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"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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Upward—Onward.

This your watchword, glorious one,
While contending with your lot;
Rest not till the race be done,
And the glorious goal be won,
Upward—onward—falter not.

Onward through the mists of error,
Fearless moving, clear the way;
Acting right: ye'll know no terror,
Though the storm comes near and nearer;
Upward—onward—watch and pray.

Sit not down ... brooding sorrow,
Joy unseen may yet be near;
Let your heart no trouble borrow,
Bright the day that dawns to-morrow,
Upward—onward—never fear.

Action—action; time is speeding,
And your years are short and few;
Work ye must the foremost leading,
Rain and storm but little heeding,
Upward—onward—firm and true.

From the past a lesson learning,
Onward move, by duty led;
With a truthful eye discerning
Right from wrong, nor backward turning,
Upward—onward—straight ahead.

Let no thought of gain or power,
Swerve you from the path of right;
Virtue is a diamond dower;
Growing brighter every hour;
Upward—onward—day and night.

Though life's tempests round you gather,
Tremble not, but press the sod
With firmer step, the storm you'll weather,
Pulling heart and head together,
Upward—onward—trust in God.

IS THE SOUL IMMORTAL?

An Examination of the Scripture Testimony Concerning Man's Present Condition and his Future Reward or Punishment.

BY J. N. LOUGHBOROUGH.

[Continued.]

But we return to the Bible. Our reasoning would be but vain, except it were in harmony with the Word of inspiration. We have already seen that the Scriptures do not tell us that man is in possession of immortality in his present state of existence, but they exhort him to seek for it. Doubtless this sentiment is contrary to the early teaching of most of our readers. We have been taught, "The body is mortal, it will soon die; the soul is immortal, it can never die." The Bible, however, contradicts this sentiment. Eze. xviii, 4, 20. "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." Here theologians have found themselves in a difficulty, and to extricate themselves from it, have stated that the death of the soul, was the death that never dies. What death is that? We should consider it a contradiction of terms, and that there was no death about it. What would you think if some

one should begin to talk to you about a person, and tell you they lived a life that never lived? You would certainly think the person was not yet born. So with the expression, "death that never dies," it carries with it the idea of eternal life. We now come to the investigation of

THE STATE OF THE DEAD.

Do the Scriptures teach that man is conscious between the periods of the death and resurrection of the body?

The position of the believer in the immortality of the soul on this subject, and in regard to what is termed death, may be gathered from the following: a passage Dryden renders from Ovid, who died A. D. 18:

"Nor dies the spirit, but new life repeats,
In other forms, and only changes seats.
Then death, so called, is but old matter, dressed
In some new figure, and a varied vest.
Thus all things are but altered, NOTHING DIES.
Death, so called, can but the form deface,
The immortal soul flies out to seek her fortune."

The above is true, if the soul is the life of the man. Death is termed the separation of the soul from the body. We inquire, What dies? Certainly not the body; for that they tell us has no life only what it derives from the soul. If the soul is immortal, that does not die, and the Poet's sentiment would be true.

"There's no such thing as death.
What's called so is but the beginning of a new existence.
A fresh segment in the eternal round of change."

But the Bible declares [Gen ix, 4, and Lev. xvii, 11] "the life of the flesh is the blood." We will now notice a few testimonies of Scripture on the subject of death. Ps. cxlvi, 3, 4. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, (what God breathed into his nostrils,) he returneth to his earth; (unto dust shalt thou return;) in that very day his thoughts perish." Solomon says, [Ecl. ix, 4, 6,] "For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten, also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun." Here it is stated in positive language "The dead know not anything." Well, says the objector, that is, their bodies do not know anything. We inquire, Did their bodies know anything when they were living? Not according to your position. You have claimed, that the soul of man is the mind; so all the thoughts and knowledge of man must be centered in the soul. The mind cannot exist without thoughts. But in the day a man dies, "HIS THOUGHTS PERISH." Then his mind is gone. The testimony from Solomon, the dead know not anything, [Ecl. ix,] is a consequent on the first testimony, [Ps. cxlvi, 3, 4,] they know not anything, for their thoughts have perished. How different this testimony from the belief entertained by professing Christians of the present time, that "the dead know more than all the living; for their souls are in the presence of God, and there they see as they are seen, and know as they are known;" and some teach that they are familiar with the acts of earth and heaven, for they return and are guardian angels to the living.

But Job says, [Chap. vii, 21,] "And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be." Shall not be on earth, says the objector. But we reply, Job says, I shall not be. Shall not

exist. Where would he be? Sleeping in the dust of the earth.

Oh, says the objector that is the body that sleeps. We reply, it is the same part that transgresses, and that you say is the soul.

Again, in Chap. iii, 13, Job says, "For now should I have lain still and been quiet, I should have slept; then had I been at rest, with kings and counsellors of the earth, which built desolate places for themselves, or with princes that had gold, who filled their houses with silver; or as an hidden, untimely birth, I had not been." What stronger language could be used to express unconsciousness? In Chap. x, 18, 19, he says, "Oh that I had given up the ghost, and no eye had seen me! I should have been as though I had not been."

But, we are told, the foregoing testimony applies to the body; for it is after Job gives up the ghost, that he says, "I should have been as though I had not been;" the ghost still exists. You claim, then, that this ghost is a part capable of consciousness separate from the body. "The word ghost is a Saxo word, derived from *gust* of wind, and occurs four teen times in the King's version."—Bible vs. Tradition.

The giving up the ghost instead of signifying that man is in possession of an entity, that can be conscious separated from the body, simply means, they breathed out their last. If because the Bible states concerning men, that they gave up the ghost, the testimony proves it to be conscious after leaving the body, then it must have been conscious before it entered the body; and this presupposes that the ghost, or soul as it is termed, would have been conscious if it had never been connected with the body. None of us have knowledge of anything prior to this life, and we know of no Scripture testimony to show our pre-existence. So we conclude if Job would be in death as though he had not been, he would have no consciousness whatever.

In Chap. xiv, 10-12, Job says, "But man dieth, and wasteth away; yea, man man giveth up the ghost, and where is he?" Where? In heaven says the advocate of the immortality of the soul.

"Life holds the ethereal spirit in,
And binds it down to brotherhood with brutes.
Death gives it wings to mount above the stars."

We will let Job answer his own question. "As the waters fail from the sea, and as the flood decayeth and drieth up: so man lieth down and riseth not: till the heavens be no more they shall not awake, nor be raised out of their sleep." The dead are said to sleep.

In John xi, 11, we have an account of the sickness, death, and resurrection of Lazarus. "After that he said unto them, Our friend Lazarus sleepeth; but I go that I may awake him out of his sleep." "Then said his disciples, Lord if he sleep, he shall do well." Verse 14. "Then said Jesus unto them plainly, Lazarus is dead." As they came near Bethany, Martha the sister of Lazarus met Jesus and said, "Lord if thou hadst been here, my brother had not died." "Jesus saith unto her, Thy brother shall rise again. Martha said unto him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, (at the last day,) yet shall he live: and whosoever liveth and believeth in me, (at the last day,) shall never die. ("Changed in a moment" to immortality.) Believest thou this?" Then Jesus, with the two sisters of Lazarus, came weeping to the grave. After praying to his Father, he turns his attention to the grave and cried, Lazarus come forth. To suit the theory of the present day he should have cried, O Immortal spirit of Lazarus, come down

from heaven and animate this lifeless clay. We get no intimation from this language that Lazarus came from any place but the grave. Certainly it would have been cruel to call his immortal spirit from heaven to come down and raise the body, and subject it again to all the evils of the world.

What a contrast we find between the teachings of men and that of the Bible. The poet says,

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

David says, [Ps. cxv, 17,] "The dead praise not the Lord, neither any that go down into silence."

Chap. vi, 5. "For in death there is no remembrance of thee; in the grave, who shall give thee thanks?"

Chap. lxxxviii, 10-12. "Wilt thou shew wonders to the dead? shall the dead arise and praise thee? Selah. Shall thy loving kindness be declared in the grave? or thy faithfulness in destruction? Shall thy wonders be known in the dark? and thy righteousness in the land of forgetfulness?" The advocates of immortality claim that these texts apply to the body; but it will be necessary for them to show that a live man's body praises the Lord, before we can admit their position. Paul says, "With the *mind* I myself serve the law of God."

We have an account in Isaiah, [Chap. xxxviii,] of Hezekiah's sickness, by which he was brought near the grave. The Lord restored him again to health; but in his thanksgiving to God he does not state, that the Lord had delivered him from endless joys, or from a safe passage into heaven; but "Thou hast in love to my soul delivered it from the pit of corruption. * * For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth: *the living, the living, he shall praise thee as I do this day.*" His *soul* had been delivered from the *pit of corruption*. If his soul was incorruptible, we fail to see what would have been the damage had it passed into a pit of corruption. A pit of corruption could not corrupt it.

An attempt to harmonize the immortality of the soul with the above text, reminds us of a proposition that was published quite extensively in the news papers of the day not many months since. "If an irresistible force be brought against an immovable body, what will be the result?" On a few moments reflection any one would see that it was an impossibility. So to place an incorruptible soul in a pit of corruption would be an act of the same nature as that proposed above. But Hezekiah speaks of the deliverance of his soul from the pit as proof that God loved his soul. If his soul had passed into the pit, it would have received damage; namely, corruption. It would have turned back again to dust.

We have seen already, that the word soul in its primary use means the whole person. See Gen. xvi, 20. "All the souls that came with Jacob into Egypt * * * were three score and six." Acts xxvii, 27. "And we were all in the ship two hundred three score and sixteen souls." But it is objected that Christ says in Matt. xvi, 26, "What shall it profit a man if he gain the whole world and lose his own soul." Is not the soul here spoken of as something in distinction from the man who loses it? In Luke ix, 25, it is recorded, "For what is a man advantaged if he gain the whole world and lose himself, or be cast away." Comparing the text in Matthew with Luke, we learn that the soul here spoken of as lost, is the *man himself who will be cast away*. Says Christ Matt. v, 13, "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."

But says the objector, Paul says, [1 Thess. v, 23,] "I pray God your whole spirit, and soul and body, be preserved blameless unto the coming of our Lord Jesus Christ." This testimony would not prove that the soul was capable of a separate existence. Paul is merely speaking of man in an organized condition, and prays that he may be preserved blameless. That man, in a living, organized form is possessed of those parts, we do not deny. The term *soul* is sometimes applied to man's life while in that position. But to prove that the part termed *soul*

was susceptible of a separate existence, it would be necessary to show that it had been separated from the body, and while thus separated, maintained its consciousness.

"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 the soul. When *soul* is applied to man, it may be translated life, soul, man, you, yourself, person, myself, thyself, &c., according to the text."—*Bible vs. Tradition*. According to the preceding testimony, there is no necessity of claiming that the text [1 Thess. v, 23] refers to a disembodied spirit.

As testimony is commonly quoted to prove the immortality of the soul, there is either a useless repetition in the above text, or man is possessed of two parts, each independent of the body. First, they quote a text that speaks of the *spirit*, and tell us that is the immortal part. Next they quote a text that speaks of the *soul*, and that is the immortal part. But in the above text we have both words introduced, and they are used in such a manner as to lead us to conclude that they apply to two different parts of man. But we understand that Paul prayed that they might be preserved as beings, *body, life and breath*. The word that is rendered soul in this text is *psuche*.

"The Greek term *psuche* is the only Greek word used for soul. It comes from *psucho*, to breathe; to blow; its primary meaning is the breath, a living being, any animal that lives by breathing; the soul. Life, is a secondary and accommodated use of the term."—*Bible vs. Tradition*, p. 37.

The word in the above text, rendered *spirit*, is *pneuma*, which signifies breath.

"The Greek word *pneuma*, derived from *pneo*, 'to blow,' has been chosen by inspiration to represent the Hebrew word *ruah*. It means wind, air, breath, and a something, or principle contained in them, which imparts and sustains life."—*Bible vs. Tradition*, p. 85.

Some seem to think if they can produce a text that says anything in regard to the spirit in man, that they have certainly proved the immortality of the soul; so they urge such texts as the above, and Job xxxii, 8, upon us as proof that man has a deathless spirit, ("But there is a spirit in man, and the inspiration of the Almighty giveth them understanding.") not stopping to consider, that not a word is said in these testimonies concerning the nature of the spirit, or its duration.

Some urge forward Gen. xxxv, 18, as proof of the separate existence of the soul. "And it came to pass as her *soul* was in departing, (for she died,) &c. It is claimed that here was something that departed. We reply that which departed was her *life*, as we may learn from the closing expression of the above testimony, "For *she died*." "*She died*," which caused her *soul* (life) to depart. Compare Gen. i, 20, 30, as rendered in the margin, with the above text.

Again, it is said, Elijah, prayed [1 Kings xvii, 21] "Let this child's *soul* come into him again." This text, letting it have all the bearing possible on the subject, would not prove the soul to be a part capable of a conscious existence, separate from the body. Elijah prayed that the soul might enter the body, it was that which would impart life to the body. Of course, the same soul leaving the body would cause it to die. But we inquire, what caused the death of the child? "His sickness was so sore that there was no *breath* left in him." Then the soul here spoken of is *the breath of life*. The breath of itself is not the life. But as we may learn from Gen. vii, 22, (margin,) it is called, "the breath of the spirit of life." "The life is in the blood." And by constant invigoration from the gases of the atmosphere conveyed to the blood through the lungs, man is kept in a healthy and active state.

It is claimed by those who advocate the view of the conscious existence of the soul in death, that Solomon must have believed that the soul or spirit was capable of a separate existence from the body. For he inquires, [Eccl. iii, 21,] "Who knoweth the spirit of man that goeth upward, or the spirit of the beast that goeth downward to the

earth?" From the above text it is urged, that there must be a spirit in man that exists after death, or Solomon would not have asked, "Who knoweth the spirit of man?" But do our objecting friends admit the conclusion to which their own argument would carry them? If because Solomon says, "Who knoweth the spirit of man that goeth up," his testimony proves that man has a deathless spirit; does it not prove the same for beasts when applied to them? "Who knoweth the spirit of the beast that goeth downward to the earth?"

We do not consider his testimony to prove, that either man or beasts have deathless spirits. An inference, it is true, has been thus drawn from his testimony, but is there, we inquire, any authority for drawing an inference from a text to support a sentiment, unless we are sure the sentiment is plainly taught in Scripture? Dr. Adam Clarke remarks on Matt. v, 26, "Let it be remembered, that by the consent of all, (except the basely interested,) no *metaphor*, is ever to be produced in proof of a doctrine. In the things that concern our eternal salvation we need the most *pointed and express evidence* on which to establish the faith of our souls." If we can find that Solomon teaches in positive language that men have immortality, then (and not till then) will we consent to draw an inference to that effect from the above text.

We will now examine the context of the text, and inquire, Does Solomon, in Eccl. iii, teach the existence of spirits after death? We will begin with verse 18, and read. "I said in mine heart concerning the estates of the sons of men, that God might manifest them, and that they might see that they themselves are beasts." We do not understand that Solomon is here going to teach that in every respected man is no higher than a beast. Man is endowed with higher intellectual faculties, and has the promise of immortality set before him to encourage him to seek God. There is, however, one point Solomon would call our attention to, in which man is not above the beast. Verse 19. "For (because, the reason why men are beasts) that which befallth the sons of men befallth beasts; even one thing befallth them, as the one dieth, so dieth the other, yea, they have all *one breath*; so that a man hath no pre-eminence above a beast, for all is vanity." We are told that the death of man is the separation of the soul from the body. Says Solomon, "As man dieth, so dieth the beast." But according to Ps. civ, 29, the death of the beast is caused by taking away the breath. "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust."

Verse 20. Solomon continues, "All go unto one place, (we are told men go to heaven, then beasts go to heaven also,) all are of the dust, all *turn to dust again*." Here we have the positive testimony of Solomon. He then *inquires*, Who knoweth the spirit of man, &c. Who knows that it is contrary to what he has stated? The question compared with his positive statement, is like this. I state that this ink with which I am writing is black. Who knows that it is blue? No one would suppose I meant to have them *infer* that the ink was blue; for I had already positively stated that it was black. So with Solomon: he has stated first just how the case was, and then inquires, Who knows that the opposite is true? But we inquire was there a prevailing sentiment to give rise to such a question in the days of Solomon, if the soul was not immortal? Yes: *Heathen Philosophers* boldly asserted the immortality of the soul, and declared that when they died their souls would be deified, and dwell among the gods. If they had lived virtuous lives here, and had been a benefit to the world, they should go immediately among the *greater gods*, but were it otherwise they should go among the *lesser gods*. In accordance with this sentiment, Socrates is represented as saying just before he died, "Don't think when you carry out my body that you are burying Socrates. You will bury my body, but I shall go to be among the gods." Solomon living in a time when such a sentiment prevailed, made his positive statement in regard to it as we have above

copied, and how natural the inquiry that follows: "Who knoweth (that the Heathen sentiment is true) the spirit of man that goeth upward?" He has told us that *man* (not merely his body) *turns to dust*. The Douay (Catholic) Bible gives us the following rendering of the above text: "Who knoweth if the spirit of the children of Adam ascend upward, and if the spirit of the beasts descend downward."

The advocates of the doctrine we are opposing, unwilling still to quit their long-cherished position, urge forward the case of the souls under the altar, [Rev. vi, 9, 10,] supposing it to be conclusive testimony that the soul is conscious after death.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they must rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled."

This scene presented to John, was a view of events as they would exist under the fifth state of the church, here brought to view as under the fifth seal. These souls spoken of had not been born when John beheld them, and heard them cry for vengeance. So to claim that these souls must have been conscious when John saw them, is folly. He had a view of the persecutions of the *Papal Church* upon the people of God.

Some have supposed the souls were seen in heaven. But if they were redeemed and were in perfect happiness, why were they calling for vengeance on their blood? If the common theory be true, the very act of their blood's being spilled, hurried them into heaven: The scenes John was viewing were upon earth, and when he viewed the souls as they would be, they were *under the altar*, not under (as some would say) the altar of incense in heaven, but under the altars of *Papal sacrifice*. "They must rest until their fellow servants and their brethren should be killed as they were." Then their souls had been killed, (were dead) and (the dead know not anything,) were unconscious!

They were to rest. The Scriptures do not speak of men going to heaven to rest when dead. But, says Job, Chap. iii, 17, "There (in the grave) the wicked cease from troubling, and the weary be at rest. There the prisoners rest together," &c. But it is urged, "They cried," for vengeance and must therefore have been conscious. We answer, in the Scriptures intelligence is sometimes ascribed to inanimate objects, not to show that they possess consciousness, but to show the manner in which God regards the people connected with those objects. In Hab. ii, 11, we read, "The stone shall cry out of the wall, and the beam out of the timber shall answer it." By reading the context we may learn this sentiment: if a city was built with blood or by bloodshed, the very city itself would witness against those who built it, and the idea is here conveyed by the wall's speaking.

James v, 4. "Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth," &c. Here wages are represented as crying; not that money is conscious, or possessed of intelligence, but to show that God regards the dishonest dealings of men with their fellow men.

When Cain had spilled the blood of his brother upon the earth, God does not say to him, that the immortal soul of Abel came and informed me; but "The voice of thy brother's blood, crieth to me from the ground." God beheld his blood, and it revealed the fact that wrong had been committed, a life had been taken, and thus it called for vengeance; but no one would claim that the blood had a voice. So in Revelation, when the fifth seal was opened, "The souls of them that had been beheaded, cried."

We have already shown that the word *soul* sometimes applies to the *life*. ("The life of the flesh is the blood.") The blood of those who had

been slain as it ran under the altars of sacrifice spoke for vengeance with the same voice as did Abel's blood. This testimony is not to give us to understand that the soul is conscious, but being given hundreds of years before hand, was to comfort and encourage God's people who might be called upon to pass through the fiery ordeal. God assured them, that although they might suffer, he beheld their lives they had laid down, and in a little season he not only would avenge them on the Papacy; but according to the promise given before of Christ, "He that will lose his life for my sake and the gospel's, shall keep it unto life eternal," they might expect a rich reward.

John saw these souls again as he was viewing events connected with Christ's second coming, as recorded in Rev. xx, 4. "And I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, . . . and they lived and reigned with Christ a thousand years." According to the above testimony, when he first saw them, they were dead; for he says they lived, (came to life.) His next testimony, shows that this is what he means; for, "The rest of the dead (then these were part of the dead,) lived not again (did not come to life) until the thousand years were finished." It seems this testimony then cannot be made to prove anything in favor of consciousness in death.

Others perhaps at this point in the investigation stand ready to refer us to the case of Saul and Samuel, supposing it to prove the existence of the soul after death. But let us examine the matter with care. 1 Sam. xxviii; 3. "Now Samuel was dead, and all Israel had lamented him and buried him in Ramah, even in his own city." . . . "And the Philistines gathered themselves together, and came and pitched in Shunem." "And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit," . . . and they said, "There is a woman that hath a familiar spirit at Endor." And Saul came unto the woman and he sware to her that no harm should befall her for performing this work he desired. "Then said the woman, whom shall I bring up unto thee? And he said, bring me up Samuel; and when the woman saw Samuel, she cried with a loud voice; and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul; and the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth; and he said unto her, What form is he of? and she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel." "And Samuel said to Saul, Why hast thou disquieted me, to bring me up?" Samuel is represented as saying to him, [verse 19,] "Moreover, the Lord will also deliver Israel with thee into the hand of the Philistines: and to-morrow shalt thou and thy sons be with me."

The above testimony is far from establishing that for which it is often quoted: the immortality of the soul. There is not a word said in regard to the soul. It is first stated that Samuel was dead and buried. How then could he converse in this manner without a resurrection? The testimony is that Samuel was disquieted, and brought up. The scene all goes to show (if it was a reality) that Samuel had a resurrection. But we inquire, Is it reasonable to suppose that God would impart power to the woman that she might raise Samuel to converse with Saul, when he would take no notice of him through the means of communication he had himself appointed? viz., *dreams, Urim* and *prophets*.

Again, should we take the position commonly claimed, that this was a conversation between Saul and Samuel's soul, can we admit, that Saul and his sons were going to be admitted the next day into heaven, ("to-morrow shalt thou and thy sons be with me,") when we are informed that God would not answer his prayers, and as Samuel is represented as stating to him, [verse 16,] "The

Lord is departed from thee, and is become thine enemy?" If we believed it to be real that Saul was the next day to be with Samuel, it would simply prove that Saul would be in the grave.

We look upon it as a deception that was practiced upon Saul. It is not stated that he saw Samuel, but he received his testimony from the woman. This is a case of consultation with familiar spirits. The act of professing to consult with the dead, is a sin abhorred in the sight of God as we may learn from the Scriptures.

When the Lord was about to bring the children of Israel into the land of Canaan, he said to them, "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an enchanter, or a witch, or a charmer, or a *consulter with familiar spirits*, or a wizard, or a necromancer." Deut. xviii. "Because of these abominations the Lord thy God doth drive them out from before thee." Here the Lord protests against professing to consult with the dead; and numbers it with the sins which had filled up the cup of the Amorites.

When God made the promise to Abraham, the reason given him that his seed should sojourn in a strange land, was, "For the iniquity of the Amorites is not yet full." Gen. xv, 16. But when they were given up to idolatry, and engaged in the damning sin of necromancy, the Lord's anger was kindled against them and he drove them out of the land.

Isaiah speaks of a work of consulting with spirits, that should after exist in the following manner: [Chap. viii:] "When they say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter, should not a people seek unto their God? for the living to the dead?" Why not seek to the dead? If the sentiment be true that the spirits of our dead friends are our guardian angels, consistency would teach that there should be some medium of communication between them and their friends whom they were guarding. But the testimony of Job is, [Chap. xiv, 19-21,] "And thou destroyest the hope of man. Thou prevailest for ever against him, and he passeth: thou changest his countenance, and sendest him away. His sons come to honor, and he knoweth it not: and they are brought low, but he perceiveth it not of them." From this testimony we learn, that man in the state of death is not in a position to guard his friends on earth, for he is ignorant of their prosperity and adversity.

The same sentiment is taught concerning Abraham by Isaiah, [Chap. lxxiii, 16,] in directing his petition to God concerning his inheritance. "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not." It would be absurd to claim that Abraham was ignorant of those who were looking for the same inheritance promised him, if he was their guardian angel.

How different the above testimonies from that of one of the great men of this nation, when placing his son in the *Military Academy at West Point*, "Remember (said he) that the heroes of the revolution are about you, and are watching your movements."

To the dead is not the place to go for knowledge. But Isaiah says, "To the law and the testimony, if they (those who seek unto familiar spirits) speak not according to this word, it is because there is no light in them." The Word declares "the dead know not anything," while *necromancy* ascribes knowledge to the dead, at least in its present form, (Spiritualism.) We understand the case of Saul and Samuel to be a case similar to the *Spiritual manifestations* of the present time, with this difference: in ancient time the work was performed by pretending to raise the dead, but at the present by consulting with departed souls. Then no communication of this kind was a pretended resurrection of the person with whom men were desirous of consulting. But now legions of spirits, professing to be the souls of our friends who have "left the shores of time," flock around, earnestly desiring the privilege of instructing us.

It is claimed by the advocates of the conscious

existence of the soul in death, that the deaths of the patriarchs, and saints of old time, are recorded in such a manner as to give us to understand that they still exist after death. The death of *Isaac* is a sample of those they quote. Gen. xxxv, 28, 29. "And the days of Isaac were an hundred and fourscore years. And Isaac gave up the ghost and died, and was gathered unto his people, being old and full of days; and his sons Esau and Jacob buried him." Here it is claimed "he was gathered to his people." Where were his people? There is no testimony that says they were in heaven. We shall claim that they were in the grave, from the last clause of the text above quoted, Esau and Jacob buried him.

His father certainly was in the grave, and went to his fathers when he went to the grave. Gen. xv, 15. "And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." He went to his fathers in the grave.

When Jacob supposed his son was destroyed by beasts and was mourning for him, his testimony goes far from proving that he was in heaven. Gen. xxxvii, 35. "And all his sons and all his daughters rose up to comfort him: but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him."

We should conclude if any of the patriarchs were favored with the privilege of entering heaven, David would be one, as he is said to be a man after God's own heart. But what is the testimony concerning David? Paul testifies concerning him, [Acts xiii, 36.] "For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers and saw corruption." David at death went to his fathers and saw corruption. Certainly there is no corruption in heaven.

Peter speaking of David, [Acts ii, 34.] says, "For David is not ascended into the heavens."

If (as some say) David is in a conscious state, where is he? Peter says [Acts ii, 29.] "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day."

The testimony of the Bible, is far from stating that the worthies of old went to heaven when they died. Paul says, [Heb. xi, 13.] speaking of a multitude of saints, "These all died in faith, not having received the promises."

[To be Continued.]

Degraded Words.

A MAN, bidding farewell to a departing friend, says in an off-hand style, "Well; go to the land of promise; dig gold; make your everlasting fortune; then come home and enjoy it." Here are two misnomers. A delusive earthly land of promise, little like the heavenly Canaan. A miserable everlasting, that hangs upon a thread and is at the mercy of every wind that blows.

An enterprising publisher says jocosely to a literary character, "Come, now, write a first-rate novel; I will publish it, and we will both make our everlasting fortunes." A mortal man talk of making his own everlasting fortune! The true Christian has indeed an everlasting fortune; but it is not his own work. His Surety has settled it upon him, and it is laid up for his eternal inheritance.

"Everlasting fortune!" A noble expression, penetrated with a grand idea. It is full of hope, full of promise, full of immortality; yet see how low it has fallen. It means only a lump of gold weighing 150 pounds; at most a ton; or perhaps twenty thousand dollars in the bank. Must our beautiful mother-tongue be allowed to slide into such degeneracy? These degraded words inflict an injury upon society, even though they should never be welcomed into a moral tale, or be fastened, like nails, into the columns of a dictionary.

Pure language has more to do with pure thought, pure morals, pure religion, than most people imagine. It lies deep among the influences that form character. It is interfused with ideas, feelings, and principles, so that we insensibly lower our standard, if we degrade our language. We become what we utter. Language was made in heaven; and our own glorious dialect is hallowed by sacred associations with a long train of bards, prophets and apostles, whose inspired thoughts have been transfused into it, till it has become instinct with life and majesty.

Angels might shed tears of sorrow to see it enfeebled and polluted, giving its divinest words, and deepest meanings, to express the worldly ends and aims of ambition and avarice.

THE REVIEW AND HERALD.

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

ROCHESTER, THIRD-DAY, OCT. 2, 1855.

THE CLEANSING OF THE SANCTUARY.

EVER since his fall man has had a connection with the Sanctuary. The very first victim that was offered after Paradise was closed upon our race, pointed to the great Sacrifice, which should be offered that he might recover from the fall. This was more fully developed in after years when God designed through a chosen people and by a system of types to instruct the world. We therefore behold among the camps of Israel the tabernacle of the congregation erected, and within that tabernacle, the veil dividing the holy from the most holy place; and within that veil, the ark of the testimony; and above that ark the Shekinah, the visible manifestation of the presence of God. Here was the heart and center of that typical system. Here the eyes of all were directed as to the place where were centered their highest interests. The present dispensation has no less a glorious center, around which cluster the eternal interests of man. It is the great substance of which the former was the shadow only. It is the true tabernacle above, with its holy places, its vessels of ministration, its ark, in which still exists the immutable law of God, its great and merciful priesthood, and its exceeding glory; and to this should all eyes now be directed; for with this Sanctuary and its service is connected our everlasting destiny; and the last act of its ministration is now being accomplished. This being the case, the importance of the subject is at once seen.

Of the literal existence of the Sanctuary in heaven we will not now stop to offer proof. We wish to inquire concerning its cleansing. When does that work commence? and what is the position of the true Israel during that time? We cannot with the natural eye look into heaven and behold what is passing, but we can look back to the shadow which these heavenly things have cast on earth, and from that by an eye of faith comprehend our present position. We have said that the only source from which to derive instruction on this subject was the typical ministration, and thought there was no danger of being misunderstood. We would not by this repudiate all that the Bible elsewhere says on this question. Paul in his epistle to the Hebrews gives us a divine commentary on the system of types, and their application to the present dispensation. Blot out the book of Hebrews, and we might learn what was once the sanctuary, and we might infer what it now is; since the former was made from a pattern, and we have intimation where that pattern is to be found; but that is all. On the other hand take away the the earthly sanctuary and its typical ministration, and when Paul discourses to us of a Sanctuary and its priesthood in heaven, what should we understand by his language? Therefore it is emphatically true that that system of types is the root and source of all our instruction on this subject; but it is also true that to form a correct understanding of it at the present time, we must connect with it the teachings of Paul.

The epistle to the Hebrews will guard us against transferring the secondary ceremonies of the type to the fulfillment of the antitype. Let us consider it a moment. It was written to the Hebrews, those who from their earliest infancy had been connected with the service of the earthly sanctuary. Every ceremony, every minute act, had been repeatedly and thoroughly impressed upon their minds. The time had come for the dispensation to change, and the earthly sanctuary and its ministration to

give place to the true. When therefore they should learn this fact, how natural would it be for them to connect with the new ministration, all the minutiae of the service to which they had been accustomed. We are thus particular on this point because some, at the present time, are disposed to do the same thing. Paul therefore guards them against this by explaining the difference that exists between the two, and the superiority of the priesthood of Christ over that of Aaron. We will notice this in some of its particulars.

1. Christ is a priest after the order of Melchisedec, and not after the order of Aaron. Heb. v, 6.

2. Perfection was not of the Levitical priesthood; for if it had been, says Paul, what further need was there that another priest should rise after the order of Melchisedec, and not after the order of Aaron. Chap. vii, 11.

3. Those priests were many; because they were not suffered to continue by reason of death; but this man because he continueth ever hath an unchangeable priesthood. Verses 23, 24. And from this Paul draws a most cheering conclusion in the next verse. Wherefore he is able to save them to the uttermost that come unto God by him: seeing he ever liveth to make intercession for them.

4. It was necessary for the priests of the house of Levi, to offer up sacrifices daily, for their own sins and those of the people. Verse 27. This embraces all the various offerings that were made by those who had transgressed. But all this Christ did by one act when he offered up himself. The same fact is also expressed in chap. ix, 25, 26, 28; x, 10, 12, 14. It is a fact which we wish particularly noticed, that all the sacrifices which were offered under the former dispensation, centered in, and met their antitype in the one great Sacrifice, that died on Calvary.

5. All the blood which was offered in the former dispensation, was offered for past transgression only, and made no provision for the future; while the merits of that blood which was shed on Calvary applied not to the past alone, but to the future also.

6. As the blood of Christ is the only blood ministered in connection with the heavenly Sanctuary, whether by actual presentation, or by virtue of its merits we need not inquire, the same blood must be ministered in both apartments.

7. The work of cleansing the earthly sanctuary was a work of judgment. The high priest went into the most holy place, bearing the breast plate of judgment, and on that breast-plate the names of the twelve children of Israel, to make an atonement for the holy sanctuary, and for all the people of the congregation. Lev. xvi, 33. This prefigured a solemn fact; namely, that in the great plan of salvation, a time of decision was coming for the human race; a work of atonement, which being accomplished, God's people, the true Israel, should stand acquitted, and cleansed from all sin. But who shall limit the work of the perfect system with which we now stand directly connected, to all the lesser details and conditions of that typical system, of which Paul says there was no perfection? In the type a complete round of the service of the sanctuary, was performed every year; but the ministration of the heavenly Sanctuary, is performed once for all. When the last act, that of its cleansing, is accomplished, the plan of salvation is ended—the result is told! From that decision there is no appeal; for there is thenceforth no more offering for sin. Heb. x, 18. There must therefore be a definiteness in this work, unknown to the type. Atonement was there made for the people of Israel as a body: here the work has to do with individuals; for as individuals we must stand condemned or acquitted at the judgment seat of Christ. We read in Dan. vii, 10, that the judgment was set, and the books were opened. Again in Rev. xx, 12, the books were opened, and the dead were judged out of those things written in the books, according to their works. From this we learn that a record is

kept of the acts of all men; and from that record, their reward is given them according to their deserts. There is no judgment in this sense of the term, independent of these books of record; but we read [1 Pet. iv, 17] that there is a time when judgment must begin at the house of God; when some men's sins are open beforehand, going before to judgment; [1 Tim. v, 24;] and if, says Peter, it first begin at us what shall the end be of them that obey not the gospel of God. This must be a judgment of the same nature and can refer to no other work than the closing up of the ministration of the heavenly Sanctuary, hence that work must embrace the examination of individual character; and we conclude that the lives of the children of God, not only those who are living, but all who have ever lived, whose names are written in the Lamb's book of life, will during this time pass in final review before that great tribunal. We see, therefore, how in this respect, the work of the type, is infinitely surpassed by that of the antitype.

8. As long as Christ fills the office of priest, so long he is a mediator between God and man.

Owing to a misconception of some of these points the idea is being entertained by some,

1. That, as under the type, no offering could be presented while the high priest was in the most holy place; so when our great High Priest enters upon that work, probation closes, the cases of all are decided, no confessions can be made and accepted, and no sins forgiven.

2. That as probation still continues, and the 2300 days, at the end of which the Sanctuary was to be cleansed, have ended, it could not mean that they were to mark the commencement of the particular work called the cleansing of the Sanctuary, but they mark "the commencement of the antitypical day of atonement;" hence that Christ has not yet entered the Most Holy place, and the Sanctuary is not yet being cleansed.

3. That the sins of Israel are blotted out, not singly, but all at once; that every thing is ready before the High Priest enters the Holiest, and then by one instantaneous act, the whole is accomplished.

These views we also notice, set forth in print, in an article entitled, "The day of Atonement and cleansing of the Sanctuary;" which article, R. Hicks, writing to this Office, in his zeal to express its merits, calls "one of the hailstones spoken of by Ezekiel;" forgetting, I suppose, that he thereby makes it one of the *plagues*! But let us subject this "hailstone" a moment to the torch of truth and see if it won't melt.

Much testimony is adduced to show that those who brought their offerings under the former dispensation, must bring them to the *door of the tabernacle*, unto the priest. They then say that our prayers and confessions of sins are our offerings and sacrifices; that consequently we can present them nowhere else than at the door of the tabernacle; that we can do this only while our High Priest ministers in the first apartment; and that after his position is changed to the second apartment, he will not accept them.

Now all who hold such a view as this, most certainly make our prayers and confessions, the antitype of those ancient offerings; and in doing this they betray an enormous misapprehension of the whole subject. We have shown from the testimony of Paul that Christ was the great antitype in which these all centered; and who will for a moment suppose that when a person offered up his victim at the earthly tabernacle, it signified that people under the gospel dispensation would pray and confess their sins! But it may be asked, Have we then no sacrifices to make? We have, in the sense in which this term is applied to the duties of a Christian. We will present a few examples: Ps. cxvi, 17. "I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the Lord." Ps. cvii, 22. "And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing." Ps. li, 17. "The sacrifices of God are a broken spirit: a broken and

a contrite heart, O God, thou wilt not despise." Paul says in Heb. xiii, 15. "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name;" and he adds in the next verse, "But to do good and to communicate forget not: for with such sacrifices God is well pleased." He tells us again in Rom. xii, 1, I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Here are brought to view the sacrifices we are to make; but to suppose that these constitute the antitype of those typical sacrifices, is a most manifest absurdity. If, because the offering was brought to the door of the tabernacle, the antitype to which that pointed must be brought there also, it has nothing to do with our prayers and confessions; for that antitype was Christ. But there were prayers and confessions made, under the typical system, independent of the offerings, and we are curious to know what they then signified, since they have now become the antitype of those offerings! It is on this wrong premise that the whole article, above referred to, is based; and we might content ourselves with having shown the falsity of this, but there are some other points we wish to notice.

It is said that "in order for the children of Israel to hear the sound of the high priest's bells when he goes into the most holy, they must not be sounding trumpets, and calling upon their fellows to come up and offer their offerings, (at a time when there is to be no man in the tabernacle of the congregation, and they are forbidden to offer anywhere else,) but they must of necessity be silent listeners;" from which they would reason, that when our High Priest enters the Most Holy we must not be presenting our offerings (?) but must be waiting in silence. This, they say is "in keeping with Luke i, 9, 10, 21, where the multitude were waiting and praying without, while Zacharias went into the temple to burn incense." But we learn by reading the passage that Zacharias was not a high priest, but performed the priest's office in the order of his course, [verse 8,] and his lot was to burn incense when he went into the temple, [verse 9,] and there appeared unto him the angel of the Lord standing on the right side of the altar of incense. Verse 11. The altar of incense was in the first apartment and not in the second; therefore it is not the time of the cleansing of the sanctuary that is here brought to view; and his act of burning incense on that altar, in the first apartment, is by no means the same as that of a high priest going into the most holy with a burning censer. So they have here taken the wrong man, the wrong time, and the wrong event to illustrate their position.

It is further said that this is in keeping "with Rev. viii, 1, 3, 4, where there was silence in heaven during the time the incense was offered with the prayers of all saints;" by which we are of course to understand that the silence mentioned in Rev. viii, 1, is what, according to the theory of these persons, will exist during the cleansing of the heavenly Sanctuary. Let us look at this. We read, "And when he had opened the seventh seal there was silence in heaven about the space of half an hour." We are aware that events are not brought to view in their chronological order in the book of Revelation; but any such chain of events as the seven seals, the seven trumpets, &c., cannot of course, be disarranged. We cannot place the fourth seal before the third, nor the fifth before the fourth, nor the seventh before the sixth. But what takes place under the sixth? We learn from Rev. vi, 12-17, that under the sixth seal, the heavens depart as a scroll, the kings of the earth and the great men hide themselves in the dens and rocks of the mountains, and cry unto them, Fall on us and hide us from the wrath of the Lamb; for the great day of his wrath is come and who shall be able to stand. In other words, the sixth seal, beholds

the coming of Christ and the end of the world; and it is not until the seventh is opened that there is silence in heaven for the space of half an hour; and yet they apply that silence to the cleansing of the sanctuary, before Christ leaves it: an event which must take place under the sixth seal! The whole of the seventh seal is applied to one of the many events which transpire under the sixth seal! I can hardly conceive how it would be possible to make a more palpable misapplication of sacred scripture!

As regards the offering of incense mentioned in verses 3-5, it can have no connection with verse 1, from the fact that verse 2 introduces another chain of events; namely, the seven trumpets, which, according to universal acknowledgment, began to be fulfilled far in the past.

We are now prepared for the inquiry, Has the cleansing of the Sanctuary commenced? It was told Daniel, "Unto two thousand and three hundred days; then shall the Sanctuary be cleansed." Clearly enough those days are in the past. Unless, therefore, the words of the angel have failed, a work has commenced called the cleansing of the Sanctuary; but there is no work either in the type or out of the type, to which this expression ever has been, or ever can be, applied, except to the entrance of the high priest into the Most Holy place, and his ministration while there. Whenever the expression is used, this is the work which is brought to view, and this only.

I know of no period of time which is designated and set apart, in the Scriptures, as an "antitypical day of atonement" in which the Sanctuary shall be cleansed, more than that in which this work is performed. We consider this idea as springing from an undue regard to the formulas of the type, in reference to which we have already spoken. And the matter is carried still farther, when it is urged, because the first part of the day of atonement was the night season, and there were also several offerings to be made, before the cleansing of the Sanctuary could commence, that therefore the greater part of this "antitypical day of atonement" must pass, before the cleansing of the true Sanctuary shall take place.

Dan. viii, 14, does not read that, unto 2300 days, then shall the antitypical day of atonement commence, and somewhere in the latter part of that day, the length of which nobody knows, the Sanctuary shall be cleansed! All that gave the day of atonement in the type its distinction and importance, was the fact that on that day the great work of cleansing the sanctuary was performed. In the antitype this great event only is brought to view, and the definite period of its commencement is marked out. Here is a point that no sophistry can evade. If the 2300 days have ended, the cleansing of the Sanctuary is going on. Doubtless they would deny that the days have ended were it not that that point is settled by a "demonstration" in which they have implicit faith.

Num. xxix, 7-11, where an account is given of the offerings of the day of atonement, is quoted to show that we have now an opportunity of offering our sacrifices, that is, our prayers and confessions; also that we must come to the door of the tabernacle, the first apartment; and also that the cleansing of the Sanctuary must be for a time deferred. Now all who regard the matter in this light, since they profess such adherence to the type, and since they make our confessions the antitype of those offerings, are bound by consistency to show how many and what kind of confessions answer to "one young bullock, one ram, and seven lambs of the first year!" &c. The idea might be followed out till it would become ridiculous in the extreme.

There are other considerations which to my mind are proof on this point; and I make no one responsible for the positions taken. If the Sanctuary is not yet being cleansed, it involves all three of the angels of Rev. xiv, in a *fallacy*.

The first angel proclaimed, Fear God and give the

ry to him; for the hour of his Judgment is come. At the end of the 2300 days, when that message closed, had that time come? If the judgment scene which takes place in the second apartment of the Sanctuary, to which this proclamation doubtless refers, did not then commence, it had not come; and the first angel with his message, was too fast. But we believe that work did there commence; that there was the time when judgment began at the house of God, and the time came when Daniel, and all the righteous in the person of their Advocate should stand in their lot.

The second angel proclaims that Babylon is fallen. Why is Babylon fallen? Because she rejected special truth. A time was coming, in fulfillment of the designs of Heaven, when a change should take place in the position of our great High Priest, and, consequently, a change in his relation to the world. A truth was given which would prepare people for that change. This truth she scornfully rejected. Could God continue his Spirit and blessing to her in such a course? No. Could he withhold the accomplishment of his plans? No. The second angel uttered his warning; and all who then felt the force of that truth left her communion. The work moved on: our great High Priest withdrew himself to his closing ministrations in the second apartment of the holy Sanctuary; and great Babylon was left in her barren pomp, destitute of the spirit and power of vital godliness. She is now becoming a hold of every foul spirit; and when this has progressed far enough to be apparent to every honest mind, we believe they will heed the voice of Rev. xviii, 4; and that, consequently, another thinning of her ranks yet awaits her.

Our High Priest has entered the second apartment, and the way is prepared for the third angel. One portion of his message is, "Here are they that keep the commandments of God and the faith of Jesus." This is based on the fact that "the temple of God was opened in heaven, (when Christ changed his position,) and there was seen in his temple the ark of his testament. God's people are permitted to look by an eye of faith, into the inner apartment of the true Tabernacle: they there behold the ark of God, and their attention is called at once to the law contained within it; and the fact that there is now a special movement taking place in regard to that violated law, is proof that the second apartment of the Sanctuary has been opened, and the ark of the testament is seen. No person can receive the true light on the Sanctuary, and the present position and work of our great Mediator, without having his attention especially directed to the ten commandments. There is a beautiful harmony in all this, just such as we would expect to find in the plan and work of God.

Since, then, the closing work of the Sanctuary is being performed, it may be asked, What is the position of God's people and of the world, during this time; and how are we now to obtain forgiveness of sin?

It is a prerogative of this dispensation over the former, that the blood of Christ does cleanse us from, or take away, our sins. Ever since he commenced his work for mankind as Priest in the holy Sanctuary, it has been their privilege to avail themselves of the merits of his blood by faith in him. As long as that blood is ministered they can do this; and we have noticed that it is ministered in both apartments of the Sanctuary, the second as well as the first. But a consistent faith in Christ, involves the necessity of an understanding of his position and of his work; here therefore a restriction must be made. Light enough has been given us in the Word to trace our Saviour through all his characters as Prophet, Priest, and King, and we must keep our eye fixed upon him. He says, "I am the way, the truth and the life;" and unless we heed the light which reveals to us his position and work, he witnesses against us when he says, "Ye will not come to me, that ye might have life." To come to him therefore at the present time, and to exercise an effective faith in him, we must have an understanding of his present position. We come to him therefore as our great High Priest, perform-

ing his last and special work, pleading his blood before the mercy-seat, beneath which reposes God's righteous law, a violation of which has made his sacrifice and mediation necessary; and as the scene is thus presented before us, we see the necessity of keeping that law in all its requirements. Those who therefore, with the present light on this subject, shall attempt to find in Christ a Saviour, while living in violation of that holy law, or shall seek him as minister in the first apartment of the Sanctuary, will find that he has withdrawn himself from them, and knows them not.

Again, while Christ exercises the office of Priest, he is a mediator between God and man, and those who will come unto him may avail themselves of his mediation. He is Priest in the second apartment as well as the first. If we confess our sins, he is yet "faithful and just to forgive us our sins." But as surely as Babylon is fallen, and evil men and seducers are waxing worse and worse, and all are being drawn into the absorbing whirlpool of spiritualism, so surely his Spirit and sympathy is withdrawn from them as a body. Some may here call us bigoted and exclusive; but they may as well say the same of the whole plan of salvation, because it contains prescribed conditions with which men must comply, or they can never be saved.

We see then that to those who are honest enough to seek salvation according to the light of revealed truth, there is yet left a brief hour of probation, while the work of the Sanctuary is closing, and the last message of mercy is going forth. In view of these things how solemn is our position! How should we let our light shine! What manner of persons ought we to be! What manner of lives ought we to live! With what zeal should we engage in the service of God, that we may find at last to our eternal joy, our sins forgiven, and our names retained in the Lamb's book of life.

TENT MEETINGS.

OUR Tent-meeting in Hampton, Conn., Aug. 25th and 26th, was in a new place. Bro. Asa Kimble and family, through Bro. E. L. H. Chamberlain, invited us to pitch our Tent on his farm, about two miles from the village. A good number came on the Sabbath. On First-day, notwithstanding it rained a great part of the day, the seats were about two-thirds filled; and we were told if the weather had been fair, more would have come than could have been accommodated. Many listened with marked interest and seemed desirous to understand our position. Bro. Kimble and wife, and some of his family who so kindly provided for us, embraced the truth and said they should keep the Sabbath of the Lord. The Lord give them grace and strength to stand as pillars in the present truth.

In consequence of some change in the mail our notice for the next Tent-meeting, to be held in North Stonington, Conn., Sept. 1st and 2d, by invitation of Elder J. G. Post, a Methodist preacher, did not reach there before we came. As he did not expect us, he had in connection with the Methodists appointed a Grove-meeting to be held at the same time, about five miles off. He introduced us to his next neighbor who opened the way for us to pitch the Tent near his house, the only one in sight, and opened his house to sustain the meeting. His wife was very feeble, but she and her husband manifested great readiness and a strong desire to have the meeting on their premises, and equally desirous themselves, and also to have their neighbors hear the present truth. The Lord blessed and strengthened them in their labor of love, and they had the pleasure of seeing some hundreds of their neighbors and friends conveniently provided for, to hear the proclamation of the second advent of our Lord and Saviour Jesus Christ, and the preparation of his people necessary for that event. Many seemed anxious to hear, and many questions were asked. Some purchased books to inform themselves still further. After the meeting closed, our host, Bro. Ira Bliven, said, I have now had, an opportunity to hear the truths you preach, for myself,

and am fully convinced, and now am decided to keep the commandments of God. His wife, by reading the *Review* which had been lent her by Sr. Post, became fully convinced of the truth, and had begun to keep the Sabbath. Elder Post, who was with us a part of the time, declared his full conviction of God's requirements and decided to keep the Sabbath of the Lord with Bro. Bliven. The Lord grant to impart grace and strength to these two families, to hold out faithful to the end. Two were baptized.

Sept. 8th and 9th, according to appointment, our meeting was held in Hubbardston, Mass. The Brn. there, and in that vicinity, which had so recently decided to keep all of God's commandments, were strengthened and blessed of the Lord. In consequence of not obtaining lumber for seats, &c., the Tent was not pitched in H. A large and convenient hall was opened for our meeting on First-day, but no special interest manifest in the congregation that attended.

In May last, the conference in Portland, Me., decided to sustain a series of Tent-meetings to be held the present season in the States of Me., Mass., N. H. and Conn., and made choice of Bro. E. L. Barr and myself to conduct the same. This was our twelfth meeting together since the opening of the season. We fully believe that the Lord has opened the way before us, and given edge to his truth, and protected us in our Tent operations from the violence of enemies. We have not had a rope cut, nor twenty-five cents damage done to the Tent. In this tour, the Tent has been transported by land and water about 1100 miles, at an expense of \$43.28, averaging less than four dollars per meeting. In some places the Brn. have carted it for us short distances free of expense. Over twenty-two dollars, more than half the expense, has been paid for wagon hire for less than one hundred miles. The Brn. in every place have defrayed the expense of the freight of the Tent. In Berlin and Middletown, Conn., the Brn. craved the privilege of helping us with means to pay the freight in new fields.

We have made these statements because many of our Brn. abroad do not understand what the expenses are, or how paid. Some think it costs so much to have a Tent-meeting they cannot raise the means to pay for one.

As for ourselves, our dear brethren and sisters have ever cared for us since we commenced laboring with them in the harvest-field. We have not found their care abated for us during the present season.

I agree with the remarks of Brn. White, Hart and Loughborough, that new fields, "the highways and hedges," are the places for God's laborers in this ripening harvest. May the Lord endow the church with zeal and heavenly wisdom to unite as one man, to go forward and finish the work of mercy that lies before them, and receive their promised reward.

JOSEPH BATES.

Fairhaven, Mass., Sept. 25th, 1855.

FROM MOORE'S ST. CHRYSOSTOM.

WHY come ye to the house of prayer,
With jewels in your braided hair?
And wherefore is the house of God,
By glittering feet profanely trod;
As if, vain things, ye come to keep
Some festival, and not to weep?
Oh! prostrate weep before the Lord
Of earth and heaven, of life and death—
Who blights the fairest with a word,
And blasts the mightiest with a breath!
Go! 'tis not thus, in bright array,
Such sinful souls would dare to pray.
Vainly to anger'd Heaven ye raise
Luxurious hands where diamonds blaze;
And she who comes in brodered veil,
To weep her frailty, still is frail.

"WHAT is prayer, but the earnest and sincere desire of the soul turned to God? Thou knowest well thy human wants, and well canst thou ask and speak for them; thou must know thy spiritual necessities before thy desire can be turned to them, before that desire can open itself in prayer.

"Christ charges himself with all thy temporal affairs, while you charge yourself with those that relate to his glory."

COMMUNICATIONS.

From L. Harris.

DEAR BRETHREN AND SISTERS:—There is one command of our Saviour which I fear has been almost forgotten in these last days. It reads thus: Moreover if thy brother trespass against thee go and tell him his fault between thee and him alone. Matt. xviii, 15. In this chapter we are exhorted not to expose the faults of our brethren or sisters to the world, or even to the church until we have first spoken to them alone, and then in the presence of two or three. How often is this exhortation forgotten by those who profess to believe that the coming of Christ is at hand. Where is that brotherly love that should exist among us? or where is that Christian confidence which we should have in each other? Alas, I fear it is not among us now, as it should be.

The Saviour tells us that if we love one another, all men will know that we are his disciples. Is not this the way in which to let our light shine before men, that they, seeing our good works, may glorify our Father which is in heaven? The Saviour has commanded us to love one another as he has loved us. If we obeyed this command, should we be heard complaining of each other to those who know not God? O no; for that is not the way to do good to those who sin against us. The apostle James tells us not to grudge one against another, lest we be condemned; and then he tells us, as a reason why we should not disobey this command, that the Judge standeth before the door. Dear friends, let us love one another; for love is of God; and try to be as united as we can; and may God grant us the aid of His Holy Spirit. The enemy is trying all he can to cause divisions among us, and thus weaken our influence. Alas, he has been too successful in some places.

Dear brethren and sisters, I think it is time for us to lay aside all the little differences that exist between us, and be united on the one grand theme of the coming of Christ. Let us show to all by our actions that this world is not our home, and that we expect soon to see our Saviour coming in the clouds of heaven. Let us all join in prayer to God for the outpouring of his Holy Spirit, and soon we shall see a change that will be delightful to all those who love the Lord Jesus.

Yours in hope of soon seeing the Saviour.

L. HARRIS.

From Bro. Colvin.

DEAR BRO. WHITE:—I have been a subscriber and constant reader of your very valuable paper, the *Review and Herald*, nearly one year. I was induced to become a subscriber by Bro. M. L. Dean of Ulysses, who also gave me tracts to read, and by comparing the doctrines contained in them and the *Review* with the Holy Scriptures. I learn that the seventh day is the Sabbath of the Lord our God; and I am endeavoring to keep it, together with the other commandments of God, and the faith of Jesus. I wish to be a reader of the *Review* while it is published, as I fully believe the doctrines it teaches. It has been about six months since I embraced the Sabbath with the kindred doctrines, as believed and taught by our Sabbath-keeping brethren. I meet with the brethren in Ulysses, which is about ten miles from here, it being the nearest place where brethren of like faith reside and meet for worship. We are blessed with the occasional labors of Bro. W. S. Ingraham.

I feel to rejoice and praise God for the privilege of reading the communications from the brethren scattered abroad. Oh, may the Lord bless them and keep them in readiness for the time of trouble which we must soon pass. May we be numbered among the hundred and forty-four thousand, which are soon to stand with the Lamb on mount Zion, having his Father's name written in their foreheads. O brethren be watchful and prayerful. Let not your faith fail; for soon you are to reap a rich reward.

Yours in expectation of soon seeing Jesus.

B. F. COLVIN.

Potter Co., Pa., Sept. 13th, 1855.

From Bro. Morton.

DEAR BRO. WHITE:—It is a little more than a year since I saw the true light on the Scriptures. I thank God that my eyes were opened to see it for myself. I commenced to search the Bible to find the proof for Sunday-keeping, and found none. I made up my mind as for me and my house we would serve the Lord. Myself and mother, and two sons, are trying to keep the commandments of God and the faith of Jesus. We have never heard a sermon on the present truth, but we meet together on the Sabbath to pray with and for each other, and beseech the Lord of the harvest to send laborers into his harvest. We have to fight against principalities and

powers. Praise the Lord, his grace has been sufficient for us thus far. They call us Jewish. They call us infidels; but thank God, if we suffer persecution for Christ's sake, we shall reign with him in glory. Brethren and sisters, fight on, though our weapons are not carnal, they are mighty to the pulling down of strongholds. Pray the Lord to give us grace to live in preparation for Christ's speedy coming.

Yours in love.

P. MORTON.

Will. Co., Ill., Sept., 1855.

From Bro. Chamberlain.

DEAR BRO. WHITE:—I have been for some time this morning thinking of you and the dear saints scattered abroad. Trials and "much tribulation" have been the lot of God's "peculiar people" in every age of the world; and in these last days we may expect the furnace to be heated hot enough to consume all the tin and dross, that the pure gold may shine out. Well, I am glad that the work is now going on among the remnant—to fit them to stand without fault before the throne of God. Our position never looked clearer than it now does. Truly, Light is sown for the righteous, and gladness for the upright in heart. Ps. cxvii, 1. I hope to walk in the light while I have it. Jesus says, [John iii, 21.] He that doeth truth cometh to the light, &c.; and in verse 19, he says, "This is the condemnation, that light has come into the world, and men love darkness rather than light, because their deeds are evil." O how true that the great mass will not come to the light: their deeds are evil. The little flock, the fewest of all people, [Deut. vii, 7.] only will see and rejoice in the light of the third angel's message, and be found when Jesus comes in their lot and place, keeping all of the commandments of God and the faith of Jesus. I long for the time to come when the church will shine forth as clear as the sun, and become as terrible as an army with banners.

I fully coincide with Bro. Hart's and your remarks in the last *Review*, relative to going out with the message into new fields. The highways and the hedges must be visited, and we must "compel them to come in, that my house may be filled," as Jesus says. We know that two messages are in the past, as in Luke xiv. The servants did go out at supper-time, and bid many. Afterward, they went out quickly into the streets and lanes of the city. Now they must go into the highways and hedges and compel them to come. May the Lord speed on the last message, is the prayer of your unworthy brother.

E. L. H. CHAMBERLAIN.

Middletown, Sept. 23d, 1855.

From Sister Ford.

DEAR BRETHREN AND SISTERS:—As I have often been strengthened and encouraged in reading your sweet, soul-cheering communications, I have thought that perchance a few lines from one of the lonely ones, might be read with interest, and perhaps be a blessing to some situated in like manner.

Though far removed from those of like precious faith, doomed to keep the Sabbath alone, yet I do not feel discouraged, but rather have cause for thankfulness and praise to my heavenly Father in plucking me as a brand from the burning, and enlightening my sin-darkened mind upon subjects which pertain to my everlasting welfare. O, I desire an interest in the prayers of the remnant, that I may live with an "eye single to the glory of God," show by my good works that I have been with Jesus, and am striving to meet him in peace.

I realize that a great, an individual responsibility rests upon each and every one who professes to keep the commandments of God. Our daily walk and conversation will bear a testimony for or against the Truth. How important then that we seek often for divine guidance, that "He who slumbers not nor sleeps," may order our steps aright.

I feel a deep, an increasing interest for the youthful portion of our readers, the children of the remnant, knowing as I do, that there are many who have not fully given their hearts to the Saviour. I fear that parents do not realize the weight of responsibility resting upon them. O that they would wake up to this subject, pray to God in earnest, and in faith believing, for the salvation of the precious ones entrusted to their care. I wish to feel more sensibly the important moment in which we live. The day of God's wrath is swiftly approaching, when he will "shake not only the earth, but also heaven." "The everlasting mountains will be scattered, the perpetual hills will bow." And O, penitent one, where will you find a hiding place, in that dreadful day? You may call for the rocks and the mountains to fall upon you, and hide you from the face of him that sitteth on the throne, and from the wrath of the Lamb; but your cry will be in vain. "The elements will melt with fervent heat, the earth also, and the works

that are therein will be burned up." "The wicked and all the nations that forget God will be turned into hell;" and upon them the great Jehovah will "rain snares, fire and brimstone, and an horrible tempest."

Oh! the consternation that will prevail among those who have rejected the light and the truth! No tongue can tell, no pen describe it. Flee, then, O flee for refuge, lay hold on the hope set before you, keep the commandments of God, strive earnestly for the faith of Jesus, and so be "accounted worthy to escape all these things which are coming upon the earth, and to stand before the Son of man at his appearing."

I feel thankful to hear through the *Review* of the prosperity of the cause of God, and pray that he would hasten the day when the last jewel will be sealed, and faith in our dear Redeemer be "swallowed up in sight." O how cheering are the promises of God to his despised and down-trodden children, when the friends we love so dearly turn from us in scorn and derision, and tauntingly speak of the precious cause, 'tis then the "blessed hope" will buoy the spirits up, and cause us to look to Jesus the author and finisher of our faith, who has been tempted in all points like as we are, and therefore knoweth how to succor those who are tempted.

It has long been my prayer that God would send some of his chosen and true messengers here. I think that good might be done in this seeming "wilderness of sin." The New Time theory prevailed here to quite an extent. Spiritualism is fast gaining ground, and it seems to me that the third angel's message ought to be "proclaimed with a loud voice."

I often think of the numerous Tent-meetings that will be enjoyed this season, and pray that they may be the means of bringing many to a saving knowledge of the truth. I should be most happy to attend some of them, but as I am situated at present I cannot, but will try to think it all for the best, knowing that "no good thing" will be withheld from those that love the Lord.

That we may all live humble at the feet of Jesus, strive to follow in his meek and lowly footsteps, and be found with "clean hands, and pure hearts" at his appearing, is the prayer of your sister in Christ.

ELIZABETH H. FORD.

Lowell, Sept. 23d, 1855.

SELECTIONS.

The Prayer-Meeting.

THERE are three classes of persons that occur to us with reference to the prayer-meeting:—

The first consists of those who are only occasionally there. If they happen "to feel like it," if the weather be very inviting, if they "can go just as well as not," why then they are there. But as these favorable circumstances occur only occasionally, they are seldom found at the church prayer-meeting. They feel little interest in its services; they do not know its value; and they derive little benefit from it.

The second class is composed of those who are never there. Judging from the number usually found at the prayer meeting, the class of those who are never there must be a very large one. The pastor looks in vain for them. His heart is never cheered by their presence and their prayers. Their fellow-Christians who are there are saddened by the remembrance of so many others whose faces are never seen in that praying circle.

The third class of persons is composed of those who are always at the prayer meeting. They are always there, unless an absolute necessity compel their absence. Their pastor soon learns who they are. He knows that he can depend upon them. The very seat they occupy he knows well. He expects to see it filled with their well known persons, just as much as he expects to be in his own seat. When those seats are vacant, he knows that something has occurred. He misses their presence as something almost essential to his own comfort there. These are the pastor's joy. These are the minister's helpers. Many a blessing does he breathe on them. With them he holds sweet communion. They bear him in their hearts, and he cherishes them as his warmest, truest friends.

Where does the pastor look in his hours of deepest anxiety for the prosperity of his work? When his own heart is oppressed and sad, and he longs to see men converted to God, where does he turn his anxious gaze for sympathy and for helpers? Always, always to the praying-circle. If that disappoint him not, he is ready for any toil.

They who are always at the prayer-meeting are the persons to receive the blessing of God's Spirit and presence whenever it comes. They lose no such sweet manifestation as that which Thomas lost.

