talk of having "all upon the altar," a sacrifice to the Lord. Does a sacrifice hold good, and increase? "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James v, 1-3.

There are those among us who, when they belonged to a sectarian church gave liberally to build meeting-houses and support ministers, who do not now give a tenth part as much to support the present truth. Does not this show that sectarianism had ten-fold more influence over them than Bible truth now has? Surely this is tapering the wrong way. We give it as our conviction, that the ten-fold should be the other way. At least, they should do much more now than they did then, or such should cease talking about the third angel's message, and having all on the altar. Read Luke xii, 32-36, and tell us when it applies, if not to the present time. "Fear not little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately." Luke xii, 32-36.

We would have none take the extreme view of this text; but it does appear to us like strange delusion to claim to be of the little flock here addressed, and to claim to keep the "faith of Jesus" as well as the commandments of God, and at the same time be buried up in the cares of this world, seeking to amass wealth, and giving very little to advance the cause of truth.

3. Those who give of their means, should do it understandingly. There are those who, at least, occasionally labor among you in word and doctrine, in whom you and all the churches of God's remnant people, have confidence. They suffer many deprivations, and are wearing themselves out in their labors of love. Do you esteem them as you should? See 1 Thess. v, 12, 13. Do you inquire of their wants, and supply them? You can relieve, strengthen, and cheer them in their toils by your means, prayers and tokens of love for them. In this way you may hold up their hands.

Again, the greatest care has been taken to prepare publications for you to circulate; such as you need not hesitate to recommend to your friends. We are satisfied that much of the work in the wide field must be done by circulating publications. We have more than one thousand dollars' worth of Tracts on hand, which we have prepared for you, and can sell (one dollars' worth or more) 2000 pages for one dollar. At this price there is no real profit, yet we have run the risk to borrow the means expended in publishing them, confidently expecting you would want them to circulate, either to sell, give to your friends, or to lend. Every Sabbath-keeper should have at least, a full library to lend to his neighbors.

#### THE HYMN BOOK.

The new hymn book has not been commenced for several reasons:—

1. We have been from the Office much of the time since we mentioned its publication. The calls for labor in different parts have been urgent, and we have acted under a sense of duty in complying with a few of these calls.

2. There has been sickness in our family, and with some of the hands in the Office, so that the REVIEW,

INSTRUCTOR, and other book work has been as much as could be managed.

3. Want of means is a most obstinate difficulty. Those interested in the cause of Bible truth have deeply felt the want of publications covering the entire ground of our faith and hope. Several brethren have placed means in our hands (not requiring interest) amounting to from five hundred to one thousand dollars, which we have expended in the publication of Tracts and Pamphlets, noticed in our list of publications.

Now if our friends will pay for the REVIEW in advance, and order publications, and send the pay with the order, we can still go on with the publication of new and important works, and immediately commence the publication of the hymn book. But unless they do, we cannot.

Brethren, this matter is left with you to decide. We have no anxiety in regard to it only to do the will of the Lord. Hitherto you have freely sustained us in our work, and for the future we design to go forward with the publication of those unpopular truths, so dear to us, as fast as the way opens before us.

Should we commence now, it would probably be four or five months before the hymn book would be completed. We have on hand a few copies of "Advent and Sabbath Hymns" which we can furnish to those who wish, as long as they last. We shall publish the new hymn book as soon as possible. The delay will give ample time for those interested in it, to furnish hymns, original or select.

#### Champlain and Plattsburg Tent Meetings.

As our brethren may feel anxious to hear of our success with the tent, we will give a brief account of our meetings. The meeting at Champlain was very interesting. The congregation on First-day was quite large, and the reasons of our faith as they were presented, were listened to with deep interest; and many seemed anxious to know the truth, and several have already decided to keep the Sabbath of the Lord. We trust much good will result from that meeting.

At Plattsburg, the congregations were not so large; yet a goodly number of respectable citizens were present to hear. There were two quarterly meetings held in the neighborhood at the same time, which doubtless prevented some from attending the meeting that otherwise would. As we were closing our third discourse two Wesleyan Methodist ministers with a goodly number of their congregation from their quarterly meeting came in. They wished to hear concerning our faith, and desired another discourse; accordingly a fourth discourse was immediately given from the stand, to which they gave good attention. Thus our public exercises commenced at quarter past ten o'clock A. M., and continued with only thirty minutes intermission until half past six P. M., and yet the large part of the audience appeared to remain quiet, and with interest to the close, not regarding their hard plank seats.

The little church here have been strengthened and encouraged, and a good impression has been made by the truth on many minds. We feel encouraged to move forward in the work, feeling assured that God is well pleased with the efforts of his people in this public manner to hold forth the light of the third angel's message. As God's blessing has attended the meetings thus far, we confidently expect the angel of his presence to go with us in the future.

We feel it no time to abate our efforts in this work now, because other views are being proclaimed; but on the contrary, while the believers in the New-Time theory are making every effort to spread their views on definite time, the truth should be kept more prominently before their minds. Let us, dear brethren, come up to this work trusting in the strength of Israel's God, and the power of his truth, knowing that the truth is mighty and must prevail. Gird on the armor anew, ye saints of the Most High! soon the victory will be won, and the promise of our Lord be realized, that "Blessed are they that do his com-

mandments, that they may have right to the tree of life, and may enter in through the gates into the city."

FREDERICK WHEELER.

JOSHUA HART.

Plattsburg, N. Y., Sept. 5th, 1854.

#### Meeting at Norfolk N. Y.

OUR meeting held in this place on the 1st, 2d and 3d inst., we trust will prove greatly advantageous to the cause of truth. In consequence of wet and rainy weather, we did not hold our meetings in the Grove as we designed. On First-day we met in the Town Hall. A goodly number of friends were present to hear the word spoken; some of whom manifested a desire to know the truth.

New fields for labor are opening in Northern New York, and the brethren generally are anxious to let their light shine, that others may be gathered by the last message of mercy.

We were happy to meet Bro. Ingraham in time to assist in presenting the truth in this meeting.

A. S. HUTCHINS.

Norfolk, N. Y., Sept. 4th, 1854.

#### Communication from Bro. Curry.

BRO. WHITE:—The light on the Sabbath, to me has been a source of unspeakable glory. When I see the deep-rooted hatred that is manifested by the church and world against the Sabbath, and those who keep it, I can but think that God is sending them strong delusions that they may believe a lie and be damned. I cannot express my gratitude to my heavenly Father that I have been permitted to see that I stood in slippery places, led on by many surrounding circumstances to oppose the holy Sabbath.

I feel as a bird that has escaped the fowler's snare. I sometimes think that I owe my salvation to the sanctifying influence of the holy Sabbath.

Bless God! the Sabbath is to me "a delight, the holy of the Lord, honorable;" and so it always has been to the people whose God has been the Lord, if they saw its obligation. I felt quite contented on my new place in the woods, if I preached once in two weeks; but now I feel as though I cannot content myself: my little cup is full and I long to speak that I may be delivered. I am now making arrangements to go to work for the Lord. I want to carry the light to others; for I have no doubt but that it is the seal of God, and the present truth to sanctify and call out all honest souls from the confused multitude. If I can be the means of one dear soul's seeing the truth, and its having the same effect on them that it had on many that I might name, I shall be fully compensated for my labor of love.

I should like to see all my brethren, who with me have stood rejecting the Sabbath. I mailed a short epistle to be published in the *Prophetic Expositor*, at the same time I wrote to the *Review*, relative to my receiving the Sabbath truth, in which I stated that, as I had penned two or three articles, which had been published in the *Harbinger* against the Sabbath, I should like to speak again; also I stated that I would, by the permission of the Editor, give a reason of my hope in a Bible argument, &c. I saw the receipt of the letter, but have not heard anything else pro nor con; also the paper is discontinued to me, I am inclined to think, as I have not received the last six or seven numbers. I will here state, that I entertain the most friendly feelings towards Bro. Marsh, and to his paper, and all my brethren.

Never in my life since I embraced religion, which has been some fifteen years, have I felt half the love to God, his people, and the truth, that I now feel. Never have I seen the day when I possessed such an ardent desire for truth, and holy living, as at the present time. Dear Brethren, one and all, let us have on the whole armor of God, as we are approaching the world's crisis.

Bro. White, there are many, undoubtedly, who would like to know how I stand relative to the whole message. I will just say that I am done taking things for granted. I believe that God has revealed

all necessary truth. I took it for granted that we were not under the Sabbath-law, and was sadly mistaken. I design hereafter, by the grace of God, to test everything by the Bible alone.

I am at present unable to devote much time to study. I read J. N. Andrew's pamphlet on the Sanctuary some twelve months ago, and decided in my mind that it was truth. I have just read a smaller tract on the 2300 days and Sanctuary. I am inclined, and have been, to take the position that the 2300 days ended in 1844; yet I am not fully decided; but it is one thing to say that "unto 2300 days, then shall the Sanctuary be cleansed," and quite another thing to say, "Then shall Christ come and cleanse the earth." I apprehend this is a point over which many have and are falling into darkness.

I rejoice that those precious souls that helped compose my little flock are taking hold of the Sabbath truth. May God's special favor rest upon the little church of Sabbath-keepers here. Notwithstanding we have been gathered from the conflicting elements of the babel church, yet we need no human law to hold us together. We number twelve at present, and others are nearly decided we think.

Your brother in hope. **MANNING CURRY.**  
Delhi, Ingham Co., Mich.

#### NAHUM'S PROPHECY.

More than 2560 years ago, Nahum, the prophet, was shown two wonderful signs that would be known among men, in the day of the preparation of the Lord; or just before his second advent.

The first in order, is as follows, viz., "The chariots shall be with flaming torches in the day of his preparation, and the fir-trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways, they shall seem like torches, they shall run like the lightnings." Chap. ii, 3, 4.

Neither scripture nor history describes any such traveling vehicle until we reach the nineteenth century. Here the steam engines are continually showing their fiery torches; rolling their chariots, freighted with passengers and goods through the land. Within the last fifteen years they are known in the four quarters of the globe. Many of them are now called the lightning trains, speeding their course over the rail track at the rate of 40 or 50 miles per hour; hence, as the prophet says, they do "run like the lightnings." Surely no one will doubt this sign.

Second. "And the fir-trees shall be terribly shaken." There is one species of trees, which have been so terribly shaken, that hardly any fruit has been found upon them since 1842. These are called button-wood: some call them sycamore trees. The following is Noah Webster's view of fir:—

"Fir, The name of several species of the genus *Abies*, allied to the pines, and valued for their timber; as the Scotch fir, silver fir," &c. Again, "Fir, a tree or its wood."

Much is said of the choice fir-trees of Lebanon; of their value for ship-building, [Eze. xxvii, 5,] and how that Solomon contracted with Hiram for fir-trees, and cedar-trees to build a sanctuary for God. 1 Chron. xxii, 19; 1 Kings v, 8, 10; ix, 11; 2 Chron. ii, 8.

The fir-tree and myrtle-tree will come up in the new earth, "and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Isa. lv, 13. "The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my Sanctuary; and I will make the place of my feet glorious." Isa. lx, 10, 13. As the fir-tree was one of the materials in constructing the earthly sanctuary, so it is to have an everlasting abiding place by the heavenly, in the new earth.

Sycamore-tree. Says the illustrated concordance, (founded on) Cruden and Butterworth, The sycamore is a tree, called the Egyptian fig-tree; its name is composed of sycos, a fig-tree, and moros, a mulberry tree. It partakes of the nature of each of these trees; of the mulberry tree in its leaves, and of the fig-tree in its fruit. [The plane-tree is like our button-wood.]

The scriptures speak of the sycamore in Palestine "that are in the vale for abundance." 1 Kings x, 27; 1 Chron. xxvii, 28; 2 Chron. i, 15. Amos was a gatherer of the sycamore fruit; margin, wild figs. Amos vii, 14.

From the foregoing testimony it is evident that the sycamore, or wild fig-tree of Asia, is not the very

same as the sycamore in America, though it bears a resemblance as shown above. Neither can the fir-tree of Asia be a species of the pine-tree in America, as is also stated; because the scriptures show the fir-tree, and the pine-tree to be two distinct species, both in the desert, and for ornamental trees to beautify the place of the heavenly Sanctuary in the new earth. Isa. xli, 19; lx, 11-13. Hence we conclude that the name of the fir-tree has undergone some change since Nahum's prophecy of twenty-five centuries. 1. Because we have no tree in America bearing the one specific name of fir-tree. 2. Because the prophecy speaks of the fir-trees being terribly shaken at the time of, and in connection with, the fiery torches, in the day of the Lord's preparation. 3. Because we have a tree that bears all the distinctive marks of the prophecy, being called by two names interchangeably; viz., button-wood and sycamore. Before 1842, this tree of two names was among the most flourishing trees of the forest, or door-yard. Their fruit was a small round ball about the size of a small peach; when matured the outer part was like down, or fir, easily blown from the stone by the wind. The shaking of these trees was simultaneous throughout the land. The public journals of that day pronounced the work a very singular phenomenon, and endeavored to account for it in various ways. I will mention two that were relied upon as the most reasonable and conclusive. 1. The frost had destroyed them. 2. The worms had taken their roots. That both of these were unfounded is evident, because they still live. Many of them are still living in the rivers, and in standing ponds of water, where neither frost nor worms could harm them; and they show the effects of the same terrible shaking, as those that stand in the thick forest and among the barren rocks, or dry-soil.

It was generally supposed that button-woods were all dead. If that had been the case, they would not have answered to the prophecy. Nahum saw that a tree, terribly shaken, would be without fruit. Chap. iii, 12. Compare this with Rev. vi, 13.

What Nahum calls the fir-tree, then, will be found without fruit. Since 1842 I have examined many thousands of the button-wood-tree to satisfy myself with respect to this prophecy. In all situations, either by the water courses, or on the most elevated soil, it was a very rare thing to find anything like fruit on them. Up to 1851, I do not remember to have seen over six or eight that bore fruit; and this was stunted, showing but little more than half its former size; since which time I perceive that quite a number of these trees are improving in their foliage, and I have seen some half dozen more having fruit, or balls on them.

They are now the last trees in putting forth their leaves, and about the first to die and fall. About the last of Aug. almost every tree shows more or less dead leaves; while all others around them are flourishing. The large ones can be readily recognized over half a mile distant because of their spotted brown and light color, and dead limbs. Those that were large and flourishing out of the forest, show long horizontal limbs. Since 1842 they have ceased to grow that way, and have turned their stunted twigs heavenward, significant of their helpless, barren state, yet still living to point their owner, and the traveler, to the Holy One above, who more than 2560 years ago, said by the mouth of one of his holy prophets, "The chariots shall be with flaming torches in the day of his preparation, and the fir-trees shall be terribly shaken."

I would here observe that these trees are among the largest. A few months since as I was passing by Eagle Creek, Hancock Co., Ohio, I saw the one so often noted by travelers. This one was so terribly shaken that a part of it had separated from the main branch, within ten years. It measured 38 feet in circumference, some five feet from its base. If holloved out, it would make a comfortable dwelling for a small family.

It is a well-known fact, that for the last fourteen years, North America has been the principal field of labor in sounding the first, second and third angel's messages of Rev. xiv, showing the preparation work for the second coming of the Lord, in close connection with Nahum's prophecy of the flaming chariots, and terribly-shaken fir-trees. As the first sign of this prophecy is so readily admitted by all, seeing it is an undeniable fact, will not the second sign be fulfilled in connection with it? We answer, Yes, and think we have shown the proof.

The reader may say we have no tree separately and distinctly called the fir-tree in America, that answers to the prophecy. We answer, that we have a tree here that exactly answers to the prophecy of the fir-tree, differing only in the name. We have already shown that this tree having two names, proves that there has been a change from the original, hence we

believe that the fir-tree in the prophecy is what we call the button-wood-tree in North America.

If the reader is still in doubt, let him turn again to the prophecy and read, "And the fir-trees shall be terribly shaken." When? Ans. When the railroad trains will be seen running like the lightnings. What else? Ans. Messengers and people being conveyed in them; teaching, and listening to, the solemn proclamation of the second coming of the Lord Jesus Christ from heaven. Will this sign and proclamation of the coming one, be so clear that men of common sense dare not deny it, and yet no sign of the terribly-shaken fir-trees that is spoken of so positively in connection with them be seen, or even heard of in the world? You answer, No; because a part of the prophecy would fail, and doubts would immediately arise respecting the application of the first sign. Then the one we have described must be the true sign; for it answers both in time and place.

If any doubt yet remains with respect to this sign, then examine it for yourselves. It has been a permanent standing sign, distinguished from all other trees of the field and forest since 1842.

Again you say this tree is dead, or dying. Then they have been a long while about it. Let an examination be made even this month, and most all that are pronounced dead will show some live sprouts. Of the many thousands which I have seen, I do not remember to have found over ten that was really dead. The prophet does not say the fir-trees shall die; but they "shall be terribly shaken."

Thousands have been cut down by their proprietors from where they once stood, as their most desirable ornamental tree. It would seem as though their terrible, deathlike, unaccountable appearance, so alarmed them, or hope of their recovery was so doubtful, that they cut them down as "cumberers of the ground," and to their astonishment they found their timber sound, exhibiting still the principles of life. The truth of their story was, they were only "terribly shaken."

Then if all the suggestions, examinations and philosophical researches of our wisest men have failed to account for this wonderful phenomena, sign, or if you please miracle, during the space of twelve years in the past, shall we not acknowledge that the Most High God who ruleth over all men, has simply fulfilled his word also in this particular, and we are now witnessing the very sign in the terribly-shaken trees, of which he spake by the mouth of his holy prophet 2560 years ago; viz., "The chariots shall be with flaming torches in the day of his preparation, and the fir-trees shall be terribly shaken."

JOSEPH BATES.

Arkwright, Chaut. Co., N. Y., Sept 2d, 1854.

#### Secret Prayer.

Whosoever desires to persevere and increase in the fear of the Lord, and in the comfort of the Holy Ghost, to live and die in hope that maketh not ashamed, must be diligent in secret prayer; must constantly read God's word, begging him to explain it, and give faith in it; and must walk with those who walk conscientiously before God, who are always aspiring to what they have not obtained; in whose manners, spirit, and discourse, there is what reaches the heart, and tends to humble, quicken, and comfort the soul. In all my reading and acquaintance for forty years with religious people, I never saw an instance of one decaying and coming to nothing, who observed these rules—never saw one who presumed, on any consideration, to give up attention to them, who did not fall away. Let us, then, notwithstanding all obstructions, use these means. Whatever our frames or our complaints, our sins or fears may be, diligence in secret prayer, and cries for knowledge of God's word while we read it, and society with his children, will in due time heal all, sanctify all, till we are taken out of this evil world, and join the armies of the saved, to testify, as we shall each of us do forever, that God—our covenant God—was faithful, and would not suffer us to be tempted above what we were enabled to bear, to the glory of his name, and the honor of our holy profession. —*Venn's Life.*

#### The True Christian.

He endeavors continually to walk with God, and to have his conversation in heaven; so that in the midst of company, and in his converse among men, he often lifts up his mind in holy ejaculations to heaven. Phil. iii, 20.

He walks in a lively sense of God's omniscience and omnipresence, and prefers the will and favor of God before that of men. Ps. cxxxix.

He endeavors that his prayers be as frequent as his wants, and his thanksgiving as his blessings. 1 Tim. iv, 4, 5.



As his love is wholly fixed upon God, which is an infinite good, so his hatred has no other object but sin, which is an infinite evil. Ps. xiv, 7.

The virtuous and wise are his only guests, which makes him a companion of those that love God, and his delight is among the saints. Ps. cxix, 63.

He strives more to be grave and modest, than to have the reputation of being accounted witty. Eph. v, 15.

He is not only careful of his time, but of his company too; and is more anxious to know himself than to know others. 1 Cor. v, 11.

He abhors the thought of undermining his neighbor, or cheating the ignorant; and is ever striving to be a stranger to envy and malice. 1 Cor. xiv, 20.

He follows not the opinion or example of the worst, but of the best of Christians. Phil. iii, 17.—*The Gen. Evan.*

## COMMUNICATIONS.

From Sr. Harris.

DEAR BRETHREN AND SISTERS:—When brought a few months since to the borders of the grave, by sickness, I regretted that I had never told you what the Lord had done for me, and I resolved to do it if I ever had sufficient strength.

The story of redeeming love, though often told, is always new; and I bless God to day that he numbers even me with those who can testify, from blessed experience, to the riches of his grace.

At the age of nine years, I found pardon through Christ, and soon afterwards began to look for his coming. But after the disappointment of 1844, drew back to the world, and since then, have followed, alternately, the world and the Church.

When I first heard the sound of the third angel's message, I was endeavoring to be a Christian; but when I looked upon the proud churches as being the Israel of God, I was perplexed; for I discovered a great contrast between them and Bible Christians. Yet if the salt of the earth was not there, I knew not where it was.

I had heard little or nothing of the Advent doctrine since I was a child, and knew none who believed it. I was dissatisfied with myself, and had many misgivings with regard to the path I was treading. After I heard the present truth this question continually came up before me: Is it possible that the great mass of professing Christians are in the road to death? In the Spring of 1850, I prayed earnestly that God would convince me if he still poured out his Spirit upon the churches. In the Fall, Providence placed me in the very midst of a so-called revival of religion. If I was at all predisposed, it was favorably, yet I watched its progress anxiously, and was convinced that it was not like the revivals of past days.

As I reflected and read my Bible, the truth was clear. Duty became apparent; but I was too proud to come down to the commandments. How could I make myself so singular? Sometimes I would drive it from my thoughts altogether, and harden my heart, and close my ears to the voice of truth. I had thought myself a Christian; but, O, how did my carnal heart now evince its enmity against the law of God. It was a searching test; but, thank God, it is just such as we need. On the one hand I saw the narrow way to Eternal Life, and on the other, my good name and the world with all its allurements: and I was compelled to choose. Just three years ago, I determined to follow the Lamb, and take the first step by keeping the Sabbath.

With that resolution came peace and pardon, and I enjoyed what I had long lost; but when the Sabbath came the enemy triumphed. After three weeks more spent in darkness and distress I took up the cross. O matchless mercy that did not then turn me away!

And now, when I call to mind my Master's dealing with me for the last three years, and cast a glance forward to what lies before, my soul is melted with gratitude and joy. In forsaking the world, and striving in all things to follow Jesus, I have found, even here, an exceeding great reward. Yes, if there was no reward at the end of the race, I would still strive to walk in this narrow way. I praise the Lord that we may take the Bible in our hand, and follow the Lamb for ourselves, without looking for precept or example to any lukewarm Church.

We must do this, or we shall never inherit eternal life.

I have ever believed it the Christian's duty to enjoy present and full salvation from sin; and also that it was a blessing of which we may and should have the evidence as much as of justification, and have sought it for more than two years, but have failed probably for want of knowledge. I now be-

lieve it was mine at the moment I consecrated myself to God, and I might have kept it by faith, reckoning myself thence forward dead indeed unto sin. Six months ago, I read a book of sixty-two experiences by which I was instructed and encouraged, and shortly after, the Lord was pleased to give me abundant assurance that the blood of Jesus Christ cleansed me from all sin. The inward witness was mine, and the rich and holy joy, (mingled with self abasement,) and love to God and man that week after week overflowed my soul no tongue can tell.

Thus, through free unmerited Grace, did my soul bathe in the ocean of a Saviour's love, till distressing sickness wasted the strength of mind and body. And although I am now often distressed at my own sinfulness, I am constantly aspiring to be again on that high and happy ground. Praise, and honor, and glory be to Jesus that he saves his people from their sins. It is all of Grace.

The Lord has taught me to thank him for afflictions, and trust him in darkness, believing that the trial of our faith will "be found unto praise and honor and glory at the appearing of Jesus Christ."

Dear Brethren and Sisters, let us remember at what a costly purchase our salvation has been procured, and, O, let us be in earnest to secure it. Let us remember that it is but our reasonable service to present our bodies a living sacrifice holy and acceptable unto God, and also, that it is our highest privilege. As He which hath called us in holy, so let us strive to be holy. He requires it now, and now is the time to seek it. It can only be obtained by earnest, unyielding prayer. By this it can be obtained. Bless the Lord. If we cannot afford to make the effort, and persevere till it is accomplished, our faith will never carry us to Heaven. O may He discover to us the fullness of the fountain, that we may wash and be clean.

It is a privilege to hear from the Brethren and Sisters through the *Review*. We have not seen a commandment keeper for the last two years, and never but one teacher of present truth.

Your Sister in the love of God.

CAROLINE E HARRIS.

Lunenburg, Vt., Aug. 21st, 1854.

From Sister Cornell.

DEAR BRETHREN AND SISTERS:—Permit me to address a few words to you concerning those who are seeking to cause division among God's people, and our duty at the present time in the light of God's word. The apostle Paul teaches that we should mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them, and affirms that such serve not our Lord Jesus Christ." Rom xvi, 17, 18. We trust that none of the honest will be deceived by them; for their course has been and is still such as to open the eyes of those whose hearts have been made glad by the plain teaching of the word and who love union and the doctrine which is according to godliness.

Their work is to scatter and divide; and they are very zealous to accomplish this object; but we need not fear: the Lord has set his hand to the work to gather the remnant, and it will be accomplished, notwithstanding the efforts of those who have been excluded from the fellowship of the saints because of disorderly unchristian walk. We may pity them, but must have no fellowship or sympathy for their unholy work. Paul instructs Timothy to withdraw himself from those who consent not to wholesome words and to the doctrine which is according to godliness. 1 Tim vi, 3-4. Again in Eph, v, 11, he teaches that we should have no fellowship with the unfruitful works of darkness, but rather reprove them. John speaks of the commandment which was from the beginning, "to love one another," that we should walk in it, &c., and adds, "If there come any unto you and bring not this doctrine, receive him not into your house neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds. 2 John, verses 5, 6, 10, 11.

2 We shall know them by their fruits. We need not be deceived if we compare their precepts and example with those of Christ and the apostles. Dear Brethren and Sisters, be not deceived. Dwell not on trials and difficulties; for it brings darkness. Look up! Let your conversation be in heaven. We have no time to spend in contending with those whom we cannot benefit. Every energy of our souls should be enlisted, and every moment employed in the great work of preparation.

And to God's messenger we would say, You are engaged in a great and important work. The harvest is great and the laborers few, and the "Macedonian cry" is heard from every quarter, "come over and help us." Now as faithful watchmen upon the walls of Zion, should you cease to give the warning mes-

age and come down to dispute and contend with these dark spirits? No! no! their course is too crooked their work too low. Remember that God can make the wrath of man to praise him; and the remainder will be restrained.

I was a short time since forcibly reminded of the striking analogy between the position that you occupy at present with reference to these persons, and that of Nehemiah when requested to come down and confer with his enemies, Sanballat Tobiah and Geshem. How strikingly appropriate was his answer. I doubt not but that every messenger realizing the responsibility of their station, and the importance of the present time, feeling the weight of this last message, and the worth of souls, can adopt and practice the sentiments expressed in the reply of Nehemiah to those who would hinder the work of God. He says, "And I sent messengers unto them, saying, I am doing a great work so that I cannot come down: why should the work cease, whilst I leave it and come down to you." Neh vi, 3.

In the first and second verses, Nehemiah informs us that his great work was repairing the breach in the walls of Jerusalem, and that his enemies wished him to leave the work and meet them in one of the villages; for they thought to do him mischief. Your work is far more important than was that of Nehemiah. You are engaged in "Repairing a breach" in the law of God.

Your work is not yet accomplished; then let not your enemies hinder you by their wicked devices. For,

Thy work's a high and lofty one;  
And from it thou may'st not come down,  
Or leave the field to strive with those  
Who would the work of God oppose.

The Lord doth on their efforts frown;  
And he will make their folly known.  
The God who hath for Israel wrought,  
Will bring their evil work to nought,

Fear not! the piercing eye that can  
Their every secret motive scan,  
Will for the precious jewels care,  
And keep their feet from every snare.

Then trust in God, and still go forth,  
From east to west from south to north.  
Sound the last message far and near,  
Let all the note of warning hear.

A. M. A. CORNELL.

Battle Creek Sept 4th 1854.

From Bro. Marsh.

DEAR BRO. WHITE:—I am some ten or twelve miles from any of like precious faith, yet I feel that I am not alone; for I have the Bible and the love of God to comfort me; and I will fear no evil, though I have a continual warfare with nominal Adventists, the church and the world, in regard to keeping the Sabbath of the Lord. Many of the church in this place have endeavored to have me keep the Sabbath of Constantine or the Pope; and if I will, they say they will be satisfied, if I do also keep the seventh day. But I find that the fourth commandment is exceeding broad, and is very plain that we are to work six days, and not, simply, five. I have often told them that if they would bring one precept or even an example from the Bible that the day was changed at the resurrection of Christ, I would keep it; and some of them have tried and found themselves confounded at the very commencement; for the very passages which they have quoted they have found to prove the opposite of what they intended, and show that the disciples did follow their ordinary employment on the first day of the week.

Again, I have been met by those Adventists with whom I formerly belonged, and they tell me that the Sabbath and all the ten commandments were abolished at the cross, and done away, and that nine of them were re-enacted by Christ and the apostles; thus striving to destroy God's holy Sabbath; and the same ones will speak of the First-day Sabbath, as if this was all perfectly right! O that they who have for years cried in the ears of the people for consistency would themselves be consistent!

If the Sabbath was nailed to the cross, and is done away, as they say, it is neither right nor consistent for them to speak of it as still existing. But let us see if it was so fulfilled at the cross as to be done away. See Luke xxiii, 56. "And they returned and prepared spices and ointments, and rested the Sabbath day according to the commandment." What! rest the Sabbath day when there was none! for, according to what they say, it was nailed to the cross; but Christ was then taken from the cross, and

of course it had then ceased. O that the Advent people who profess to have no theory but the Bible would be consistent.

I might quote much from the New Testament to show that the Sabbath was not abrogated at the cross; and likewise much in the Old, to show that it will be kept in the new earth.

Yours striving to keep the commandments.

South Hadley, Mass, Sept, 1854.

Z. MARSH.

From Bro. West.

DEAR BRO. WHITE:—I once more sit down to write you and the trusting children of the Advent faith, a few words of encouragement. I stated to you last Winter, how that God, through his divine providence, had brought me out of the great southern Sodom, from Baltimore to New Orleans, where I never thought it possible that a Slave could enjoy freedom, and landed me safe on free soil in the State of New York. And as I stated to you, when in the slave states, it pleased God for Christ's sake, to change the darkness of my soul into light, Sept. 1840.

When adopted into the family of heaven, I joined the Methodist branch of the church and in a few weeks felt it duty to go and call sinners to repentance, and tell what the Lord had done for me. I was then recommended by the class to which I belonged, to the Leaders' meeting, and from them to the quarterly conference, for license to exhort. This was granted me; and I increased in faith, and God carried on his work in adding souls to his people.

You may be aware that in the Methodist order of the church, an exhorter is not allowed to preach until he is duly recommended and tried by the quarterly conference. So in 1851, I applied for local license to preach in the city of New Orleans, and obtained it from the presiding elder. Soon after I removed north, to the free states where I could have a better opportunity of seeking for the whole truth.

Dear Brethren and Sisters, who hold to the principles of the Advent faith, I am with you in seeking for the whole truth of God, and looking for the hope of the soon coming of Christ. I am excommunicated from the Methodists; and there are but two here in Peterboro Village, besides myself, who have embraced the truth of the third angel's message.

We see by the signs of the times, and the state of foreign nations, that our redemption draweth nigh. The kingdoms of this world will soon be dashed in pieces like a potter's vessel, and become the kingdom of our Lord and his Christ.

Yours in the patient waiting.

J. W. WEST.

Peterboro', Mad. Co., N. Y., 1854.

MINISTERIAL SUPPORT.—The *Christian Advocate & Journal* says:—

"We want preachers. Our church is suffering for the want of them. We want members. Our church is crippled in her energies, and impeded in her progress, and chilled in her soul, and faint in her spirit, because the Word is not successful as it ought to be—as it used to be.

"He that lives in sin, and expects happiness hereafter, is like him that soweth cockle, and thinks to fill his barn with wheat or barley." Luke vi, 44; Gal. vi, 7, 8.

"One leak will sink a ship, and one sin will destroy a sinner." Gen. ii, 17; Eze. xviii, 4.

John Bunyan.

#### FOREIGN NEWS.

EUROPE.—The U. S. M. steamer Pacific, from Liverpool 11½ o'clock morning of Wednesday the 23d ult., arrived at New York on Sunday at 2½ o'clock P. M., bringing dates from London of 23d, and from Paris of the 22d.

FROM THE BALTIC—CAPTURE OF BOMERSUND.

Our Liverpool correspondent succeeded in procuring in time to be telegraphed per Europa via Halifax, the earliest intelligence of the surrender of Bomersund to the allies on the 16th, with its garrison of 2,000 men as prisoners of war.

The allied armies have at length begun to act. They have taken Bomersund. On the 3d or 4th ult., the French troops and British marines were landed on the island of Åland; on the 10th, the place was invested; on three succeeding days the batteries were erected and armed; on the 14th the fire was opened; on the 15th the two round towers were taken by storm, one by the French, the other by the English; on the 16th, after a short engagement in which the allies lost very few men, the large casemated fort surrendered.

The papers by the Pacific confirm the announcement. On Saturday, 19th, the English steamer Basilisk and the French steamer Rein Hortense arrived at Danzig with the intelligence that at 12½ P. M. on the 16th the fortress of Bomersund capitulated, when the garrison, numbering 2,000, was immediately embarked on board the allied fleet. There was little loss of life on either side, the French having lost 120 killed, and the British only three or four. The round towers behind Bomersund, named Forts Tzee and Nottich, had been previously reduced—no very difficult task, as they were garrisoned by only 120 men each. The handful of artillerymen in Tzee

made a stout defense, fifty being killed and only thirty-five taken unhurt. Nottich was carried without loss. Both forts when captured were blown up, and the main assault was then directed on the fortress of Bomersund itself, of which the walls were badly damaged before the garrison consented to surrender. No other result could have been expected, for it was impossible that 2,000 could long have held out against a besieging army of 12,000, supported by a fleet in force. The honor of the victory, such as it is, belongs wholly to the French, and therefore on Sunday, the 20th, the guns of the Invalides announced to the citizens of Paris the first victory of the war.

From the circumstance that Admiral Napier had issued a notice warning all neutral vessels to leave the port of Riga before the first of August, it was surmised that Riga would be the next point of attack. An account of the Bomersund affair, from Stockholm, 20th, mentions that a bombardment was kept up from 5 o'clock morning of the 15th to 2 o'clock afternoon of the 16th, and that part of their works were blown up, before proposals were made to surrender. The prisoners will be sent to France on board English ships. Gen. Buraguay d' Hilliers had a narrow escape, a cannon ball having passed between him and the aid-de-camp with whom he was conversing.

MISCELLANEOUS WAR NEWS.—Cholera has considerably declined at Varna and Shmola, and also at Constantinople. The malady had been fearfully destructive among the French, but at latest accounts was beginning to abate.

ENGLAND.—The dispatch to which Lord Clarendon replied, on July 22, to the last communication made by Russia to the Austrian Government, also the notes exchanged on Aug. 8 between the English and French and Austrian Ministers were laid before Parliament on the last day of the session, but have only now been made public. We have already stated the substance of these dispatches, namely: 1. The Russian protectorate over the Principalities must be given up, and the privileges granted to those provinces by the Sultan be placed under the collective guarantee of Europe; 2. That the navigation of the Danube must be made free; 3. That the treaty of 13th July, 1841, be revised with reference to the balance of power; and 4. That the Russian claim to a protectorate over the Christian subjects of the Porte must be given up. All of which terms Austria is made cognizant of, and agrees not to treat except on these bases.

BELGIUM.—AN INFERNAL MACHINE.—The seizure in Belgium of an infernal machine has led to the arrest of several French political refugees. The *Étoile Belge* says:

Several arrests, which seem connected with politics, have just been effected at Brussels. M. Victor Considérant, well known as the head of the phalansterian doctrine, has been locked up at the Petits Carmes. accused, it is said, of having purchased arms for the purpose of organizing a plot against the Government.

SPAIN.—Madrid is comparatively quiet, although not altogether tranquil. The work of disarming all citizens, except the National Guard, continues. General Prim has reached Paris on his return from the East, having hurried back on hearing of the revolution in his native country. It is calculated that the deficit bequeathed by the Sartorius Ministry to the treasury amounts to seven hundred millions of reals. M. Collado, the newly-appointed Minister of Finance, has resigned.

At a dinner given by the Editors of Madrid all the Ministry were present—a most unusual occurrence. Espartaco proposed the toast of "Liberty!" to which O'Donnell hastily added: "the constitutional Queen!" Mr. Soule was invited, but sent an apology. Several new papers have sprung into existence.

Letters of the 11th mention that Barcelona was again quiet. About 100 cases of cholera were reported a day, but the malady had assumed a milder form.

An important piece of news is published by the *Paris Patrie*. On the 13th a deputation composed of the leaders of the barricades and of the clubs waited on Espartaco to request him to suppress the article in the decree convoking the Cortes, which lays down that the dynastic question cannot be discussed by the new Constituent Assembly. Espartaco at first replied to the deputation that they ought either to share the confidence reposed in him by the nation, or else govern in his place. A long and warm discussion ensued, at the end of which Espartaco, in taking leave of the deputation, recommended them to address their petition to the Council of Ministers. The delegates withdrew in great excitement. Notwithstanding these dangerous symptoms the Government is thought to be strong enough to carry out its policy.

THREE DAYS LATER.—There had been no further operations in the Baltic and none in the Black sea.

On the 20th of August the Austrian army of occupation entered Wallachia, and perhaps Moldavia, will be occupied.

The Russians are still concentrated on the Pruth and the Turks at Bucharest. No immediate battle is expected.

The Crimean expedition had not yet sailed.

The Turks met with a terrible defeat at Kars, and lost two thousand prisoners.

There was no English news of importance.

#### 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.

#### Appointments.

Providence permitting we will hold a tent meeting in Unity N. H. commencing Sixth-day Sept. 22d at 5 o'clock P. M. and continue over the Sabbath and First-day. The meeting will be near Bro. Joseph Smith's, one mile east of Unity Center on the road leading from Unity to Lempster.

FREDERICK WHEELER.  
JOSIAH HART.

#### Correction.

In my article on *Church Order* there are two corrections which I wish to make; viz., page 23d, 1st column, 26th line from the top, I should have said, Ps. cxi, 9; Deut. iv, 13; and in the 2d column, 22d line from the top, there are a few words too many in Eze. xiii, 5.

JOSEPH BATES.

#### 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.

The Sanctuary and Twenty-three Hundred Days—76 pp.—8 cts.—postage 1 ct.

Review of O. R. L. Crozier—the Sabbath—48 pp.—5 cts.

The Signs of the Times; Spirit Manifestations a sign that the day of wrath hasteth greatly—124 pp.—10 cts.—postage 1 ct.

The Two-horned beast, the United States—62 pp.—5 cents

Advent and Sabbath Hymns—30 cts.—postage 5 cts.

Supplement to Advent and Sabbath Hymns—5 cents.

Time and Prophecy—a Poem—25 cents—postage 5 cents

A Word for the Sabbath—a Poem—6 cents.

History of the Sabbath—40 pp.—4 cts.

The 2300 days and the Sanctuary—32 pp.—3 cents.

Christian Experience and Views—6 cents.

Supplement to Experience and Views—6 cents.

Solemn Appeal—Speedy Coming of Christ—32 pp.—3 cts

True Picture—state of the Churches—16 pp.

The Sabbath by Elihu—16 pp.

Both Sides—on the Sabbath—16 pp.

The Sabbath by E. 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 ounces.

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

Volumes I—IV of the REVIEW, bound in paper covers, Vols. I and II, 40 cents; Vols. III and IV, 75 cents.

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

#### AGENTS.

MAINE.		RHODE ISLAND.	
N. N. Lunt,	Portland.	Ransom Hicks,	Providence.
S. W. Flanders,	Canaan.	NEW YORK.	
Cyprian Stevens,	Paris.	J. Byington,	Buck's Bridge.
S. Howland,	Topsham.	A. Ross,	Caughdenoy.
W. T. Hanniferd,	Orrington.	David Upson,	Morland.
Wm. Bryant,	Wilton.	R. F. Cottrell,	Mill Grove.
NEW HAMPSHIRE.		John Wager,	Orangeport.
J. Stowell,	Washington.	L. Carpenter,	Oswego.
S. Bunnell,	Claremont.	A. H. Robinson,	Sandy Creek.
MASSACHUSETTS.		E. A. Poole,	Lincolnton.
O. Nichols,	Dorchester.	J. A. Loughhead,	Elmira.
O. Davis,	N. Fairhaven.	John Hamilton,	Fredonia.
Wm. Saxby,	Springfield.	PENNSYLVANIA.	
VERMONT.		M. L. Dean,	Ulysses.
R. Loveland,	Johnson.	J. H. Haggie,	Alleghany.
H. Bingham,	Morrison.	MICHIGAN.	
S. H. Peck,	Wolcott.	Albert Avery,	Locke.
Lewis Bean,	Hardwick.	Ira Gardner,	Vergennes.
Edwin Churchill,	Stowe.	David Hewett,	Battle Creek.
E. P. Butler,	Waterbury.	C. S. Glover,	Sylvan.
Josiah Hart,	Northfield.	A. B. Pearsall,	Grand Rapids.
R. G. Lockwood,	Waitsfield.	A. A. Dodge,	Jackson.
Jesse Barrows,	Irassburg.	Wm. M. Smith,	Delhi.
Alonso Lee,	Derby Line.	A. C. Morton,	Delhi.
E. Everts,	Vergennes.	OHIO.	
H. Gardner,	Panton.	J. B. Sweet,	Milan.
S. Willey,	Wheelock.	WISCONSIN.	
CONNECTICUT.		E. S. Sheffield,	Koskonong.
E. L. Chamberlain,	Madtown.	T. R. Sheldon,	Rosendale.
A. Belden,	Kensington.	CANADA EAST.	
		B. Hills,	Melbourne.

#### Letters.

R. Hicks, A. I. Caswell, Wm. Lawton, R. Whitcomb, Z. Marsh, L. J. Richmond, E. P. Butler.

#### Receipts.

J. K. Bellows, T. Coburn, E. J. Weaver, B. E. Place, S. Tilden, J. K. Bellmann, A. Heald, S. Leonard, G. T. Smith, M. Smith, R. Coggeshall, J. Sage, D. Barrett, S. Peckham, D. Arnold, C. Sisson, C. E. Harris, E. B. Stone, O. Rider, J. H. Waggoner, S. Voorus, A. A. Dodge, P. Hutchins, C. Farr, R. Harrington, J. Gibson, D. Hildreth, (for S. Richards) A. Byington, M. Thompson, L. M. Bodwell, J. E. Titus, each \$1.

D. Ford, (2 copies) \$2. E. Beardsly, A. White, each \$0.50. R. Woodin, \$0.25.

#### To pay Arrears on Vol. V.

S. Peckham, S. Kingston, J. Gibson, L. M. Bodwell, each \$1. J. Sage \$1.50. E. Beardsly, P. Hutchins, each \$0.50. F. C. Castle, \$0.86.