

THE ADVENT REVIEW, AND SABBATH HERALD.

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

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Love your Enemies.

Axe-cut looks can do no good,
And blows are dealt in blindness;
Words are better understood,
If spoken but in kindness.

Simple love far more has wrought,
Although by childhood muttered,
Than all the battles ever fought,
Or oaths that men have uttered.

Friendship oft would longer last,
And quarrels be prevented,
If little words were let go past,
Forgiven, not resented.

Foolish things are frowns and sneers,
For angry thoughts reveal them;
Rather drown them all in tears
Than let another feel them.

IS THE SOUL IMMORTAL?

An Examination of the Scripture Testimony Con-
cerning Man's Present Condition and his Fu-
ture Reward or Punishment.

BY J. N. LOUGHBOROUGH.

[Continued.]

p. It is still urged, Paul must have believed that man was in possession of a soul, that would rise in triumphant victory over the wreck of nature, when the body sunk to the tomb. He says, [2 Cor. iv, 16.] "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." The inward man must be something that is not affected by the decay of the body; for while the body is decaying, the inward man is renewed day by day.

It is claimed, that the inward man, or man proper, is a distinct nature from the outward man, or rather the house in which the inner man is said to live. All the movements of the body, the development of the mind, and functions of life, are claimed to be but the outward manifestations of this embryo angel man, that dwells in the house of clay. Paul said, "I delight in the law of God after the inward man." Rom. vii, 22. If the above claim in regard to the inward man be true, that it is an immortal soul, all men are in possession of it, then all men should delight in the law of God: for it is after (by following the mind of) the inward man, that men obey the law of God. Those who advocate the immortality of the soul, claim that the souls of all men inspire in them a disposition to worship something, and many of them carry it out in worshipping stocks and stones. See *Pure Gold*, by Holmes. But Paul testifies that the inward man led his mind to the law of God, not to idolatry.

But we now inquire, *What is the inward man?* What saith the Scriptures? What is Paul's testimony in regard to it? We will examine a few texts, which we think will set this matter in its true

light. The text under consideration states that the inward man is renewed day by day. We shall claim that the inward man is the new man, for that is said to be renewed. Col. iii, 9, 10. "Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man which is renewed in knowledge after the image of him that created him." This new man is not the soul; for it is something we are said to put on. Paul says, [Eph. iv, 22-24.] "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."

Here the new man is said to be put on. How? By being renewed in the spirit of our minds. That is, instead of yielding ourselves servants of sin, and being led by the spirit of the Devil; we "yield ourselves unto God, as those that are alive from the dead, and our members as instruments of righteousness unto God." Then the spirit of our mind is led by the Spirit of the living God. But in Eph. iii, 16, 17, Paul tells us in plain language what the inner man is. "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith." Then the inner man instead of being a soul, of a nature contrary to matter, is Christ in us the hope of glory.

q. It is said, Paul spoke of death in such a manner as to give us to understand, that then men go to heaven. Phil. i, 23. "Having a desire to depart and be with Christ." We feel quite positive, that the departing spoken of in the above text is not death, but we will examine it with the connection and see what Paul is teaching.

Verses 18-20. "What then? notwithstanding, every way, whether in pretence or in truth, CHRIST is preached; and I therein do rejoice, yea, and will rejoice. For I know that this shall turn to my salvation through your prayer, and the supply of the spirit of Jesus Christ. According to my earnest expectation, and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also, CHRIST shall be magnified in in my body, whether it be by life, or by death." We find the sentiment Paul is teaching is, that still it should be with him as it had been. See verse 12. "But I would ye should understand brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel." whatever might befall him it should be for the furtherance of the gospel. Verse 21. "For me to live is Christ." According to the sentiment above, for him to live would magnify Christ. "And to die is gain." Not to Paul, but to the cause of CHRIST. Paul is not weighing the matter here to see what would be the greatest advantage to him, but he has told us already that whatever happens to him is to FURTHER THE GOSPEL. In another part of this work, we shall show that Paul did not look on death as a blessing, or that from which he was to receive any benefit.

Verse 22. "But if I live in the flesh, this is the fruit of my labor: (to magnify Christ and further the gospel:) yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart and be with Christ; which is far better." The strait in which Paul is placed the candid reader will see is betwixt living and dying. If left to make a choice there, he knew not which he should choose; he wished to lie passive in the hands of Christ, and let the event come, life or death, that would tend most to further the gospel.

But he had a desire—for what? To live? No. To die? No: but "to DEPART and be with Christ." Well, say you, that was death. No, it was something far better than living in the flesh, in a mortal body, or dying. If he continued in the flesh, "bonds and afflictions" were his portion. If he died, ("the dead know not anything,") he would not be in a condition to receive a reward, but would only rest in hope; but there was something he did desire, that was worth obtaining, "to depart and be with Christ," not by death but bodily.

If you claim that the strait in which Paul is placed, is betwixt living here in the flesh and departing and being with Christ, then you make him contradict himself; for he says of those two betwixt which he is in a strait, "which I shall choose, I wot not," but he did "desire to depart and be with Christ." We consider that an earnest desire amounts to a choice, and that Paul would choose to depart and be with Christ. But as we have before said, that which Paul chose was far better than either of those betwixt which he was straitened. Here is his strait, whether to live here and preach the gospel, or to die a martyr and thus further the gospel. Which he should choose he did not know, but he had a desire for something better than either, "to depart and be with Christ." By death? No: he desired something better—TRANSLATION, and a change to immortality. He had the history, though brief, of good old Enoch, who "walked with God 300 years and was not, for God took him." And of Elijah who "was carried up by a whirlwind into heaven." He desired to be a partaker of this blessing and their joys, "to depart and be with Christ." Paul did not desire to die, or to be unclothed, [2 Cor. v, 4.] but he desired to become immortal. We may learn definitely in regard Paul's desire, by reading 2 Corinthians v, 1-10.

r. As this testimony is brought as an objection to the view that man sleeps in death, we will examine it carefully, commencing with the first verse. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." On this verse, it is claimed, that the "earthly house of this tabernacle," is the body, in which the soul tabernacles, or takes up a temporary residence. The dissolving of the tabernacle is claimed to be death, or the turning of man back to dust. What is the house in heaven? Heaven, says the objector. No: Paul says, "we have a building of God, a house not made with hands, eternal in the heavens."

If the house spoken of on earth, is a body tenanted by the soul, consistency would teach us, that a house in heaven for the same soul would be another body. But this brings reasoners on this subject into a close corner, and gives theologians the work of proving that every saint on earth has a body in heaven. Universalists, (one class at least,) admit it, and refer us to Paul's testimony: [1 Cor. xv, 38:] "But God giveth it a body as it hath pleased him, and to every seed his own body." On this text they claim that God gives to every seed, or soul, his body. But this is a wrong application of the text. The text simply shows that God has given to every grain, literally just such a body as pleased him, and every seed when grown has its own body that God has given it. If a man sows wheat he need not expect to reap barley.

As there seems to be an opportunity of getting some clue to the earthly house, by a proper understanding of what is meant by the house in heaven, we will raise the inquiry, What is the Bible testimony about the house in heaven? Paul tells us, [Heb. xi, 10.] Abraham "looked for a city which

hath foundations, whose *builder* and *maker* is God." We believe this city was the Father's house, spoken of by Jesus: [John xiv, 1, 2:] "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." Paul was afterwards chosen as one of the apostles of Jesus. He felt that he was an heir to the same promise; he believed the testimony of Jesus concerning the Father's house. He says, "We have a building of God, (the Father's house,) a house not made with hands."

We shall claim from the above testimony, that the house in heaven is the New Jerusalem, described by John in Revelation xxi. This would make "our earthly house of this tabernacle," refer to our temporary residence on earth in this probationary state. The earth itself is but temporary in its present form, and it is to be dissolved. See 2 Pet. iii, 10. When it is dissolved the saints of God will be secure: God is their friend. Amid the destructive fires and awful thunders at the introduction of the day of God, mount Zion, the city of the living God will give them a shelter.

Verses 2-4. "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." If it should still be claimed, that the tabernacle in the above text refers to the body, then we shall find a plurality of souls in each body; for Paul says, "We that are in this tabernacle." But as we have presented arguments above to show that the earthly house is our residence here, we will drop this point at present. In the three verses quoted above, Paul tells us plainly what his desire is: it is not to be unclothed, as would be the case, if an immortal soul then threw off its mortal garb, "but clothed upon: that mortality might be SWALLOWED UP OF LIFE." His desire was for the time to come when the work would take place he had spoken of in his first epistle: [Chap. xv:] "this mortal shall put on immortality." This was not to take place at death, but when Christ should come, and raise the dead.

Verse 5. "Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit." Here we learn God's purpose in creating man. It is, as expressed by an Apycraphal writer, [see Wisdom ii, 23, 24,] "For God created man to be immortal, and made him to be an image of his own eternity. Nevertheless through envy of the Devil came death into the world: and they that do hold of his side do find it."

Verses 6-9. "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by sight:) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore, we labor, that, whether present or absent, we may be accepted of him." What is the body introduced in the above verses, and what is meant by being absent from the body? Here is really the only objectionable feature in the whole of Paul's testimony in this chapter; and this is easily explained if we keep before us what we have already learned from Paul. We are not certain but Paul had reference to the Church, by the expression "the body." Christ is said to be the head of the body, the Church. The text does not say, "We are willing to be absent" from our bodies, but the body. If the body referred to, is the Church, there is no difficulty about the text. But as the text is commonly understood to apply to our bodies, we will look at it in that light. Taking that view of the subject, there is no difficulty. Paul has told us his desire was "not to be unclothed, (as would be the case, if an immortal soul was absent from the body,) but clothed upon, that mortality might be swallowed up of life." If we claim the body, to apply to our fleshly bodies, then being at home in the body, would be to remain still in this mortal state, to be absent from the body, and present with

the Lord, would be to have mortality swallowed up of life. Then we shall be absent from the mortal body, and present with the Lord. Paul says, "For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." And he also shows in 1 Thess. iv, 16, 17, how we are to be with the Lord. Not by dying. "And the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." We do not learn from the above testimony then that Paul expected to be with the Lord by death, but by the resurrection. This testimony proves nothing in favor of consciousness after death without a resurrection.

s. But, says the objector, Peter spoke of his tabernacle, as though it was his body, and that he HIMSELF (the soul) was that which put it off 2 Pet. i, 13, 14. "Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me." On this text it is said, "Peter says, 'I shall put off my tabernacle.'" We shall not dispute but what Peter had reference by the above testimony to his death. He was shortly to put off his tabernacle even as our Lord showed him. We see by reading John xxi, 18, 19, that our Lord had showed him that he must die by the hands of his enemies. It is claimed that the *my* in this text that puts off the tabernacle, is Peter's soul. Then Peter's soul was to die in the transaction. See verse 15. "Moreover, I will endeavor that ye may be able after my decease to have these things always in remembrance." We see then that not merely Peter's body, but Peter HIMSELF was expecting to die.

Peter was to put off his tabernacle as Jesus had showed him. Read John xxi, 19. "When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God." This testimony from Peter simply proves that he soon expected to die a martyr.

We will now come to the investigation of what is considered one of the strongest proofs of the immortality of the soul, and the conscious existence of the soul in death.

t. THE THIEF ON THE CROSS. Luke xxiii, 40-43. "But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise." The point in the above scripture that is claimed as proof of the immortality of the soul, is the testimony of Christ to the thief. It is claimed that Christ promised the thief that he should be in paradise, (heaven,) with him that day. But we inquire, What is paradise? Heaven, says the objector. Well where is heaven? Where God is. But you have claimed that God is everywhere; is heaven everywhere? if so, then there was no necessity for either Christ or the thief to die in order to get there. But in noticing the above text we shall first inquire, Where is paradise? We are not disposed to quote the testimony of Josephus, said to be the opinion of the Jews in regard to it. If the Scriptures furnish testimony on the subject, there is no necessity for appealing to either the fathers or the Jews, for testimony to settle this question. Some there are, doubtless, that would first inquire what wise men have believed in regard to paradise. Should we appeal to wise men, we should find their testimony discordant and perplexing. One would tell us that paradise is happiness. If that is so, the promise of Jesus would simply mean that the thief should be with Christ in happiness. But it was possible for them to be happy on the cross.

We inquire, What saith the Scriptures? Where is paradise? With an understanding of one thing,

there is no difficulty in determining to what the Scripture writers referred by the word paradise. The Scriptures speak of but one tree of life. It is always when spoken of, defined by the article *the*, which signifies but one. See Rev. ii, 7. "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God." From the above we see that the paradise of God is where the tree of life is. Do the Scriptures tell us where the tree of life is? It was once in the garden of Eden. Yes, but where is it now? See Rev. xxii, 1-3. "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him." In the above testimony we learn [verse 3] that the throne of God is in the New Jerusalem. A river proceeds out of the throne and in the midst of the street of it, and on either side of it the tree of life stands. But, says one, there must be as many as two trees if it is on either side of the river. I choose to believe the testimony of Scripture, which calls it the tree of life. We have in this world the celebrated Banyan tree, (Indian fig,) the branches of which bend down and take root until the tree covers a space of many hundred feet in circumference. So doubtless with the tree of life: it is united in one from either side over the river, forming a beautiful bower. The above testimonies show that paradise is where the throne of God is, (in the New Jerusalem,) out of which the river of life flows, on either side of which is the tree of life. The New Jerusalem is above." Gal. iv, 16. In Rev. xxi, 2, 3, it is called the tabernacle (dwelling place) of God. "And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them."

The promise of Christ to the thief was, to-day shalt thou be with me in paradise. As punctuated in King James' version of the text, it reads, "Verily I say unto thee, To-day shalt thou be with me in paradise." That is, to-day you shall be with me in the New Jerusalem, where the Father sits on his throne. It is said, "they could not have been in paradise that day bodily, for Christ's body lay in Joseph's new tomb. If the promise to the thief was that he should be with Christ in paradise that day; it must be that Christ and the thief had souls or spirits that would exist after the death of the body, and those spirits were to be together in paradise that day." Did Christ promise the thief that he should be with him in paradise that day? If he did, he failed to fulfill the promise; for he did not go there himself. Three days after his crucifixion, he said to Mary, [John xx, 17,] "Touch me not for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God." But what are we to do? We are involved in an unanswerable difficulty, if Christ intended to tell the thief that he should be with him in paradise that day; for his testimony to Mary shows that he did not go to paradise. We are not disposed to take the position that Christ contradicted his own testimony.

We now inquire, Did Christ tell the thief that he should be in paradise with him that day? To determine the proper answer to this inquiry, we will notice the request of the thief. "Lord remember me when thou comest into thy kingdom."

The thief does not ask him to take him to heaven with him, neither does he say, Remember me when thou goest into thy kingdom, but Remember me when thou comest. This would seem to indicate that Christ was coming from some other place to the kingdom. But we suppose the re-

quest to have more particular reference to the time when the kingdom is established, which we understand to be at the end of the fourth universal kingdom of Dan. vii. Christ is represented in parable as a nobleman going to some far country to be installed with the right of empire. Luke xix, 11, 12. "And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return." Christ, who is here represented by the nobleman, has gone into the far country (to the Father) to receive the kingdom. He is to return: this is his second coming. At that point he will exercise the office of a king. The territory of his kingdom is the earth. The capital (paradise) is above. See testimonies on the subject of the kingdom on another page of this work.

The thief's request was, to be remembered at the time Christ should come into his kingdom. Says Christ, (in direct accordance with the request,) "Thou shalt be with me in paradise." The thief merely asked to be remembered. But our Saviour gave him the assurance that he should be with him in paradise when he came into his kingdom. But, says the objector, it does not read so. As the text is punctuated in our version of the Bible, it says, "Verily I say unto thee, to-day shalt thou be with me in paradise."

We have already shown that two difficulties will be produced which are unanswerable, if we abide by the present punctuation of the text. 1st. It makes Christ promise the thief that he should be with him in heaven that day; and according to his own testimony three days after, he did not go to heaven that day himself. 2d. If Christ meant to tell the thief that he should be with him in paradise the day they hung on the cross, where is the answer to the thief's request for Christ to remember him when he came into his kingdom? You may perhaps reply, that if we take the Jews' view of paradise, the first difficulty will disappear. It is claimed that they believe paradise is a kind of half way place in which the souls of both righteous and wicked are placed. There they are neither rewarded or punished, but are waiting the resurrection and judgment. If this is true, the thief would have been in paradise that day without any favor from Christ; but he asked a favor: to be remembered of Christ when he should come into his kingdom. Says Christ, (granting his request,) "Verily I say unto thee to-day, shalt thou be with me in paradise." Not in a half-way place, but as we have already shown, in the New Jerusalem, the capital of the kingdom.

Our readers are perhaps aware of the fact that the punctuation of our Bibles in their present form is no inspiration, but merely the work of translators. By changing one mark of punctuation, in the testimony of Christ to the thief, both difficulties named will be settled. Moving the comma from after thee, and placing it after to-day, the text will read, "I say unto thee to-day, shalt thou be with me in paradise." We are told that "the Greek Scriptures were originally written in solid blocks of capital letters, without division into sentences, or stops to mark clauses of sentences, and without even division into words." The text was punctuated about the tenth century. Griesbach, in the margin of his MSS. puts the stop after "to-day," so that the text reads the same as punctuated above.

Well, says one, what sense is there in the text, if it reads, "Verily I say unto thee to-day?" Was Christ afraid that the thief would think he said it to-morrow, or yesterday? No. The term which is here rendered "to-day," is in some portions of the Scriptures rendered *this day*; and its meaning is equivalent to the word *now*, which is used in some texts merely to give force to the language. See Mark xiii, 12. For those who may think it a strange idea, that is gained by moving the punctuation in the above text, we will quote a similar instance in Zech. ix, 12. "Turn you to the strong hold, ye prisoners of hope: even to-day do I declare that I will render double unto thee." If we

transpose the sentence in this text, (which does not alter the sense,) it would read, "I declare unto you even to-day, I will render double unto thee." This is the very idea that the Lord designed to convey by the above text, as we may learn by examining the context. He declared to them that day that he would render double unto them, when he should accomplish the work mentioned in the verses following. We will now punctuate the above text on the principle that Luke xxiii, 43, is punctuated in our version; namely, because the expression, *to-day*, is used, the event mentioned in the text must take place that day. "I declare unto you, even to-day will I render double unto thee; when I have bent Judah for me, and filled the bow with Ephraim," &c. Here by giving such a punctuation we should get a positive contradiction in the text itself, making the text declare that an event was to take place that day, and yet not till some future day. As it stands in our version now, it states, I declare to-day, that at some future time, I will render double unto thee. So the case of Christ's reply to the thief, "Verily I say unto thee to-day shalt thou (in the future) be with me in paradise." We are now positive, that the testimony concerning the thief on the cross, proves nothing in favor of consciousness in death.

u. It is said, "Our Lord confirmed the belief that the spirit has a conscious state separate from the body, by saying to his disciples, after the resurrection, 'Handle me and see; for a spirit hath not flesh and bones as ye see me have.'"

Jesus does not say, *The spirit of man* "hath not flesh and bones as ye see me have." People suppose he must have referred to the spirit of man—Angels are spirits. "Who maketh his angels spirits." Angels have bodies, although they are spiritual: they appeared to Lot in the form of men, and yet the Word says they are spirits. So the testimony of Christ, above quoted, cannot be claimed as any proof of consciousness in death. The spirit spoken of might have been an angel for ought we know.

v. But, says one, "The prayer of Stephen, when he died as a martyr would seem to convey the idea that he believed in the separate existence of the soul or spirit: 'And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.'" Acts vii, 59. It has been a matter of considerable dispute with those who have written on the above text, whether this language was that of Stephen, or his persecutors. The sentence, as it is constructed in the common version of the Bible conveys the idea, that "they stoned Stephen," and mockingly called upon God, saying, "Lord Jesus, receive my spirit." And this idea is confirmed by the language that follows, "And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep." If it could be shown that it was Stephen that said, "Lord Jesus, receive my spirit," this text alone, would furnish no proof of the separate existence of the spirit.

We have already shown, that the Greek word which is rendered spirit is *pneuma*, and signifies life. So a literal rendering of the text would be, "Lord Jesus, receive my life." Here he was dying a martyr for the cause of Christ. Jesus had said while upon earth, "He that will lose his life for my sake, and the gospel, the same shall keep it unto life eternal." So if the language above quoted was that of Stephen, it would simply show that he was commending his life into the hands of him who could give him life again, even life eternal. If the sentiment advocated so tenaciously at the present time is truth, it gains no help from the text before me. Mark the last clause of the text. "And when he had said this, he fell asleep." What! did not Stephen go to heaven? If he did, Luke (the writer of the Acts of the Apostles) neglected to record it. He says of Stephen, "He fell asleep."

Well says one, If Stephen didn't go to heaven, I believe my father and mother are there, for just before they died they heard angels sing, and saw Jesus and angels all about them. How could this be if they did not go immediately into heaven when they died? That would be no proof that

they were going to heaven. Read verses 54, 56, and see what Stephen saw. "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God." But all this was no proof that he would exist after death; for a few moments after viewing the glorious scene, "he fell asleep."

Thus we have endeavored to notice briefly the arguments and scripture testimonies that are adduced as proof of man's existence in death. We have found in them no proof that man has a spirit, capable of a conscious existence separated from the body. But the solemn declaration of Scripture still stands forth, saying, "There is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest." Eccl. ix, 10. We have seen in this investigation, that the mourners of Zion go about the streets mourning, not because their friends are in heaven and happiness, but they mourn like Rachel. See Matt. ii, 18.

"In Rama was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, BECAUSE THEY ARE NOT."

THE CHRISTIANS HOPE.

It has been understood, in accordance with the idea that man is possessor of inherent immortality, that the true object of hope is to be obtained at death. And thus the Poet has sung.

"Death is the gate to endless joys,
And yet we dread to enter there."

We wish now to call the attention of the reader for a short time, to the sentiments advanced in Scripture, in regard to the true object of hope. We shall claim, that the christian's hope is not as commonly represented in hymns, sermons &c.

Read the following poetic description of death from the *Baptist Register*.

"The air is full of farewells to the dying,
And mournings for the dead:
The heart of Rachel for her children crying
Will not be comforted!

We see but dimly through the mists and vapors,
Amid these earthly damps;
What are to us but dim funereal tapers,
May be Heaven's distant lamps.

There is no death! what seems so is transition;
This life of mortal breath,
Is but a suburb of the life elysian,
Whose portals we call Death."

But we will notice Bible testimony. Job says, in regard to his hope, when speaking of death, [chap. xvii, 13-16.] "If I wait, the grave is mine house: I have made my bed in the darkness. I have said to corruption, Thou art my father: to the worm, thou art my mother, and my sister. And where is now my hope? as for my hope who shall see it? They shall go down to the bars of the pit, when our rest together is in the dust." He does not speak in this testimony, as though death was his hope; but in the grave he would wait. Wait for what? the fulfillment of his hope. In chap. xix, 23-26, he tells us plainly what it is that he expects: not to go to heaven and see God when he died, but, "O that my words were now written! O that they were printed in a book! that they were graven with an iron pen and lead in the rock for ever! for I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." The candid mind will see at once, that Job's hope was in the resurrection. He does not once intimate that he should realize his hope at death.

But before we pass into a thorough investigation of the Scripture testimony on the subject of hope, we shall inquire *What is hope?* It has been commonly defined, *expectation* and *desire*. Neither of these alone constitutes hope. A man may expect to receive that which he does not desire. And on the other hand, he may desire that which he cannot expect to receive. Because we simply desire some object, is no proof that we shall receive it. You ask professing christians of the present day in regard to their hope, and ninety-nine out

of one hundred would answer you, that they hoped "to die and go to heaven."

Peter says be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter iii, 15. We shall claim the privilege of asking those who hope to go to heaven when they die a "reason of the hope," that they cherish. Of course they have no good reason to expect, or desire to go to heaven at death, unless God has promised it. If God has made no such promise to men, then their hope is without foundation, and not the gospel hope. It will not answer to have a conjecture, or merely an inference as the foundation of such a hope. We want a "thus saith the Lord."

Whatever may be the true object of hope, the Scriptures will certainly furnish us with testimony concerning it. We might expect, that whatever God designed to bestow upon his people he would give the most plain and positive assurance concerning it. Says Paul, [Heb. vi, 17, 18,] "wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsels, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." If the hope set before us, is the hope of going to heaven, then we have a clear promise on the subject, or else the hope is not well grounded. Where is there such a promise? Don't produce the thief on the cross, Moses on the Mount, nor any of those texts we have been investigating, which you claim prove the existence of man in death: for we have shown, that they prove no such thing. Where is your "thus saith the Lord," the saints go to heaven at death? You have none. Perhaps you are ready to reply, the Lord testified through John to the church of Smyrna, [Rev. ii, 10,] "Be thou faithful unto death, and I will give thee a crown of life." When? At death say you. But the text does not say, I will give you a crown of life at death. Now, unless you can prove from positive scripture, that men are to receive the crown of life at death, the above testimony will weigh nothing in favor of your hope of going to heaven at death. No such testimony can be found. We shall conclude, that the popular hope of going to heaven at death, is a hope without foundation, being not once promised in the book of God.

(To be Continued.)

Love thinketh no Evil.

"This divine virtue delights to speak well and think well of others; she talks well of their good actions, and says little or nothing, except when necessity compels her, of their bad ones. She does not look around for evidence to prove an evil design, but hopes that what is doubtful will, by further light, appear to be correct. She imputes no evil as long as good is probable; she leans on the side of candor, rather than of severity; she makes every allowance that truth will permit; she looks to all the circumstances which can be pleaded in mitigation; suffers not her opinions to be formed till she has had opportunity to escape from the midst of passion, and to cool from the wrath of contention. Love desires the happiness of others, and how can she be in haste to think evil of them?"

We would commend this paragraph to editors, reviewers, reformers, public speakers, and to all who accept the 13th chapter of Paul's epistle to the Corinthians as a part of the word of God. Among the blessed sisterhood of graces, "the greatest is love." Amidst the excitements and agitations of our day there is extreme danger that this gentle and beautiful daughter of the skies will be trampled under the feet of angry disputants. Sctarian wranglers give but a rude welcome to the heavenly visitant; and sectional animosities almost stifle her in the dust and smoke of fratricidal strife. If any cause can live and prosper without her genial presence, it only proves its earth-born source, and it can only look for temporary victory; for "now abideth faith, hope, charity, these three; but the greatest of these is charity." The cause that is prosecuted in faith, inspired with hope, and imbued with love, will abide; while uncharitableness in thought and word and action, will prererish with the cause that needs or employs its unhallowed aid.—Am. Mes.

THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."
ROCHESTER, THIRD DAY, OCT. 30, 1855.

THE SANCTUARY AND ITS CLEANSING.

In 1844 the whole Advent body was disappointed with respect to the second advent of the Saviour. Since that disappointment many confessions have been made respecting that mistake. That a confession of error should be made by all who then proclaimed the coming of the Lord, we think no one disposed to deny. Thus far we stand on common ground with all who profess the Advent faith. Now we ask why it was that those who then expected the Saviour were disappointed? It is at this point that a difference of opinion begins. Three answers have been returned:

1. Because the 70 weeks are not a part of the 2300 days.
2. Because that the 70 weeks were not then dated from the true decree.
3. Because that the earth is not the Sanctuary.

Here are three confessions of error. Which one of them shall be adopted as the proper confession? Those who make the first of these confessions, acknowledge that the evidence sustaining the original date of the 70 weeks viz., s. c. 457 is not capable of being set aside; and that if the 70 weeks are the first 490 days of the 2300, "it is as clear that the 2300 days ended in the Autumn of 1844, as it is that the sun arose this morning." But if the 2300 days ended in 1844 it is demonstrated that no part of the earth is the Sanctuary, for as yet, no part of the earth is cleansed. It follows, therefore, that those who make the first of these confessions, viz., the denial that the 70 weeks are a part of the 2300 days, do it because they are not willing to yield the view that the earth or a part of it is the Sanctuary.

But how is it with those who make the second confession? They do not deny that the 70 weeks are a part of the 2300 days. They acknowledge that Gabriel in Dan ix, completed the charge given him in Dan. viii, 16, which was to make Daniel understand the vision; which according to verse 27 he did not accomplish in chapter viii. Compare chap. viii, 16. "And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man understand the vision." Verse 27. "And I Daniel fainted, and was sick certain days: afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it." Chap. ix, 21-23. "Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved: therefore understand the matter, and consider the vision." Consequently they admit that the 70 weeks which were "cut off," form the first 490 days of the long period in "the vision" which Gabriel was explaining: and that the remainder of the 2300 days extended 1810 days from the termination of the 70 weeks. But as the earth was not burned in 1844, they move the date of the 70 weeks forward thirteen years to the 20th of Artaxerxes, thus moving forward thirteen years, the date of the commencement of Christ's ministry, and of his crucifixion, and of the commencement of the gospel to the Gentiles. In doing this, however, they are not agreed among themselves; some of them contending that Christ was crucified in the Spring, A. D. 37, and others that he was crucified in A. D. 41. The 70 weeks are thus set forward because Christ did not come in 1844. Those who set them forward reason thus: the earth is the Sanctuary, and Christ must come and burn the earth in order to cleanse the Sanctuary. But besides the absurdity involved in deranging the date of the crucifixion thirteen years, this view has proved itself an entire failure, the year 1854 being the extreme point to which the days were extended.

It is apparent, therefore, that those who deny the connection between the 70 weeks and the 2300 days, and those who attempt to set the 70 weeks forward thirteen years, have each the same article of faith to which they tenaciously cling, which is the grand cause of each of these important errors. It is this doctrine that causes all the trouble, viz., that the earth is the Sanctuary, and that the cleansing of the Sanctuary is effected by the second coming of Christ. What mighty array of evidence, then, can be adduced to prove that the earth, or a part of the earth, is the Sanctuary, that men should be

willing to yield almost anything else rather than acknowledge that in this they may have been mistaken? In examining the third confession we shall see.

The third confession is an acknowledgment that the Advent people were mistaken when they said that the earth was the Sanctuary, and that Christ must come and burn the earth in order to cleanse the Sanctuary. We have seen that those who make the first two confessions cling with tenacity to the view that the earth, or a part of it, is the Sanctuary. Hence they look upon those who make this confession as sinners above every other class of Adventists. But what are the reasons which sustain those who make the third confession?

1. They are unable to deny the connection of the 70 weeks and 2300 days, or to set the 70 weeks forward thirteen years. To do this would be to deny the plainest evidence.

2. But they confess that the earth is not the Sanctuary, because that the Bible never calls it by that name. The word is used in the Bible 146 times, but it is never applied to the earth.

3. The Old Testament, by a hundred plain testimonies, designates the tabernacle of the Lord as his Sanctuary. Even the two or three texts that are supposed to teach that some part of the earth is the Sanctuary, are readily reconciled with this cloud of witnesses.

4. The New Testament tells us that there are two covenants, and names with distinctness the Sanctuary of each. This covers all the ground and settles the Sanctuary question beyond all controversy. The Sanctuary of the first covenant was the tabernacle which Moses erected as a pattern of the true tabernacle. Heb. ix, 1-5. "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made, the first, wherein was the candlestick, and the table, and the shew-bread; which is called the Sanctuary. And after the second veil, the tabernacle, which is called the Holiest of all: which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly." The Sanctuary of the better covenant is the true tabernacle itself, which the Lord pitched and not man, of which Moses erected a copy. Heb. viii, 1-6. "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; minister of the Sanctuary, and of the true tabernacle, which the Lord pitched and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." The sixteenth of Leviticus plainly teaches that the Sanctuary of the first covenant was cleansed by blood at the conclusion of the yearly round of services, because the sins of the people had been borne there. The ninth of Hebrews teaches that the new covenant Sanctuary must be cleansed for the same reason, but with better sacrifices than the former. Verses 22-24. "And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.

If these plain testimonies are allowed, they settle the question that the earth is not the Sanctuary; that the Sanctuary is the tabernacle of the Lord; and that the tabernacle is cleansed with blood and not with fire; and that the work of cleansing the Sanctuary is the conclusion of the work of the High Priest before leaving the tabernacle of God. Consequently the cleansing of the Sanctuary precedes the revelation of our great High Priest.

This is the third confession. Is it not as fair and honorable a confession as the first or the second? It is not a confession that the 70 weeks are not a part of the 2300 days, or that the 70 weeks should be set forward thir-

teen years. Overwhelming evidence forbids such a confession. But it is a frank acknowledgment of erroneous views respecting the Sanctuary. In making this confession we do not reject the smallest portion of divine testimony, but on the contrary a multitude of testimonies constrain us thus to confess.

It is proper that we here point out the fact that we are not the class who refuse to confess their mistakes. Those who make either the first or the second confession are compelled thereby to deny the plainest evidence. And they do this rather than to admit that the earth is not the Sanctuary, notwithstanding their error respecting the Sanctuary has been exposed before them. Those who make the third confession, correct the real error of the Advent people; and they do it without sacrificing any part of the truth of God. The clearest evidence constrains them thus to act. The charge of refusing to confess the mistake in 1844, we think certainly returns upon those who make it. It is because they will not confess a manifest error, viz., that the Sanctuary is the earth or a part of it, that they are constrained either to deny the connection between Dan. viii, and ix, or to set the 70 weeks forward thirteen years. Had those, who the past year raised a false excitement on time, been willing to confess their error respecting the Sanctuary, they would have been saved from the disastrous position into which they led many. We would earnestly request such to examine their Bibles once more, and see what that testifies respecting the Sanctuary.

A few words may be called for at this time relative to the work of our great High Priest in cleansing the heavenly Sanctuary. This subject was clearly and thoroughly discussed in REVIEW No. 7. Extended remarks therefore are not needed.

It has recently been denied by certain persons, that the Sanctuary is now being cleansed, although they profess firm faith in the termination of the 2300 days in 1844, and also acknowledge that the Sanctuary to be cleansed is the one of which Paul speaks in Heb. ix, 23. Their position is as follows:

1. The 2300 days do not extend to the cleansing of the Sanctuary, but to the antitypical day of atonement.
2. That there is a preliminary work to be done on that day, that has already occupied eleven years, and that will be continued as long as human probation lasts.
3. And then the grand work of the day of atonement, the cleansing of the Sanctuary, will commence and will occupy seven days!
4. Finally that there is no probation when Christ ministers in the holiest.

We believe that we have stated this position correctly, though we can hardly see how a greater absurdity could be seriously put together. Let us notice each point in order.

1. This point is a direct contradiction of the Word of God. Dan. viii, 13, 14. "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the Sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days then shall the Sanctuary be cleansed." Those who occupy this position insert at least eleven years between the termination of the 2300 days and the cleansing of the Sanctuary, and then mend the matter by contending that the 2300 days were not to extend to the cleansing of the Sanctuary, but to the antitypical day of atonement, a period which is nowhere mentioned in the Bible! If eleven years can be inserted between the termination of a prophetic period and the event which the prophet said should transpire at its termination, then no one can show why fifty years might not also be inserted with equal propriety. Such a position, though not intended by those who maintain it, directly charges the Author of the Bible with falsehood. This position is at the foundation of those that follow; their truthfulness may be judged of by this.

2. This second position is necessarily based upon the first. For it is by corrupting Dan. viii, 14, and making it read "then shall the antitypical day of atonement commence," instead of "then shall the Sanctuary be cleansed," that they are able to insert at least eleven years between the termination of the 2300 days and the event which the prophet said should transpire at their termination. But if we were to turn to the type and ask those who occupy this singular position, to prove that the various offerings mentioned in Numbers xxix as occur-

ring on the tenth day of the seventh month, were to transpire on that day before the high priest entered the most holy place they would certainly be brought to a stand. For the Bible is silent on the point whether the burnt offerings &c. in question were offered before the work in the holiest or after that work. For aught that appears to the contrary, these offerings might have been made after the high priest came out of the holiest, at the time mentioned in Lev. xvi, 23, 24. Yet it is by assuming that the work mentioned in Num. xxix, 7-11 was prior to the work in the holiest that these persons become bold enough to corrupt the words of the prophecy. But if it could be proved that these offerings were prior to the work in the holiest there would then be no difficulty in showing that the conclusion drawn from this work is entirely erroneous.

For, first, the types of the Spring were fulfilled with reference to time. Now their fulfillment is recorded in the New Testament, so that we have a divine exposition of this part of the typical system. The passover was killed on the fourteenth of the first month; the sheaf of first fruits was waved on the sixteenth; and the feast of weeks or Pentecost occurred on the fiftieth day from the offering of the first fruits. Lev. xxiii. Each of these types was fulfilled exactly as to time. Christ our passover was sacrificed for us on the fourteenth day of the first month. 1 Cor. v; John xviii, xix. He arose on the day of first fruits, the first fruit of them that slept. 1 Cor. xv. And the antitype of the feast of weeks, or Pentecost, took place on that very day, in the out-pouring of the Holy Spirit. Acts ii. Now there was the same work of burnt offerings, &c., on the day of first fruits, and of the feast of weeks, that there was on the day of atonement. This may be seen by reading Lev. xxiii, 10-21; Num. xxviii, 16-31. The fulfillment of these types shows us this fact: that the great events for which the passover, the day of first fruits, and the Pentecost, were respectively noted, met their antitype on the very days of the types. Mere preliminary and circumstantial offerings did not prevent the grand event of the day from meeting its antitype at the time pointed out in the type. Now if this principle, which is drawn from the manner of the fulfillment of the types at the first advent, be applied to the work on the tenth day of the seventh month, it will remove all ground of objection. The grand work on the day of atonement was performed in the holiest. The tenth day of the seventh month of some year, is the point at which its antitype must be realized. One word should here be added relative to typical fulfillment, viz., that the antitype commences on the day of the type, but may extend forward a great distance. We are still feeding on Christ our passover; we are still keeping the feast of unleavened bread; and the Holy Spirit which came down on the day of Pentecost as the antitype of the feast on that day still abides with the Church of Christ. Read carefully 1 Cor. v, 7, 8; John xiv, 16. So of the work in the holiest on the day of atonement. Its antitype must commence at that time, and of course must occupy a space corresponding to its magnitude and importance.

But, second, if we are to have a long preliminary work preceding the cleansing of the Sanctuary, that work must transpire before the 2300 days end. How any one can fail to see this is a mystery to me. If the 2300 days ended in 1844, then this supposed preliminary work had transpired prior to that time. But if the preliminary work is now going on, the 2300 days have not ended. But the evidence that the 2300 days have ended is unanswerable. Therefore the cleansing of the Sanctuary must now be transpiring. And as a consequence all reasoning to the contrary is fallacious.

3. Relative to the third point named in this theory a few words should be offered. It is this: that the antitype of the preliminary work of the day of atonement occupies many years, while the grand work itself is performed in seven days! According to this theory the Saviour ministers in one apartment of the temple in heaven more than 1800 years, and in the other seven days! If two such absurdities as these are a part of the divine plan, they look like a sad reflection on the wisdom of God. But let us consider this point once more. The sins of all the people of God for 6000 years have been brought before Jehovah in his Sanctuary. Now all this work of removing the sins of the people of God from the Sanctuary and the blotting out of all their transgressions requires according to this view seven days! And those who hold it admit that this work of removing the sins of

God's people from the Sanctuary, is the cleansing of the Sanctuary, but deny that the 2300 days reach to the commencement of the work!

4. But human probation must close when our Lord enters the holiest. Who said so? It is not in the type, nor is the antitype thus explained in the New Testament. If it be said that the work in the holiest was not the offering of blood for particular individuals, but for all the people, we answer that the other offerings out of which so much is now being made were precisely of the same character. They were not offered by individuals, but like the daily morning and evening sacrifices were offered in behalf of the whole people. So that there is just as much mercy implied in the sin offering in the holiest as in the other offerings on that day. If it be said that the work in the holiest was to cleanse the Sanctuary, we answer, that this is but a part of the truth. It was also for the sins of the people. The priest just as much made atonement for the sins of the people on that day, as he did for his own sins. Read carefully Lev. xvi; Heb. ix, 7. And this two-fold work of the high priest seems fitly to typify the two-fold work of our Lord in the most holy place. For the sins of the whole church for 6000 years may be disposed of as individual cases, and all the while that the great work is being accomplished, the blood of Jesus still may avail for us in the presence of God. This would be in accordance with the two-fold character of the type.

But it will be asked if the offering of the high priest in the holiest could avail for a sin committed while he was there before God. On this point the Bible is silent. But no argument in favor of this new theory can be raised here. For as far as we know in the whole work of the year the transgression preceded the offering. That is, this was at least as much the case in one apartment as the other. How then is it with our Lord? He shed his blood before entering the tabernacle in heaven at all. And that blood once shed avails for sins committed before or after his death. So that a moment's reflection will show that this objection bears equally against forgiveness being found in either apartment.

Finally, great stress is laid on Lev. xvii, 3-5 to prove that the only place for forgiveness is the first apartment. If the reader will examine verses 1-7 he will see that the great design of this statute was to prevent the people from sacrificing in the fields to devils. This chapter in no way contradicts the testimony of the preceding chapter, that the high priest with the blood of sin offering did make atonement in the holiest because of the transgressions of the people in all their sins. The chapter has manifestly no reference to the subject for which it is quoted. But let us look at the matter. What is the antitype of all the ancient sacrifices? We answer, the one offering of the Son of God. This like those sacrifices was not in the tabernacle but in the court of the tabernacle. Our Lord was slain on Calvary by sinners, even as sinners slew the offerings in the court of the tabernacle. But we have now no such thing to do. Our Lord died once for all. If others wish to crucify the Son of God afresh, they alone must bear the responsibility.

In conclusion we quote the New Testament to show that the blood of Jesus avails for us in both the holy places of the heavenly tabernacle. Heb. x, 19, &c. Or as rendered by Macknight: "Well then, brethren having holdness in the entrance of the holy places, by the blood of Jesus," &c. Let either of these translations be correct, the words are a complete refutation of the doctrine that probation closes with our Lord's entrance within the second veil. Thank God, we have boldness to enter there by the blood of Jesus.

J. N. ANDREWS.

TENT MEETINGS.

As our season of Tent-meetings is over, it may not be uninteresting to the readers of the *Review* to learn something of the result of our labors.

Our last Tent-meeting was held in Mill grove. Some interest was manifest, and we trust the effort will not be lost, but that some good may result. We became more than ever satisfied at this meeting that our plan of operating with the Tent must be changed, and that new fields can be labored in to better advantage than to strive to reach the hearts of those who, "having ears hear not."

After our meeting closed at Mill Grove, we visited the Brn. at Olcott. According to appointment, met

with them Sept., 31st. Found that four had come out firm and decided on the truth since the Tent-meeting, and that others were almost persuaded to obey God rather than man.

Since returning home I have received letters from Van Buren and Roosevelt, stating that the effort in those places had not been vain. Eleven had embraced the Sabbath in Van Buren, and some four or five in Roosevelt. We feel encouraged still to strive to go forward, and spend our energies in getting the truth before the people. The efforts to spread the truth will be owned and blessed of God if we discharge our duties in his fear, and look to him confidently expecting the seed to be watered by him.

As I have before stated, it seems that the plan for operating with the Tent another season must be to go into new fields; but to accomplish much in this way, some measures must be taken to have those whose duty it may be to labor with the Tent, free from embarrassment. Will it not be well to do something in this matter soon? I have already mentioned it to some, and they seem inclined to take hold of the work.

Would it not be proper to hold a conference at Oswego or Roosevelt, in which the Brn. in Central N. Y. may have an opportunity to take some measures to make provision for Tent operations another season. Will the Brn. at Oswego and Roosevelt write me soon at Rochester, N. Y., concerning the most proper place for such a conference to be held.

J. N. LOUGHBOROUGH.

Rochester, Oct. 22d, 1855.

The Destiny of the Wicked.

What shall the end be of them that obey not the Gospel?

THEY SHALL DIE.

Eze. xviii, 4. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth it shall die. Eze. xviii, 20. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. Verse 24. But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die. Verse 32. For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye. Rom. vi, 21-23. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness; and the end, everlasting life. For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord. James i, 5. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. James v, 20. Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins. Rev. xx, 14, 15. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. Rev. xxi, 8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

THEY SHALL PERISH.

John iii, 15, 16. That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 2 Cor. ii, 15. For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish. 2 Thess. ii, 10. And with all

deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. 2 Pet. iii, 9. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. Ps. xxxvii, 20. But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away. Ps. xcii, 9. For, lo, thine enemies O Lord, for lo, thine enemies shall perish: all the workers of iniquity shall be scattered. Rom. ii, 12. For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law. 2 Pet. ii, 12. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption.

THEY SHALL BE CONSUMED.

Ps. lix, 13. Consume them in wrath, consume them, that they may not be: and let them know that God ruleth in Jacob unto the ends of the earth. Selah. Ps. civ, 35. Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord O my soul. Praise ye the Lord. Isa. i, 28. And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed.

THEY SHALL BE DEVoured BY FIRE.

Heb. x, 27. But a certain fearful looking for of judgment, and fiery indignation which shall devour the adversaries. Rev. xx, 9. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

THEY SHALL BE CUT OFF.

Ps. xxxvii, 9, 22, 34, 38. For evil-doers shall be cutoff: but those that wait upon the Lord, they shall inherit the earth. For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off thou shalt see it. But the transgressors shall be destroyed together: the end of the wicked shall be cut off. Ps. xciv, 23. And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the Lord our God shall cut them off. Prov. ii, 21, 22. For the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it.

THEY SHALL BE DESTROYED.

Job xxi, 30. That the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath. Job xxxi, 3. Is not destruction to the wicked? and a strange punishment to the workers of iniquity? Ps. v, 6. Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man. Ps. lxxiii, 18, 19. Surely thou didst set them in slippery places: thou castedst them down into destruction. How are they brought into desolation as in a moment! they are utterly consumed with terrors. Ps. xcii, 7. When the wicked spring as the grass, and when all the workers of iniquity do flourish; it is that they shall be destroyed for ever. Ps. cxlv, 6. Cast forth lightning, and scatter them: shoot out thine arrows, and destroy them. Ps. cxlv, 20. The Lord preserveth all them that love him: but all the wicked will he destroy. Prov. i, 27. When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Prov. xiii, 13. Whoso despiseth the word shall be destroyed: but he that feareth the commandment shall be rewarded. Matt. vii, 13. Enter ye in at the straight gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Acts iii, 23. And it shall come to pass, that every soul which will not hear that Prophet shall be destroyed from among the people. Phil. iii, 19. Whose end is destruction whose God is their belly, and whose glory is in their

shame, who mind earthly things. 2 Thess. i, 9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. Rev. xi, 18. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth.

THEY SHALL BE BURNED UP ROOT AND BRANCH.

Ps. xcvi, 3. A fire goeth before him, and burneth up his enemies round about. Matt. iii, 12. Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. Luke iii, 17. Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner, and the chaff he will burn with fire unquenchable. Isa. i, 31. And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them. Matt. xiii, 30. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. Mal. iv, 1. For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. Matt. x, 28. And fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell. Matt. xiii, 40. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity. Mal. iv, 2. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. Obadiah 16. For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been. Matt. xiii, 42. And shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. Mal. iv, 3. And ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts. Isa. xii, 11, 12. Behold, all they that are incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought. Ps. xxxvii, 10, 11. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace.

ENDLESS LIFE IS ONLY OBTAINED THROUGH CHRIST.

Jno. xi, 25, 26. Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die. Believest thou this? 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 and honor and immortality, eternal life. Jno. x, 28. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. Jno. xvii, 2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

Well, what of it? Hasn't a preacher as good a right as his hearers, to gamble in lottery tickets? and have they not just as good a right to gamble in lottery tickets as in grab-bags, wheels-of-fortune, rag-babies and cakes containing gold rings? That priest probably acquired his passion for gambling at some pious grab-bag fair.—Selected.

OBITUARY.

WE are now left to mourn the loss of our beloved and only son. He died of consumption, Sept. 11th, aged 10 months, after an illness of eight weeks, the most of which time he was a great sufferer; yet his sufferings were manifestly borne with much patience, although at so early an age. He was an affectionate and interesting child. His pleasant smile and cheering voice is no more seen or heard by us. Our home seems lonely without him: at times it seems almost too much to bear up under. Although we feel his loss very much, yet we mourn not as those who have no hope.

"God took him in his mercy,
A lamb unasked, untried."

The thought that he will so soon rise again is a source of consolation, and is all that is left to comfort us. We trust he sleeps in Jesus, and will soon awake in his glorified image no more to feel the sting of death. "I am the resurrection and the life."

"Gone from thy mother's breast,
Gone from thy cradle bed,
Henceforth, sweet babe, thy dreamless rest,
Is with the quiet dead."

"God thought it best," and we
Bow to his holy will.
Our hearts, from every murmur free,
Shall trust his goodness still.

There in the grave we lay,
And spread the green turf o'er,
In certain hope of that glad day,
That shall the gift restore."

S. T. BELDEN.
S. B. BELDEN.

DEPARTED this life, Sept. 16th, 1855, Mary Sophronia, our only daughter, aged 6 years, 6 months and 13 days. Her disease was typhoid fever. The morning of her death she was asked, "Mary, do you want to get well?" She replied, "No, not no," and soon after fell asleep in Jesus without a struggle. In her death we have lost the loved one of our household. We no more hear her bounding footstep, nor her joyous laugh, nor see her little form kneeling around our family altar; but we rejoice in the time when she shall be brought again from the land of the enemy; and if faithful we shall be united again in the new earth to part no more.

Jos. J., & LAURA H. PERKINS.
Macomb Co., Mich., Sept., 1855.

SELECTIONS.

"You know I must live."

So pleads the Rum-seller. His employment impoverishes the community, sends desolation into families, corrupts the morals of society, and hurls souls by thousands into a drunkard's hell. Good men expostulate and entreat him to desist from such a wicked calling. But his reply is, that he has no other way of procuring a subsistence. Himself and his family depend upon the avails of his business for their bread. "And," says he, with an air of confidence, as if no successful answer could be offered, "you know we must live."

So pleads the Sabbath-breaker also. So earnest is he to accumulate property, that he will not respect the day of rest, to keep it holy. To cease from work, every seventh day, would be time lost. True, it is well for those to lay by their work who can afford to do so, but he is a poor man. He is just beginning in life, and must make the most of every opportunity. At all events, he must not be expected to keep the Sabbath holy, at all times, and under all circumstances. Occasions will arise, now and then, which render it important to work, Sabbath or no Sabbath. His harvest is not secured, and it may take injury if it is not gathered. The river is in good stage for rafting his lumber, and unless he seizes the opportunity, he may lose his chance altogether. An opportunity for making a very advantageous bargain opens on the Sabbath-day, and unless he embraces it promptly, he will not be so well off, by a number of dollars. Or it will not promote his business interests so well, to keep the Sabbath, as to keep the first day of the week; and so he disregards what the Law of God says, in order that he may do well for himself in the things of this world. "For," says he, "you know I must live."

But stop a moment. We do not know any such

thing. We are not quite sure that you ought to live. It is not perfectly obvious, that there is any necessity for it. Perhaps the world would be better off if you were dead. If you can live so as to be a blessing to your fellow-creatures, and to the glory of God, we are ready to admit that it is of some importance to have your life continued. But if your example is to be an injury to mankind, if your rum-selling, your Sabbath-breaking, your cheating in trade, or what not, is to be kept up from day to day, if you can find no way of carrying on your business but by breaking God's law, if you cannot accumulate property without setting at nought the institutions of heaven, the sooner you die the better. And if you look at the thing in the light of God's word, you will be of the same mind.

There was a good man of old who said, "To me to live is Christ, and to die is gain." Phil. i, 21. As though he had said, 'I have no other object in living but to serve and honor Christ. When I can do nothing more towards this object, I shall wish to die; for to die is gain.' Paul felt that his life was not his own, and that he had no right to dispose of it in any other way but that which would be most conducive to the end for which he was created and redeemed. As Paul felt, so ought everybody to feel. He that makes it the great end of life to grow rich, and enjoy himself, is any thing but a Christian.

Suppose it were even so, that by rigidly keeping the Sabbath, at all times, and under all circumstances, or by rigidly refusing to engage in any employment which dishonors God or works injury to man, you were reduced to the point of starving; would that justify you in breaking the Sabbath, or in undertaking such God-dishonoring business? If God, in His providence requires you to starve, is it not your duty to starve? If His providence is so ordered that you cannot possibly obtain enough, in an honest way, to keep off hunger, is it not your duty to endure hunger? Do not say, that to starve to death, under such circumstances, would be so much like committing suicide, that you would lie under the guilt of self-murder. If God require you to do what would issue in death, it is no more suicide than the slaying of Isaac would have been murder, had Abraham carried it into effect. If it is as you say, therefore, that you, cannot adhere rigidly to righteousness as enjoined in God's law without starving, then starve; and, in so doing, you will glorify God, and save your own soul.

Of course, if under the circumstances supposed, starvation itself is to be braved, much more is it one's duty to endure evils of less magnitude. The man who pleads that he cannot do strictly right in all things, because it would cut off his facilities for business, or would keep him in a very *uncomfortable* condition through life, has not learned the first rudiments of Christianity.

But is it true, that to do strictly right would imperil one's interests, to the extent imagined? We do not believe that any one was ever left to starve for his righteousness. David had never seen such an instance in his day, [Ps. xxxvii, 25,] and the promises of Gospel afford ample guaranty that the thing will never occur. Try the experiment, see whether God will forsake you. Why, how distrustful you are! How much you act like an infidel! You dare not wait till the Sabbath is past, to transact your business, lest the Providence of God take away your opportunity. What kind of a God do you suppose Him to be? You seem to think that he will not stand by you, unless you break His laws. * * * T. B. B.—[Sab. Recorder.

POPULAR RELIGION.—He that breaks off the yoke of obedience, and unties the bands of discipline, and preaches a cheap religion, and presents heaven in the midst of flowers, and strews carpets softer than the Asian luxury in the way, and sets the songs of Sion to the tunes of the persian and lighter airs, and offers great liberty of living, and reconciles eternity with present enjoyment—he shall have his schools filled with disciples: but he that preaches the Cross and the severities of Christianity, and the strictness of a holy life, shall have the lot of his blessed Lord; he shall be thought ill of, and deserted.—Taylor.

Progress of Discovery during the last Half Century.

LET us look back to the beginning of this century, and see what mighty works have been done by inventors since that time. In 1800 there was not a single steamboat in the world. In 1807 Fulton launched the Clermont which made a passage to Albany in 32 hours. At that time the mode of travel was by schooners and sloops which were frequently six days on the passage. The improvement was certainly great, but what would Fulton now say to see steamboats running the same distance in eight hours, and some of them large enough to stow the Clermont on their forward decks?

At present, it is calculated that there are no less than 3,000 steamboats of all sizes in America, and the time saved to travellers, by the invention of the steamboat, is at seventy per cent; that is, a person can travel a greater distance in 30 days now by steamboat than he could in 100 days in 1800. Look at the Iron Horse moving out of his stable, screaming and panting to start on his journey. That is the steam engine in its most perfect state—it is a near approach to the spiritual and physical combination. Behold how easily he drags the ponderous train at the rate of thirty miles per hour, thus conveying hundreds of passengers in concert and safety, to a distance in an hour which, but a few years ago, would take them nearly a whole day to accomplish by stages. Within three months the Queen of England was transported from the interior of Scotland to London, a distance of 400 miles, in ten hours. In 1800 the same journey could not be accomplished in less than eight days. In the United States there are at least 5,700 miles of railroad constructed, and there cannot be less than 20,750 miles of railroad now in operation in Europe and America, for neither Africa nor Asia can yet boast of a single line completed.

Who, if he were told twenty years ago that the sun would be used for a limner's pencil, would have believed it? Not one: and yet this has been done. When M. Daguerre, a distinguished chemist of Paris, first published in 1839, that he had discovered a method of taking pictures on metal plates by the sun, the public regarded his metal tablets with feelings of wonder.

The animal chemistry of Liebig has been but recently given to the world: cotton and saw-dust are now made to propel cannon balls, and rend rocks by a spark from a battery, and chloroform has come to the aid of surgery, arms and limbs are amputated from men and women every day, they as ignorant of the operation performing on them as the dead in their graves.

There is not a single department in science and art but has been greatly enriched with splendid discoveries during the last fifty years.

Fifteen years ago pins were all made by hand. Each was made of more than one piece, and a number of persons were required to finish every one. A single machine now completes the operation from beginning to end: and, in Waterbury, Conn., 4,030,000 are finished every day, and the machinery for counting them and sticking them in papers is equally ingenious.

Look at the simple article of Lucifer Matches. Twenty years ago we knew nothing about their benefits. None but those who were comparatively rich could buy them, and fifteen years ago a box, which now sells for one cent, could not be purchased for less than twelve cents.

Among the grand discoveries of the last half century, the Electric Telegraph stands out in bold relief. It has given to man the power of transmitting his thoughts to his fellow man thousands of miles distant in a few seconds. "Electricity leaves her thunder-bolt in the sky, and like Mercury dismissed from Olympus acts as letter-carrier and message-boy." In 1837, when Morse first proclaimed that he could write messages by electricity at any distance, wise people shrugged their shoulders and looked with blank unbelief upon such a daring proposition. In 1843 the first line of telegraph was completed in our country between Washington and Baltimore, and since that time the progress of telegraph lines has been most surprising and astounding, if anything can now surprise us in the shape of discovery. All the important cities in our Union are linked by the lightning tracks, and wherever we travel, there we behold suspended, on slender poles, those attenuated threads, along which the lightning fleets with messages of love, hope, gain or fear. The speeches delivered in the halls of Congress to-day, are delivered to the readers of the newspapers in all our important cities next morning. The whole science of Voltism, Electro-magnetism, Electrotyping, are trophies of the discoveries made during the last fifty years.

