

THE ADVENT REVIEW,

AND SABBATH HERALD.

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

VOL. VII.

ROCHESTER, N. Y., THIRD-DAY, OCTOBER 16, 1855.

No. 8.

THE REVIEW AND HERALD

IS PUBLISHED

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

TERMS.—One Dollar for a Volume of
26 numbers.

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

All communications, orders, and remittances should be
addressed to ELD. JAMES WHITE, Battle Creek, Mich.
(post-paid.)

With 4000 paying subscribers we can publish the Re-
view at 50 cts. a Volume.

The Lord will Come.

Tell me the Lord will come,
That he will soon appear:
This world is not my home,
I have no treasure here.
The hope of joys that soon shall be
Is what alone can comfort me.

Tell me the Lord will come,
I love the cheering sound,
There's hope and joy and peace
In that sweet promise found;
For then our ills, what'er our lot,
Will all be gone, and all forgot.

Tell me the Lord will come,
'Tis music in my ears;
I would not longer roam,
In this dark vale of tears,
Where tempests gather o'er our way,
And darkness hides the light of day.

Tell me the Lord will come!
In that victorious hour,
The dark and silent tomb
Must yield its gloomy power;
For he shall call his slumbering dead,
Forever from their dusty bed.

Tell me the Lord will come,
He whom our souls do love,
To take his exiles home
To their own land above;
In those bright mansions of the blest,
Is where alone our souls can rest.

Ay, soon the Lord will come!
We are not left forlorn,
Without some cheering tone,
Some promise of the morn;
Some token from our absent Friend,
That soon our pilgrimage will end.

Ay, soon the Lord will come!
He will not suffer long
The triumph of our foes,
The reign of sin and wrong;
With courage then still breast the storm;
For God has spoke and will perform.

Yea, soon the Lord will come!
And glad deliverance bring,
And crown with lasting joy
All who have honored him.
When heaven and earth abashed shall flee
The glories of his majesty. v. s.

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.]

g. It is claimed that the dead are represented as
"flying away;" therefore there must be some prin-
ciple aside from the body, that exists in death.
Ps. xc, 10. "The days of our years are threescore
years and ten; and if by reason of strength they
be fourscore years, yet is their strength labor
and sorrow; for it is soon cut off and we fly

away." The objector is ready to ask, Where do
they fly to? We know of no testimony that says
they fly to heaven, or to a place of punishment.
Solomon in Eccl. ix, 3, we think, sets this subject
in a clear light. "The heart of the sons of men
is full of evil, and madness is in their heart while
they live, and after that they go to the dead."

h. It is claimed that the dead must be in a con-
scious state, for according to the testimony of Pe-
ter, Christ went and preached to the spirits of the
dead the three days his body lay in the tomb.
We know this is the sentiment taught in the gos-
pel of Nicodemus; but we have ever considered
that as doubtful authority; and have suspicions
that it favors too much the doctrine of Papal pur-
gatory to come from any other source than that
of artful priests. We will look at Peter's testimo-
ny candidly and see if any such sentiment is to be
learned there.

i. Pet. iii, 18. "For Christ also hath once suf-
fered for sins, the just for the unjust, that he might
bring us to God, being put to death in the flesh,
but quickened by the Spirit, by which (Spirit)
he went and preached unto the spirits in prison;
which sometime were disobedient, when once the
long-suffering of God waited in the days of Noah,
while the ark was a preparing, wherein few, that
is, eight souls, were saved by water." The last
verse above quoted explains how it was that Christ
preached to the spirits, that were then in prison.
It does not state that he went while dead, or that
his soul went. It would seem from the reading of
the testimony that the preaching was done in the
days of Noah. Christ preached by his Spirit
through Noah to the antediluvians. The testimo-
ny declares that Christ was raised by the Spirit
(Spirit of God) by which he went and preached
* * * when once the long-suffering of God wait-
ed in the days of Noah. Says the objector, "He
preached to spirits." We suppose those spirits
were men; and not that the men in the days of
Noah were disembodied ghosts.

The word which in the above text is rendered
spirit, (as translators inform us), is sometimes ren-
dered person; and they quote the above text as
one instance where it may be thus rendered. Mil-
ton says of the "spirits in prison," "literally, in
guard, or as the Syriac version renders it, in sep-
ulchres, in the grave." The grave is without doubt
referred to by the word *prison*, in the above text.
The Lord says [Isa. xlii, 7] that Christ shall be
given for a light to the Gentiles, "to open the
blind eyes, to bring out the prisoners from the pris-
on, and them that sit in darkness out of the pris-
on-house."

In chapter xlix, 8, 9, he says, "I will give thee
for a covenant to the people that thou mayest say
to the prisoners, Go forth; to them that are in
darkness, Shew yourselves." This testimony also
agrees with that of Christ. Jno. v, 28. "The
hour is coming, in the which all that are in the
graves shall hear his voice, and shall come forth."
The promise that Christ should be sent [Isa. lxi]
was that he should "proclaim liberty to the cap-
tives, and the opening of the prison to them that
are bound." Zechariah speaking of the work to
be performed by Christ says, [Chap. ix, 11,] "As
for thee also, by the blood of thy covenant I have
sent forth thy prisoners out of the pit wherein is
no water." We might quote many texts similar
to these showing that the grave is called in Scrip-
ture, a prison.

i. It is claimed that Paul must have believed in
the existence of spirits when he gave his judgment
concerning those who committed fornication. 1

Cor. v. 5. "To deliver such an one unto Satan
for the destruction of the flesh, that the spirit may
be saved in the day of the Lord Jesus." If the
testimony read, "that the spirit may be saved"
when they die, there might be some plausibility in
claiming that the spirit in this text referred to some-
thing aside from the body. But the testimony is
"That the spirit may be saved in the day of the
Lord Jesus." The day of the Lord Jesus we un-
derstand to be the day of the Lord, spoken of in
the Old Testament; and by the testimony there
given concerning it, we find that it is introduced
by the second coming of Christ. Isaiah says,
speaking of the day of the Lord, [Chap. xiii, 9,]
"Behold the day of the Lord cometh, cruel both
with wrath and fierce anger, to lay the land deso-
late; and he shall destroy the sinners thereof out
of it." The day of the Lord, according to this
text, is when the Lord executes wrath on the in-
habitants of the earth, which according to Rev.
xiv, 14, is not until Christ ceases to mediate for
men, clothes himself with garments of vengeance
and comes to reap the harvest of the earth.

Paul's testimony refers to a salvation that is to
take place in the day of the Lord's anger. There,
as it is admitted, the resurrection of the body takes
place. So the salvation here spoken of cannot be
the salvation of disembodied spirits, but of the
persons who had been delivered unto Satan. The
word that is rendered *spirit* in the text under con-
sideration is the same as is thus rendered in 1 Pet.
iii, 19, which as we have already stated translators
tell us sometimes signifies person. This text is one
instance where they tell us it has this meaning.
See *Bible vs. Trad.*, pp. 106, 107.

j. From the testimony in Rev. xii, 8, 9, it is ar-
gued that the prophets of old must be in a con-
scious state. "When I had heard and seen, I fell
down to worship before the feet of the angel which
shewed me these things. Then saith he unto me,
See thou do it not: for I am thy fellow-servant,
and of thy brethren the prophets, and of them
which keep the sayings of this book: worship
God." On the above text, it is claimed that one
of the prophets was conversing with John. If we
supposed the text had that meaning, there would
be no necessity of claiming it as proof of the ex-
istence of the souls of the prophets after death.
The angel did not say, I am the soul of one of the
prophets. Two prophets at least, Enoch and Eli-
jah, ascended bodily into heaven; so if the text
conveyed the idea that the angel was one of the
prophets, it might be either of those.

But we do not understand from the testimony,
that it was a prophet that was conversing with
John. John testifies that it was "the angel which
shewed me these things." In verses 5, 6, of this
chapter, we read, "And there shall be no night
there; and they need no candle, neither light of
the sun; for the Lord God giveth them light;
and they shall reign forever and ever. And he
said unto me, These sayings are faithful and true.
And the Lord God of the holy prophets sent his
angel to shew unto his servants the things which
must shortly be done." The proof that Christ here
offers, of the truth of these testimonies concerning
the kingdom, is that God by his angel has borne
witness to them, through the prophets. In verse
16, he states, "I Jesus have sent mine angel to tes-
tify unto you these things in the churches."

It seems from the above testimonies that God
and Christ each had an angel, that had as their
appointed work the bearing of messages to those to
whom God would reveal them. There is no testimony
in scripture that the dead had any such work to

perform, but of the angels (who according to Heb. ii, 5, 9, 16, are of a higher order of beings than men) God says, [Heb. i, 14.] "Are they not all ministering spirits, sent forth to minister for those who shall be heirs of salvation?"

In Rev. xix, 10, John says of this angel, "And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: (of those who are sent to minister for those who shall be heirs of salvation,) worship God; for the testimony of Jesus is the spirit of prophecy." That is, the testimony of Jesus came by the same spirit by which holy men of God were moved. Worship God; for this is his revelation. See Chap. i, 1. "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John."

The angel says, Do not worship me: "I am thy fellow-servant." I am a servant of Jesus in bearing this testimony to you, as you also will be in bearing it to the people. We are fellow-servants. am I no more an object of worship than you are. John it seems thought this angel an object worthy of his adoration: the angel corrects that impression by giving him to understand that he is a fellow-servant, bearing a part in the same work in which John was engaged.

But, say you, this angel told John "I am of thy brethren." He must therefore have been a man. As we have already shown, the testimony of the text is that he was an angel; there is no necessity of claiming that he is a man, simply because he said he was of John's brethren, for Paul by his testimony [Eph. iii, 14, 15.] makes the angels and saints one brotherhood. Speaking of Christ, he says, "Of whom the whole family in heaven and earth is named." We would say in conclusion of our remarks on the text before us, Allowing the testimony of the word, there is no proof in these texts concerning the existence of man in death. Their testimony is speaking of the work of an angel.

k. It is argued that John taught that men exist in death, by his testimony, [Rev. xiv, 1-5.] "And I looked, and lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and the Lamb." It is claimed that here are 144,000 at least that John saw in heaven, on mount Zion. (Mount Zion—"the city of the living God." Heb.) It is claimed that the 144,000 were spirits that had been redeemed, and that John saw them in heaven in the year 96 when he had his vision. We have not time to enter into a detailed exposition of the 144,000 but will with brevity make some remarks on the subject.

With that class of people who suppose that John was merely viewing events that existed in the year 96, the text before us stands as an insurmountable objection to the views we are advocating in this work. But by those who admit that John was viewing events as they would exist in some future time, the text will be found to harmonize perfectly with the doctrine here taught. We shall claim in the onset that John did not state that he saw 144,000 stand on mount Zion in the year 96; but, that he then saw events as they would exist; and at that point in his vision where the 144,000 were redeemed, he saw them stand on mount Zion.

The first five verses of Rev. xiv, are a continuation of the subject introduced in chapter xiii. Commencing with Rev. xii, and closing with these five verses, we have a chain of consecutive events, carrying us from the time of our Saviour's birth to his second advent. Three persecuting powers are intro-

duced which war on Christ and the saints of God.

1. The Dragon. A symbol of Pagan Rome, made war upon the Son of God himself, who was delivered. Rev. xii, 5. "And her child was caught up to God, and his throne."

2. The Dragon gives his power to the seven-headed and ten-horned beast, (Papacy) who made war on the church of God for 42 months. But the beast was to be wounded, led into captivity, and thus the saints of God were to be delivered.

3. A two-horned beast was seen, coming up at the very point where the Papal government ceased, which was also to war on the saints. He in his turn will persecute the saints of God, and make a decree, (as we see by the closing testimony of Rev. xiii,) that they shall be put to death. The first five verses of chapter xiv, show how those fare that have this decree passed against them: they are delivered and stand on mount Zion with the Lamb.

This view of the subject is consistent and in keeping with God's manner of dealing with his people. In other instances, when God has shown by his word a persecution that was coming on his people, he always has shown them the manner of their deliverance. In Dan. vii, there is a prophecy of the little horn (Papacy) that should make war on the saints and prevail against them. If the prophecy had closed with this sad picture of the Papacy's prevailing against the church and putting to death its millions by every means of torture that could be invented, where would have been the encouragement to God's people, to bear up in the hour of trial? "But," says the angel to Daniel, "the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever." Here they find encouragement. Although they may fall by the hand of that persecuting power, the kingdom will at last be theirs. So also in Dan. xii. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble (on the wicked) such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book."

Again in Matt. xxiv, Christ says, speaking of the Papal persecution, "For then shall be great tribulation (on the saints) such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." We see in all these instances we have quoted, that God has been careful to show his people their deliverance and the exact manner in which it would be brought about. So in the two first persecutions of Rev. xii, and xiii. The Dragon sought to devour Christ. He was caught up to God and his throne. Second. By clothing the Papal beast with civil authority he cast out a flood of persecution on the church. But the "earth opened its mouth and swallowed up the flood." Rev. xii, 16. He was led into captivity. Chap. xiii. Napoleon took away the civil power of the Pope.

Does not God prove faithful to his plan in past times, and show his people their deliverance from the work of the two-horned beast? We answer, He does, if the deliverance of the 144,000 is allowed to be the last link in this chain of prophecy. But if it is not the last link, and applies merely to some spirits that John saw in A. D. 96, then we are left to guess what will become of God's saints, when the decrees of the two-horned beast are out against them. We shall claim, that this testimony concerning the 144,000 does not apply to any spirits that were in heaven when John wrote, (John did not say he saw 144,000 spirits,) but that it applies to a deliverance to be wrought for the saints of God at the second coming of Christ. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." Rev. xix, 20. Thus God's saints are delivered.

The deliverance of the 144,000 is not stated to be a deliverance of spirits after the death of the body; for then it would make their deliverance to be the

execution of the very decree that was out against them, that they should be put to death. They are not said to be delivered from the state of the dead. But we read, [verse 4.] "These were redeemed from among men;" [verse 3.] they "were redeemed from the earth." Then they are to be redeemed from among men on earth; that is, from among the living.

We shall claim them to be those saints who shall be alive when Christ comes to execute vengeance on the wicked governments of earth, and thereby deliver his people. Says Paul, [1 Cor. xv.] "We shall be changed in a moment, in the twinkling of an eye." The saints of God who are alive when Jesus comes are not to die, but will be redeemed from among the living. "We which are alive and remain unto the coming of the Lord, shall be caught up together with them in the clouds." Those who are thus changed from mortal to immortality, can raise a shout of praise in which no others can join. "O death, where is thy sting?" Death has never stung them, and they can triumphantly shout, "O death, where is thy sting?" John says of the 144,000, "And they sang as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the 144,000 which were redeemed from the earth." They are changed from mortal to immortality, and never taste of death. How often we see it stated concerning different individuals that have died, that they got the victory over death, when the facts in the case are, they sunk beneath his icy hand. Paul does not locate this song of victory at death; but "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

This testimony concerning the 144,000 we shall consider as a description of the deliverance of those holy ones who shall be alive when Christ comes. They are to be made partakers of a blessing that but two in the world's history ever experienced; namely, translation to heaven without tasting death. Enoch and Elijah were holy ones. "Enoch walked with God 300 years and was not; for God took him." They also must be holy who would be prepared to partake of Enoch's blessing. John says of them, "In their mouth was found no guile; for they are without fault before the throne of God."

l. But says the objector, I had supposed the 144,000 were spirits of saints that had ascended to mount Zion, and that they were the same that Paul speaks of in Heb. xii, 22, 23. "But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." Paul could not have meant to tell the Hebrews, in the above testimony, that they had already come to mount Zion, but that their faith reached forward to the time when they would come. It might perhaps read, Ye are coming (are come by faith) to mount Zion * * * to the general assembly and church of the first-born, which are written in heaven; (margin, enrolled.) Not that the church of the first-born were already there, but their names were written in the Lamb's book of life. "Ye are coming to the spirits of just men made perfect," not to spirits made perfect, but to spirits of men made perfect. The worthies of past ages are not yet made perfect, according to Paul's testimony in Heb. xi, 39, 40. "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Then, when the perfect state comes, all will be perfected together. Paul says, [1 Cor. xiii, 10.] "But when that which is perfect is come, then that which is in part shall be done away." "Now we see through a glass darkly, but then face to face." This will be when Christ comes. 1 John iii, 2. "Beloved, now are we the sons of God, and it doth not appear what we shall be: but we know that when he shall appear we shall be like him; for we shall see him as he is." We cannot see that this text [Heb. xii.] proves anything in favor of the existence of the spir-

it separated from the body. It all applies in the future, and to the time when the saints shall be delivered. Then the saints will not exist as disembodied spirits, but as men, with resurrected, immortal bodies. We suppose Heb. xii, 22, 23, to refer to the deliverance of the saints of God into the kingdom.

m. An objection is urged from the testimony of Christ to the Sadducees: [Matt. xxii, 31, 32:] "Have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." From this text it is argued that there must be an immortal part of Abraham, Isaac and Jacob that lives while the body is dead, or else God would be the God of the dead. The spirits, or souls, of Abraham, Isaac and Jacob, are claimed to be themselves. Therefore God is the God of the living, because *they* (their spirits) are alive. If we had found testimony that spoke of immortal spirits it might answer to talk thus; but the Bible says of Abraham, Isaac and Jacob, They are dead. We have already quoted, in another place, that God told Abraham that he should be buried in a good old age. Paul in Heb. xi, speaks of Abraham, Isaac and Jacob with a host of others, and he says, "These all died in the faith, not having received the promise."

The Jews said to Christ as recorded in John viii: 52, "Now we know that thou has a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death." But, it is asked, what shall we do with the text above quoted. We answer, let it go as proof of that for which Christ quoted it, not that dead men are alive, but that they *shall live again*. We can see by reading the context, that the subject introduced is the resurrection. Christ was teaching the sentiment among them that there should be a resurrection, and the class with whom this dispute took place believed in no resurrection. Verses 23-28. "The same day came to him the Sadducees, which say that there is no resurrection, and asked him, saying, Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren; and the first, when he had married a wife, deceased; and having no issue, left his wife unto his brother. Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection, whose wife shall she be of the seven? for they all had her." Their question was an objection (as they supposed) to the doctrine Christ was teaching, that the dead would rise. Verses 29-32. "Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But, as touching the resurrection of the dead, have ye not read that which was spoken to you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living." We see from Christ's answer to the Sadducees that his testimony is to show that the dead *will rise*. We shall admit of no inference that this testimony refers to spirits. There is not one word said in the text, of souls, or spirits; but the testimony is about Abraham, Isaac and Jacob, who are dead.

Well, says the objector, if they are dead in the sense you claim, they cannot have a resurrection. There must be some spirit to raise the body. If they are unconscious there is no such spirit remaining in existence. We are aware that popular theology claims that it is not possible to raise man if he dies. If theologians of the present time were asked the question Job asked, [Chap. xiv, 14:] "If a man die shall he live again?" their answer would be, No. There is no spirit to raise the body. What said Job. "All the days of my appointed time will I wait till my change come. Thou shalt call, and I will answer thee: thou shalt have a desire to the work of thine hands." Again he says, [Chap. xvii, 13:] "If I wait the grave is mine house," &c.

But, says the objector, how are they raised? Answer. By the power of God. It will not answer for us to limit his power, and be Sadducees at last. God is able of these stones (says Christ) to raise

up children to Abraham." If God is able to impart life and activity to a flinty rock, he can re-organize man from the dust, and verify his promise concerning him. If popular theology is true there is no resurrection. They tell us the man does not die, but merely lays off the clog that never had life, except what it derived from the soul. What folly to talk of bringing to life that which never died, (*the body*), or of bringing to life that which is alive, (*the soul*).

We see by comparing the record of the different evangelists, that we are not mistaken in our claim that Christ was striving in his conversation with the Sadducees to convince them of the resurrection. They professed to believe the testimony of Moses; so Christ quotes Moses as proof of the resurrection. Mark reads, [Chap. xii, 26:] "And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?" Luke's testimony corresponds with that of the others. Chap. xx, 37. "Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham." They all testify that Christ was shewing that the dead would be raised.

But, says the objector, God is not the God of the dead. That is very true; but if Abraham, Isaac and Jacob are never going to live again, God is the God of the dead. The truth in this matter might be embodied in this form.

God is the God of Abraham, Isaac and Jacob. God is not the God of the dead, but of the living. Therefore Abraham, Isaac and Jacob will live again. From the word of God we learn that death is an unconscious state. A dead man is no more of a time-keeper than a man in a sound sleep, who is wholly unconscious of what transpires around him. In the sacred writings the state of the dead is passed over as a blank space: they (*the dead*) know no pain, neither is happiness their portion, but they sleep. A man in the resurrection who has been dead 2000 years, will realize no more the time that has elapsed than the one who has been sleeping for an hour; they have both been unconscious.

We understand the truth of this matter before us to stand like this: Abraham, Isaac and Jacob obeyed God, while living, and died in the faith. God purposed that they should have a reward. While dead they are unconscious: the next that is known of them they will be alive. In God's purpose they are alive, or counted the same as living, because his immutable word is, they *shall live again*. Paul, in Heb. after stating that Abraham, Isaac and Jacob "died in the faith, not having received the promise," says, [verse 16:] "Wherefore God is not ashamed to be called their God: for they are alive! No! no!! *for he hath prepared for them a city.*" We will now examine the case of

n. MOSES AND ELIAS. Their case is presented as proof that there must be some part of man that is conscious in death. Matt. xvii, 1-3. "Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with him." The issue raised here is, that Moses' and Elias' *souls* were seen on the mount. We have the text before us, read it carefully. The words soul and spirit do not occur in the text. In all the testimony we have yet examined, we have failed to find the evidence that man has a principle capable of a conscious existence separate from the body. It therefore becomes those who would favor the doctrine of the natural immortality of the soul, to advance carefully, and not assume the point they wish to prove. But, say you, here is proof. Moses died, and God buried him. Moses was seen on the mount. And as there is no proof that Moses ever had a resurrection, it must have been his soul that the disciples there saw.

The position of those who reason in favor of immortality from this text, might be thrown into the form of the following syllogism. Moses died and God buried him. Moses was seen on the mount; therefore, Moses did not die, but merely his body died. If those who reason on this text are going

to claim that Moses was actually seen on the mount, the syllogism should assume this form.

Moses died, and God buried him. Moses was seen on the mount; therefore, Moses had a resurrection. So, we see, instead of claiming that there is no proof that Moses had a resurrection, the text itself is proof of that point, if we claim literally in the case. And if it is claimed as a fact that Moses was actually seen on the mount, it is not difficult to find inferential testimony at least, that the body of Moses was raised. Jude verse 9. "Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Here was a dispute about the *body* of Moses. If in the plan of God, he had wished to raise Moses for some wise purpose and sent the archangel to accomplish the work, we have no doubt but the devil (who "had the power of death," Heb. ii, 14) would dispute his claim. It is argued by some that as Moses was a type of Christ, it would be consistent to conclude, that Moses had a resurrection. But we will not discuss this point further here, as we are inclined to the position, that Moses and Elias were not literally seen on the mount. Neither do we wish it understood by this statement, that we incline to the position that it was their souls that were seen. According to the present theology in regard to the soul, it cannot be seen with natural eyes; for it is immaterial. A Universalist minister once stated, with whom I was reasoning upon this subject, "The soul is immaterial and cannot be seen with natural eyes; yet Christ, on the mount, so far detached the souls of the disciples from their bodies that they saw the souls of Moses and Elias with their inner vision." But according to this, they came near dying; for death, we are told, is the separation of the soul from the body.

But, says the objector, what are you going to do with the testimony before us, if you believe the disciples did not see Moses and Elias, neither their souls? Christ's own testimony will set the subject forth in its true light. Matt. xvii, 9. "And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man until the Son of man be risen again from the dead." Then the transfiguration on the mount was a *vision*. It is not necessary to claim that the objects are actually present, that are seen in *vision*. When a person is in vision an image is formed before the mind.

It is true Christ was actually on the mount, but in vision they saw him transfigured, and glorified; but Jesus was not actually glorified until the day of Pentecost. John vii, 39. "But this spake he of the Spirit, which they that believe on him should receive, for the Holy Ghost was not yet given, because that Jesus was not yet glorified." But on the day of Pentecost the Holy Ghost was given.

Daniel had visions in which symbols were introduced. He saw a beast with ten horns, whose nails were of brass, and his teeth of iron. None of us would claim that any such beast ever actually existed. But this figure that was formed before the mind of Daniel, was an exact illustration of a kingdom that should after arise. In some visions of the Bible we find symbols are not used, but an exact image of the things themselves as they will exist, is formed before the mind of the prophet. So in the case before us, we understand the disciples were shown Moses, Elias and Jesus, as they would appear in the kingdom of God. This vision was a fulfillment of what Christ promised eight days before. See Luke ix, 27-31. "But I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God. And it came to pass, about an eight days after these saying, he took Peter, and John, and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. And behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem." Here was a vision of the kingdom of God, a miniature representation of the saints as they would exist in the kingdom. Christ was there, presented in his glo-

rified state as he would appear in the kingdom of heaven: his raiment was white and glistering. Moses was there presented, one who had died, a representative of those who sleep in the grave, who shall be called forth by the voice of Jesus, and be clothed with immortality. *Elijah* who went up by a whirlwind into heaven was also presented, a representative of those who shall be alive when Jesus comes, who shall be changed in a moment in the twinkling of an eye, and never taste of death.

o. Says the objector, I supposed when a person had a vision their soul was separated from the body and carried to heaven, or where it could view the object concerning which God wished to make a revelation. Paul says he knew a man that was caught up into the third heaven. We will read Paul's testimony and see what is said about the soul in the case of this vision being given. 2 Cor. xii, 1-5. "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth,) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities."

There is nothing said in the above text about the man's soul being caught up into Paradise, but it was the man himself that was caught up. Had Paul believed that the soul was capable of a existence separated from the body, he would have told us, without doubt that *his soul* viewed this scene in Paradise, *out of the body*. We find no testimony in Paul's writings, that man is possessed of a soul independent in its existence. This case before us is merely a vision. Paul himself did not know what condition he was in. It is said, "It is possible for a man to be out of the body, or Paul would not have said 'whether in the body or out of the body.'" Paul does not say it is possible for a man to be out of the body, but he knew a man that was caught up, whether he went up bodily, or merely in vision (out of the body) he could not tell. When he was in vision, the images that were formed before his mind by the power of the Holy Ghost, were as much realities to him as though he had literally gone to heaven and viewed them. In expressing this sentiment he says, "Whether in the body (that is, whether I went to heaven bodily) or out of the body, (I went merely in vision) I cannot tell." There is no proof in this text whatever for the separate existence of the soul, or that visions are caused (as was claimed) by the soul itself leaving the body to view the scenes presented.

(To be Continued)

Extracts from Krummacher.

O THAT we were not so impatient when our gracious God occasionally denies our requests! How kind it is with respect to our real and best interests, that the Lord gives us according to his will, and not according to our own; and that he condescends so graciously to guard us against the attainment of our poor and often foolish wishes! We may rest assured that whenever we pray without success, that which we desire is not only not best for us, but it is either injurious, or at least inferior to what he really intends for us.

What a blessed gift is faith to the children of God. Its wondrous power deprives privations of their horrors; it nourishes us with the promises made to Abraham; it sustains us with the strong consolation of the oath divinely sworn unto Isaac; it gives us the staff of Jacob to support our steps; it enables us with Moses' rod to divide the sea, and with David we leap over the wall and rampart! O faith, faith! thou door-keeper of every sanctuary, thou master over all the treasures of God, may he that is thine Author draw near unto us; and he that is thy Finisher incline himself toward us.

"When peculiarly favored with divine manifestations, consider them not as the *chief good*; but as a ray only of that refuigence which proceeds from the Fountain of light, and which is given as a conductor to the Fountain itself."

THE REVIEW AND HERALD.

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

ROCHESTER, THIRD-DAY, OCT. 16, 1855.

To the Church of God.

DEAR BRETHREN:—You are aware that the financial responsibilities of the ADVENT REVIEW Office, also the Editorial responsibilities, (except what assistance the Committee could render, situated in different places,) has up to this time rested upon Bro. James White. These responsibilities, he has reluctantly taken as they have been urged upon him, there being no one willing to take these responsibilities, or a portion of them. He has toiled on in the cause a number of years, borne down with care and anxiety for the cause, (asking no more for his services than convenient food and clothing,) until his constitution is broken down, so that he is obliged to disconnect himself from the Office at present at least.

You have seen Bro. White's statements in the REVIEW relative to the Office being the property of the Church; also his call to establish it on a proper basis. The friends of the cause of present truth in Michigan have decided to take the responsibility of moving the Press from Rochester, N. Y., and establishing it at Battle Creek, Mich. Bro. White has consulted with the brethren East, the past Summer, and learned that they had no objection to the Press' being moved to Michigan. We think Battle Creek, Mich., nearer the center of the future field of labor than Rochester, N. Y.

At a meeting held in Battle Creek, Sept. 23d, 1855, we were chosen a Financial Committee, to move the Office to this State, and to publish the ADVENT REVIEW. Also, to call on the Church at large to send in their Free-will Offerings to defray the expenses of moving the Office, and to supply it with those things necessary to publishing and Editing the REVIEW.

We shall, Providence permitting, move the Office, and commence the publication of the REVIEW weekly this Fall. Four brethren have purchased a building lot, and are erecting a building suitable for the Printing Office, Editor's room, &c. The expenses of moving the Office, including boxing up Press, Type, &c, freight from Rochester to Battle Creek, and loss on some things not movable, and others not worth moving, (which will have to be got new at Battle Creek,) will be about \$200. The friends of the cause are now invited to send in their Free-will Offerings to this amount, for the above named object, to Henry Lyon, Battle Creek, Michigan.

It becomes our duty to suggest a plan on which the ADVENT REVIEW shall be conducted. Not that we object to the manner in which it has been conducted, only that it has thrown too much burden on the Editor. We cannot hope that any plan will fully meet the views of all, but we do hope to enter upon the best plan, and then shall expect the co-operation of all who "keep the commandments of God and the faith of Jesus." The object of suggesting a plan on which the REVIEW should be conducted is to call out the views of the friends of the cause on this subject, so that at a future General Meeting those assembled may act understandingly, in harmony with the Church abroad.

We suggest the following plan: Let there be chosen by the Church a Resident Editor, whose duty it shall be to take charge of the local interests of the Editorial department. Also let the Church select four or six brethren, from different portions of the field to act as a Committee, or corresponding Editors, who shall have equal voice in conducting, assist in the Editorial department as their circumstances may admit, and who shall have equal voice with the Resident Editor in deciding what is proper to be published in the REVIEW.

We ardently desire those interested to respond to this call immediately, and freely state their views of the proper manner of conducting a paper for the Remnant. Please address your letters on this subject to Henry Lyon, Battle Creek, Michigan.

Your Brethren and Servants of the Church.

HENRY LYON.

CYRILLUS SMITH.

ED. R. PALMER.

"In all these exercises and trials of faith, God has the uniform design to wean our hearts from all inordinate attachments to the present world, and to place our whole desire on him alone."—F. Merritt.

Adding To, and Taking From.

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. xxii, 18, 19.

1. Jesus, and not John, is the Revelator. The last book in the Bible is "the Revelation of Jesus Christ." Chap. i, 1. Jesus sent his angel to signify it unto his servant John.

2. The "words of the prophecy of this book" do not mean the book of Genesis, the book of Job, or the book of the Acts; neither does it mean the entire Volume of inspiration; but "this book"—the book of the Revelation. Some understand this matter as though John had before him, while on the isle of Patmos, the entire Volume of inspiration as now compiled, and was writing this threatening in the last pages—A singular oversight! John "bare record of all things that he saw." Chap. i, 2. This record penned by John comprises "the prophecy of this book."

3. This solemn warning was evidently given to guard the book of Revelation, as it should pass down through different hands, from being corrupted.

4. To add to the book of Revelation would be to insert in that inspired book sentiments dictated by human reason over the signature of Jesus Christ, or as being a part of that Revelation of Jesus Christ. To take from that book, in the sense of the text, would be to reject, or leave out a part of that book in its publication, and present it thus diminished as the whole.

5. Jesus Christ is not forbidden to add to his own revelation; but the testimony is to *every man*, "If any man shall add," &c. Jesus Christ could add to the book of Revelation, or give a hundred new revelations written in as many books, for a l this text forbids.

6. A new revelation, true or false, the genuine or counterfeit, would no more be an addition to the book of Revelation, than to the book of Daniel, or Ezekiel, or any other book of the Bible.

7. Any amount of spurious books, such as the Book of Mormon, the works of Swedenborg, Andrew Jackson Davis, and the whole host of Spiritualists, are not so many additions to the book of Revelation, as no one of them claims to be a part of that Revelation of Jesus Christ to John while on the isle of Patmos.

8. The text [Rev. xxii, 18, 19] is used to prove that all revelation from Jesus Christ to the human family ceased, A. D. 96. But it proves no such thing. It is a warning against corrupting the book of Revelation. This is all that can be made of the text. It has nothing to say whether Jesus Christ would, or would not, afterwards reveal himself to others of the children of men; but other scriptures do.

J. W.

Peter's Testimony.

"But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, he this known unto you, and hearken to my words: for these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants, and on my hand-maidens, I will pour out in those days of my Spirit; and they shall prophesy: and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Acts ii, 14-20.

It was on the day of Pentecost, when the disciples were all filled with the Holy Ghost, that the Apostle gave the above testimony. The multitude seeing the results of being filled with the Spirit, and not being competent judges, were amazed, doubted, and mockingly said that the disciples were full of new wine. The object of Peter in his remarks seems to be to correct this wrong idea. He taught them that what they saw and heard, resulted from the operation of the Spirit of God, and not from drunkenness. "This is that," says Peter,

"which was spoken by the prophet Joel." That is, this is the effect of a cause prophesied of by Joel, and not that the prophecy quoted by the Apostle had its complete fulfillment on the day of Pentecost as some urge, and therefore the last days ended on the day of Pentecost, and there has been none of the genuine since! We object to this view for the following reasons:

1. Because the remarkable dreams and visions of Paul, Peter and others, and the visions of John on the isle of Patmos, were after the day of Pentecost.

2. Because these things were to occur in the "last days," and as there can be no days later than the last, these signs must reach to the very close of the gospel age.

3. Because it would be the greatest absurdity to urge that the wonders in heaven above, the signs in the earth beneath, and the signs in the sun and moon occurred on the day of Pentecost; or that there were old men present asleep dreaming on that all-exciting occasion.

4. These things all constitute signs, and were to occur "before that great and notable day of the Lord come."

Facts in the case compel us to take the position that the prophecy of Joel, referred to by Peter, belongs emphatically to the last days. When Peter says, "This is that which was spoken by the prophet Joel," he referred only to the Holy Spirit, whose effects were before their eyes. There is no record that any were having visions on the day of Pentecost. They were exercised with the gift of tongues only. There were none dreaming at that time, neither were the signs in heaven and earth, sun and moon there fulfilled.

But let us look at Joel ii, 32, and see where he locates the prophecy. "And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." It is the REMNANT that is to witness these things. It is the remnant (or last portion of the Church) that keep the commandments of God and have the testimony of Jesus Christ, (which is the spirit of prophecy, Rev. xix, 10,) most certainly, that is to share this deliverance. "Whosoever shall call on the name of the Lord," in the time of trouble such as never was, will share that deliverance. "Shall not God avenge his own elect which cry day and night unto him?" Luke xviii, 1-8. This calling on the name of the Lord is also symbolized by the angel [Rev. xiv, 15] crying with a loud voice to Him that sat on the cloud, "Thrust in thy sickle and reap; for the time is come for thee to reap, for the harvest of the earth is ripe."

God has ever manifested his power to his children according to their necessities and their work. And can we for a moment suppose that God's people will pass through the perils of the last days, and face the time of trouble such as never was, and he not manifest himself to them through those gifts which he himself has set in the Church? Nay, verily. God has by the prophet Joel promised to do great things for the REMNANT "before the great and dreadful day of the Lord come."

J. W.

Jannes and Jambres.

"Now as Jannes and Jambres withstood Moses, so do these also resist the truth." 2 Tim. iii, 8.

The Apostle in this chapter draws a picture of the "last days;" not of the whole Christian age, but of these times of apostasy. The message of truth for this time is to be resisted in the same manner as Jannes and Jambres withstood Moses. How was that?

"And the Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet. Thou shalt speak all that I command thee: and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land." Ex. xii, 1, 2.

"And the Lord spake unto Moses, and unto Aaron, saying, When Pharaoh shall speak unto you saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent."

And Moses and Aaron went in unto Pharaoh, and they did so as the Lord had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Then Pharaoh also called the wise men, and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods. And he hardened Pharaoh's heart that he hearkened not unto them; as the Lord had said." Verses 8-18,

So will it be in the last days. Men will have a form of godliness, but deny the power thereof. Whenever God has sent forth a message of truth, he has accompanied it with the power of his Spirit, with signs and the gifts of the Holy Ghost. Mark xvi, 20; Acts v, 12; xiv, 3; 1 Cor. ii, 4, 5; Heb. ii, 3, 4; Rom. xv, 18, 19. These manifestations from God have been according to the necessities of his people. Will he withhold them from his people in their greatest perils, as they enter the greatest time of trouble? No! no! "IT SHALL COME TO PASS IN THE LAST DAYS, SAITH GOD, I will POUR out of my Spirit." It will come upon the remnant, not only as the dew, or the gentle rain, but God will pour his Spirit out upon them. "Your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants, and on my handmaidens, I will pour out IN THOSE DAYS of my Spirit, and they shall prophesy."

These manifestations of the Holy Spirit will of course fully attend the last message of the last days, when in its greatest power and glory. Then men having the form of godliness, will deny the power. Then they will deny the power of the Holy Spirit which will attend the last message of truth. And as Jannes and Jambres withstood Moses through whom the power of God was manifested, so will these in the last days resist the truth.

In order for the truth to be resisted AS Moses's message was, it must be accompanied with the power of God as his message was. Therefore when the prophecy of Joel, in regard to pouring out of the Spirit, shall be fulfilled on the remnant, and their message confirmed by signs and wonders, and gifts of the Holy Ghost, then modern magicians, Spiritualists, will resist the truth with miracles and wonders by the power of Satan. God's people will yet be met face to face as Jannes and Jambres withstood Moses and Aaron.

No man can show that God has taken away the gifts he put in the Church. They may faintly appear all the way through the Church in her apostasy, her sack-cloth and her connection with earthly kingdoms, but in her last work God will manifest the gifts in their glory. He will, as it were, bring the two ends of this dispensation round till they meet.

J. W.

The Counterfeit and no Genuine

Would be the greatest possible absurdity. Yet some professing to be Bible men, who hold forth that the great Counterfeiter is in the field "with all power, signs and lying wonders," assisting men and women to speak with power, heal the sick, and see future events, yet doubt whether it be the plan of God to manifest his power in assisting men to preach his word, in healing the sick, and in the gifts which he placed in the Church. This would be like circulating spurious notes on a bank in some town and State in unexplored regions, or counterfeiting some celebrated medicine that never existed. Be assured, Satan understands his work full well. His counterfeiters are out at the right time, and are of the right sort to accomplish his purposes. He, knowing "that he hath but a short time" to sink men in perdition, determined to pre-occupy the field, and draw as many as possible into his bewitching snares, then try to make all others doubt the genuine, because of the counterfeit. But this subject viewed correctly, the existence of the counterfeit assures us that the genuine also exists. And what a scene will the closing conflict present. Satan inspiring the corrupt hearts of men with "all power and signs and lying wonders," and the great God pouring out his Spirit on the humble and despised remnant, so that the closing message will be confirmed by signs and wonders, and mighty deeds of the Holy Ghost. God save us from throwing all away because of the spurious. But, rather, let us "Prove all things, and HOLD FAST that which is good."

J. W.

A TEST.

There is a class of persons who are determined to have it that the Review and its conductors make the views of Mrs. White a Test of doctrine and christian fellowship. It may be duty to notice these persons on account of the part they are acting, which is calculated to deceive some.

What has the Review to do with Mrs. W.'s views? The sentiments published in its columns are all drawn from the Holy Scriptures. No writer of the Review has ever referred to them as authority on any point. The Review for five years has not published one of them. Its motto has been, "The Bible, and the Bible alone, the on-

ly rule of faith and duty." Then why should these men charge the Review with being a supporter of Mrs. W.'s views?

Again, How has the Editor of the Review regarded Visions, and the gifts of the Gospel Church for more than eight years past? His uniform statements in print on this subject will satisfactorily answer this question. The following is from a Tract he published in 1847:

"The Bible is a perfect and complete revelation. It is our only rule of faith and practice. But this is no reason why God may not show the past, present, and future fulfillment of his word, in these last days, by dreams and visions, according to Peter's testimony. True visions are given to lead us to God, and to his written word; but those that are given for a new rule of faith and practice, separate from the Bible, cannot be from God, and should be rejected."

Again, four years since, he wrote on the Gifts of the Gospel Church, re-published in the Review for Oct. 3d, 1854, from which is taken the following:

"Every Christian is therefore in duty bound to take the Bible as a perfect rule of faith and duty. He should pray fervently to be aided by the Holy Spirit in searching the Scriptures for the whole truth, and for his whole duty. He is not at liberty to turn from them to learn his duty through any of the gifts. We say that the very moment he does, he places the gifts in a wrong place, and takes an extremely dangerous position."

Now if these paragraphs were not in print, his enemies might accuse him of changing his position; but as one was printed eight years since, and the other four, and re-printed one year since, they are nails driven in right places. Slandorous reports must fall powerless before facts of this character.

Again, in the Review Extra, published March, 1855, is the following statement from the Church that had been personally acquainted with the facts in the case for three years:

This certifies that we have been acquainted with Bro. and Sr. White, and their teachings, and labors in church trials, and have never known them to urge the visions on any one as a portion of religious faith, or make them a test of fellowship.

In behalf of the Church, J. T. ORTON, }
S. T. BELDEN, } Deacons.
T. B. MEAD. }

The Publishing Committee have also spoken upon this subject, yet these persons will have it that the Visions are made a test. This same story was repeated over and over by the Harbinger, to raise prejudice against the Sabbath. These men have now taken it up, if possible, in a meaner style. They have relieved Eld. Marsh in this department, and some of them far out-strip him in zeal and malice.

But what deserves especial attention here, is the unrighteous use some are making of the Visions. They take the advantage of the common prejudices against Visions, misrepresent them, and those who are not ready to join them in anathematizing them as the work of Satan, then brand any view held by the body of Sabbath-keepers as the "Vision view," and not the Bible view of the subject. In this way an unbalanced prejudice can be excited in the minds of some against any view, and even all the views held by that body of Christians called Advent Sabbath-keepers. This course has been, and is being pursued on the subjects of the Two-horned beast, Sanctuary, Time to commence the Sabbath and period of the establishment of the kingdom of God on the earth. It should be here understood that all these views as held by the body of Sabbath-keepers, were brought out from the Scriptures before Mrs. W. had any view in regard to them. These sentiments are founded upon the Scriptures as their only basis.

E. R. Pinney held as early as 1844, that the Kingdom of God would not be established on the earth till the close of the seventh millennium. The Editor of the Review has taught the same since 1845, five years before Mrs. W. had a view of this subject—that the saints would go to heaven at Christ's second advent, [John vii, 33; xiii, 33, 36; xiv, 1-3, 28; 1 Pet. i, 3-8; Rev. v, 10,] that the 1000 years' reign of the saints in judgment [Rev. xx, 4; Matt. xix, 28] would be in the "Father's house" above—New Jerusalem—which Jesus has gone to prepare for his followers, while the earth remained desolate, [Jer. iv, 19-26; xxv, 15-33; Isa. xxviii, 21, 22; Zeph. i, 2-18; iii, 6-8; Isa. xlii, 9-11; xxiv, 1-6; 2 Thess. i, 7-9; ii, 8-12,] and that at the end of the 1000 years, Jesus would return to the earth with his SAINTS, [Zech. xiv, 5; Jude 14, 15,] to execute judgment upon ALL, from Cain to the latest ungodly sinner, which cannot be until the second resurrection, when all ungodly sinners will be raised.

Now, Mrs. W.'s view of this subject was not till 1850, yet the view of this subject held by the body of Sabbath-keepers before and since 1850 is now branded as the "Vision view," and those who hold it are represented as forsaking the Bible and taking another rule of faith. A brother writing from the West to a brother in N. Y., on this subject, says: "God will as certainly reject James White if he rejects his word as he has rejected Himes and Marsh." Now it has come to this, that in order to be sure to avoid the charges of infidelity and heresy from these men, it is necessary to renounce every point of religious faith with which Mrs. W.'s views are in harmony. Every friend of truth and right should protest against so unrighteous a course. Brethren, be on your guard against this crafty mode of action to divide the Church of God. Let the Visions stand upon their own merits. It is our duty to teach, and to hold up the bands of those who teach the word of God; also to mark those who cause divisions.

But these men are not willing to leave the Visions on their own merits, and let people alone who believe them, who take the Bible as their only rule of faith and duty. No, some among them pursue them with deception, and slander. The publishing and preaching of such is an issue of bitterness against the Visions, and those who will not join them in their work of death. They make the Visions a test. Their principal theme, even before an ungodly rabble, is opposition to, and ridicule of, the Visions, and their highest ambition and glory is to disaffect persons and divide Churches and families. Of this they boast from place to place, and in their sheet of scandal. All persons may now see who it is that make Mrs. W.'s views a test. While we take the Bible, and the Bible alone as our rule of faith and duty, and are rigidly devoted to teaching the word, these persons, as they go out from us, seem to become at once enraged against the Visions, and imbued with bitterness against their former brethren, (R. Hicks is a good example,) and engage with a rash zeal to divide Churches, and separate the nearest and dearest friends. What is their test in this work?—The Visions!

Now we shall go right along believing and teaching the word of the Lord. This is our business. And if we choose to believe Mrs. W.'s views which harmonize with the Word, this is *our* business, and *nobody's else*. But if we should leave the word, and look for a rule of faith and duty by some new revelation, then it would be the business of the Church to silence me as a religious teacher.

We have exposed some of the false statements of these men, and supposed this was sufficient. We care not a straw for their slanderous falsehoods on our own part; but if those who are prepared to show up their falsehoods, think the cause demands their exposure, let them forward their testimonies to the Office, and we will thoroughly expose them. This may be best. J. W. -

The Bible Preacher.

"He must declare all the truths which God reveals, in the connections in which he reveals them. And he must declare them with those feelings which these truths, clearly apprehended, cordially embraced, and faithfully obeyed, will inspire. The only reason why preaching of any kind is ever effectual to the salvation of men is, God has appointed it, and attends it with his blessing. And he has appointed not only that men should preach, but has told them *what* to preach. 'Preach the preaching that I bid thee.' 'Hear the word at my mouth, and give them warning from me.' 'He that hath my word, let him speak my word *faithfully*.' This requires him to preach *whatever* God reveals, and *as* he reveals it. A preacher has nothing to do to invent new truths; to preach those which God does not reveal, or those which he does, in any different manner and connection from what he reveals them. To the law and the testimony—if preachers speak not according to these, there is no light in them. The law of the Lord, as he reveals it, is perfect, converting the soul. It needs only to be understood and obeyed to prepare men for heaven. The testimony of the Lord, as he gives it, is sure, making wise the simple. All that a preacher has to do is, in the clearest and kindest manner, to exhibit this; illustrate it to the understanding, and impress it upon the heart. 'Go ye into all the world, and preach the Gospel to every creature.' This gospel is the revelation which is made to men in the Bi-

ble; all of which is given by inspiration of God, and is profitable for doctrine, reproof, correction, and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work. The whole of this revelation, would you be instrumental to the greatest extent in saving souls, you must preach, and nothing more. The Bible must be to you what the pillar of fire and of cloud was to Moses. Where that goes, you must go. If you stop, God moves on without you. You are left behind in a wilderness, without a guide, without a helper. Your safety and your success both depend upon following him. Where he stops, you must stop. If you move, go which way you will, you go without God. Fight as you may, you only beat the air. Instead of conquering, you are conquered. Or if you seem to yourselves to gain a temporary triumph, and begin to scowl upon less adventurous spirits, who dare not move without God, it is only a feint of the enemy to draw you into thicker ambush, and sink you into deeper ruin. You may imagine that you have hosts strong and mighty, who can overcome in battle; but like the Egyptians in the sea, the more numerous your hosts and the heavier your artillery, the deeper you sink. In a warfare like this, nothing can be done without God, and he will accompany none but those who follow him."—Dr. Justin Edwards in 1824.

There is much truth in the above, and many of its particulars are well illustrated in the history of the church and world for the past few years. Truth is progressive. As new events are continually transpiring, so new truths are being continually unfolded, both in regard to these events, and those which are to come; and present truth in every age of the world is truth concerning those scenes in the fulfillment of prophecy to which mankind hold the nearest relation, be they past or future. Thus has it ever been; and the world has been borne on by the tide of time, through way-mark after way-mark in its history, till now all the light of the past, and every indication of the present, betokens the speedy end of all things.

With John the Baptist, as he went forth to herald the approach of one mightier than he, present truth was, The coming of the Messiah. But after the Messiah had come, the duty of mankind was, not to believe that he was coming, but to believe on his name. So it is not with us present truth to prove that the Babylonian empire, the golden head of the great image, has held its period of universal dominion; nor yet that Persia succeeded in this dominion, nor that Grecia rose after them and fulfilled her part in ruling the world; nor that Rome, the fourth great kingdom, followed on in course to tread down and devour the whole earth, and is now in the last stages of its shattered existence; but these are all necessary to, and conspire to shed light on, that which is present truth, namely, that the fifth universal kingdom, the next in this chain of prophecy is about to be set up by Him whose dominion is an everlasting dominion which shall not pass away. And as on this point so on every other: the past tends to throw light on the present and the future; and therefore every new truth that is developed in the divine order of events, has stronger claims to our acceptance and belief, than any which preceded it.

The remark with which we were particularly struck in the above extract from Dr. Edwards, is this: "If you stop, God moves on without you." As truth is progressive, this is a necessary result. In the light of past experience, then, let us apply this principle. It will not do for the people of God at any time to imagine that they have truth enough, and so calmly settle down upon that and look for no further light. And here, we conceive, is where the churches have made their fatal mistake. When it became evident from the revelations of prophecy and the light of history, that the second advent of the Saviour was just at hand, that message was forthwith heralded to the world. It would have been sup-

posed that the churches, professing as they did great love for him, would hail that message with joy; and had they indeed loved him, this would have been the case; but how different has been the result. Here was a criterion which was to test the true state of their affections. They could not love the Lord supremely, and at the same time love the world, directly opposed to him. They could not be setting their affections on things of the world, and at the same time desire the coming of him before whose presence they were to pass away forever. This criterion they could not avoid; and it revealed at once their true condition. It showed that their interests were all interwoven with worldly things; that the love of earth had supplanted their love to God; and pride and formality had taken the place of sincerity and devotion. The truth was proclaimed; they heard it; but their worldly interests got the ascendancy, and they rejected it. They had set their hearts upon ease and comfort and prosperity and carnal security, and were unwilling to give them up. They imagined they had truth enough to convert the world and here they stopped. They looked for, and cared for, no further light; therefore are they still down in the plains of Shinar, endeavoring to build their tower.

But truth is onward; and God's Spirit always accompanies his truth; and if we do not keep pace with the one, we cannot enjoy the other. The churches stopped. They would not walk up to the light that was given, and therefore the Spirit of God is departed from their midst. The almost universal complaints among them of coldness and barrenness in spiritual things, the absence of genuine conversions in their midst, their still greater display of pride and formality, and the tenacity with which they cling to fables contrary to the living Word, have been ever since that time, and still are, witnessing to this solemn truth: THEY STOPPED; AND GOD HAS MOVED ON WITHOUT THEM! U. S.

Popular Poisons.

An Appeal to the 30,000 Clergymen in the United States.

[As the subject of the use of Tobacco is engaging the attention of many of our brethren, in different places, the following which we copy from the *Advent Herald* will be read with interest. Although it makes the soul something distinct from the body and intellect, and speaks of its effects on that undefinable principle—a distinction which we could not endorse—the article is nevertheless mainly to the point.]

THE common use of Tobacco, like Alcohol, is a violation of life, and assails body, intellect and soul. What right has a man to whip himself into the use of a nauseous, noxious poison, which, in time, will blunt the acumen of all his five senses, disturb his appetite, diminish nutrition, muscle, strength, and all his capacities to serve God? Is it no sin to rob God? What right has a man to use a drug which disturbs the healthful action of his mind, disposes it to be irritable at one time and seditious at another, and, in cases sadly numerous, smites it with forgetfulness, idiosyncrasy, or outright insanity? Is it no sin to destroy intellect?

What right has a man to enslave his soul? This drug, by *narcotizing, debilitating, and sensualizing* the soul, binds it in chains, and makes it an absolute slave. I speak with reverence, if the eye of God sees a slave on earth, in the way of eminence, he is probably made such by the potency of this drug. Is it no sin to enslave the soul?

Man's organic structure my brethren, is perfect; for God is its Author. God's will is as manifest in this organism as in the ten commandments. Whoever injures this "divine workmanship," by the use of a deadly thing, plants his will in conflict with God's will. What is this but man striving with his Maker? What is this but rebellion? What is rebellion against God but sin? In your pulpits, many of you ring the changes on the exceeding sinfulness of sin, the world over and elsewhere. But sin is no undefinable phantom. Sin is the transgression of law, written by the finger of God on the whole organism of a man, as well as in the Bible; a transgression which usually carries conviction to the soul, unless stupefied by abuse. The common use of tobacco is in all cases a violation of physical law. The victim may or may not have come to a knowledge of

this violation; if he has not, with him it is no sin or merely a sin of ignorance. But, the moment he becomes conscious of this violation, the violation is no longer simply physical, but moral; the act becomes a sinning act, a sin, and the actor a sinner. Millions sensualized by this drug are mournfully defective in moral discrimination, but this is not true of all its devotees.

I knew one who said, "Sir, I can hear no more, for all you say on this drug is true, and cuts me to pieces. I have been a slave to it twenty years, and shall die a slave; but, if my son uses it, I will disinheritor him!" Here was consciousness of slavery and sin.

I knew an excellent deacon, who was an inveterate "chewer," who, on reading the passage which bids us glorify God, whether we eat or drink, said to his wife, "I cannot glorify God in the use of this poison." He dropped it, once for all, and became a holier and a happier man. Here was the consciousness and renunciation of sin. A ceasing to do evil in one form.

I can name a clergyman who was much enslaved to his snuff; he sometimes reproved a neighbor who was a drunkard. At length the drunkard said to him, "If you will give up your snuff, I will give up my rum." The bargain was made. But within forty-eight hours the clergyman was in perfect anguish for his snuff. He set a spy over the drunkard to watch for his downfall. When told that the fatal cup had passed his lips, he flew to his snuff-box with the fury of a maniac, made himself idiotic, and died a fool! Tell us which was the greater drunkard? Or, as sin is the point in debate, which was the greater sinner?

The time would fail me to tell of men, Christian men, and Christian ministers, who have renounced this sin as they renounce other sins, and who, with rejuvenated health and jubilant hearts, bless God for their escape from these "bonds of iniquity."

Yours fraternally, GEORGE TRASK.

Fitchburg, Mass., 1855.

COMMUNICATIONS.

From Bro. Hutchins.

DEAR BRO. WHITE:—By the grace of God assisting, I am still looking and striving for an "inheritance incorruptible, and undefiled, and that fadeth not away." My confidence is established in God's blessed promises. I firmly believe they will all be fulfilled. Grace will be given to sustain the humble follower of Jesus, in proportion to the trials through which he is called pass; and eternal life will be the final reward of all the saints. O, praise God for the bright and blissful prospect which lies before the remnant. We are fighting for a "crown of glory that fadeth not away." "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But, rejoice, inasmuch as ye are partakers of Christ's sufferings: that, when his glory shall be revealed, ye may be glad also with exceeding joy."

But few at present know what it is to "rejoice" in the suffering part of religion; but those who follow the Lamb whithersoever he goeth will have to learn this sacred lesson. O, may the Lord hasten the time when our hearts will overflow with "exceeding joy," in view of the sufferings of the cross of Christ: and we be able to say from the heart,

"For the sake of purer riches,
I'm willing to pass through
All earthly tribulation,
And count it my just due."

A. S. H.

West Fairlee, Vt., Sept., 26th, 1855.

From Bro. Giddings.

DEAR BRO. WHITE:—I take this opportunity to let you know that I am still striving to keep all of God's commandments, and to let my light so shine before others that they seeing my good works may be led to glorify our Father which is in heaven. Yet when I look upon my past life, I regret that it has not been more exemplary, and I mean by the grace of God assisting me to overcome every temptation, for the promise is, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. xxi, 7. "And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together." Rom. viii, 17.

The apostle Paul tells us that to Abraham and his seed was the promise made that they should be heirs of the world. "Now to Abraham and to his seed were the promises made; he saith not, and to seeds, as of many; but as of one, and to thy seed which is Christ. Gal. iii, 16. "And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise." By looking at the promises made to Christ, we may learn what his followers will inherit.

The angel says, "He (Christ) shall be great, and shall be called the son of the Highest: and the Lord God shall give unto him the throne of his Father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke i, 22, 23. The Lord saith, "Yet have I set my King upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, (Christ,) thou art my Son; this day have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. ii, 7, 8. In this we have a share; if we endure unto the end.

My heart glows with love to God when I meditate upon the precious promises which he has given to his people, those who keep his law. "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth it shall prosper." Ps. i, 3. I can adopt the words of the apostle Peter, "Blessed be the God and the Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

Yours in hope of an unfading crown.

H. S. GIDDINGS.

Jo Daviess Co., Ill., Sept. 19th, 1855.

From Bro. Taft.

BRO. WHITE:—I was very much gratified, not to say deeply interested, in the remarks of Bro. J. H. W. on the article written by myself, and published in the *Review*, No. 4, Aug. 21st. I hope to benefit by all he said. Still, Bro. W. has failed to convince me of any error in the view that I entertain of the law of God as it stands revealed in the Bible. I may be in error however, but I don't see it. The point at issue I regard as one of some importance, and if I shall not be intruding, I will, at some future time, give a full reason of the hope that is within me. I will assure Bro. W. I hope, equally with himself, to be found living in obedience to all the commandments of God. Faith on our Lord Jesus Christ has not released me from the commandments of God as a rule of duty. I regard myself as "delivered" from them only as prescribing the conditions of my acceptance with God, or a rule of justification. The commandments of God are a positive rule of duty; and faith on our Lord Jesus Christ a positive rule of justification. "By the deeds of the law no flesh shall be justified." "A man is justified by faith without the deeds of the law." "Do we then make void the law?" (as the rule of duty, and the great source whence originates a knowledge of sin) through faith? (as the great rule of justification?) God forbid: yea, we establish the law," and aver in the most unequivocal manner, "that the law is holy, and the commandment holy, and just and good." In so far then I anticipate that Bro. W. and myself would be at one. At least this is "the sense" in which I understand that we are released from the law of God. It is thus I understand the great Apostle, when he says, "Ye are not under the law, but under grace." God has not, in releasing the race from his law as a rule of justification, given them unqualified license to run wild in all manner of dreadful iniquity. "Nay, verily. 'THE LAW IS HOLY, AND THE COMMANDMENT HOLY, AND JUST AND GOOD.' The law of God is now as ever the bridle of the human conduct. It is our 'school-master'; and one of the first great lessons it teaches us is, that we are sinners. "By it is the knowledge of sin."

I have no desire to provoke a controversy with any of my brethren. There is but one contest in which I will allow myself to engage; and into that, if Bro. W. chooses, I will enter with all my heart; and that is a contest for a glorious IMMORTALITY and ETERNAL LIFE, through Jesus Christ our Lord. I do not mean to insinuate by the above that Bro. W. or any other brother has expressed, or even so much as intimated a desire to draw me into any controversy. Nay, brethren, Bro. W. has spoken kindly, and I magnify the spirit. I speak in general terms, religious controversy is ever to be deprecated; but where a free and friendly interchange of religious views can be had under the influence of the proper spirit, it is always profitable to all concerned. But in the one contest alluded to we shall all be conquerors if we but strive lawfully; that is, according to law—both the law of grace and the law of commandments.

In relation to "the Sabbath," I say now, as I said before, if there is any Sabbath at all in this age, it is beyond controversy, the seventh day. "The seventh day is the Sabbath of the Lord thy God." May the Lord guide us into all truth, is the prayer of one who loves the Lord Jesus, and the doctrine of his

second, actual, personal appearing in the clouds of heaven with power and great glory. Come, Lord Jesus, come quickly. Amen, S. A. TAFT.
Macomb Co., Mich., Sept. 25th, 1855.

From Bro. Finch.

DEAR BRO. WHITE:—The cause of the Lord is still progressing in this vicinity. Some four or five have embraced the Sabbath truth since the Tent-meeting held here by Brn. Loughborough and Cottrell. Others are favorable. I am satisfied that the way is being prepared for the third angel's message to go with a loud voice; and my prayer is that we as a people may be wholly awake to the interests of the cause of present truth, and not get asleep on the enchanted ground. I do feel that we should buckle on every piece of the armor, and strive to have our influence tell for the truth and not against it, and feel that no sacrifice is too great to make to enter heaven. The Lord help us, is my prayer.

T. FINCH.

Roosevelt, Sept. 23th, 1855.

From Bro. Pangburn.

DEAR BRO. WHITE:—I would say that we have recently learned through the *Review* that brother Morton and family resides somewhere in Will. Co. We have not learned their P. O. address. We would say to them that brother Phelps from Wisconsin (a lecturing brother) designs to be here about the middle of November, to spend a few weeks with us. I would say to brother Morton if he wishes to attend or to have brother Phelps call on him and give a course of lectures, to inform us by writing a line and give us the name of your town and P. O. address, and also other brethren and sisters, if there are any in this section of country will give us their address. Please to direct your letters to Charles Pangburn, Mokena, Will Co., Ill.

From Sister Smiley.

DEAR BRETHREN AND SISTERS:—I would just say through the *Review* that should any of the traveling brethren come in the vicinity where we live, I want them to come and see us. We live two miles west from Unity Village, on the stage road from Waterville to Bangor. Inquire for Seneca Smiley.

HANNAH SMILEY.

Unity, Me., Oct 8th, 1855.

SELECTIONS.

Remarkable Special Providences.

A CORRESPONDENT of the New York Observer furnishes the following remarkable cases of special providence:

It is an authentic fact that during the terrible massacre in Paris, in which many eminent Christians were cruelly killed, the celebrated preacher, Peter Moulin, was preserved for further usefulness to the cause of the Gospel in a most remarkable manner. He crept into a brick oven to conceal himself, but had little hope of remaining undiscovered in the ferreting search for slaughter that was carried on. In the kind providence of God, a spider immediately crawled to the opening of the good man's retreat, and wove a web across it. The dust blew upon the airy screen, and made it dingy: so that the place appeared to have been long unfrequented. The enemies of the Christians soon passed by, and one of them carelessly remarked, "No one could have been in that oven for several days!"

What a touching idea does this incident give of our Father's protecting love for his children!

An anecdote similar in character is related of Mr. Churchill, a native of England, who had taken up his abode in India, about two miles from Vizagapatnam. Soon after sunset, on one occasion, while he was sitting in his dwelling, of which the outer door was thrown open, meditating with deep sorrow upon the recent loss of his wife, and the helplessness of his little children, who were lying asleep near him, he was suddenly thrilled with terror to observe a monstrous tiger cross the threshold of his house, and enter the room, with glaring eyes and a ferocious howl. But the animal caught sight of his full-sized image reflected in a large mirror opposite the door, and rushing at it with all his fury, breaking it into a thousand fragments, he suddenly turned and fled from the spot. Thus providentially did God preserve two little children and their father from the jaws of a wild beast!

Less thrilling, but not less remarkable, is the incident related in the following epitaph, which is copied from a tomb near Port Royal, in the isle of Jamaica:

"Here lieth the body of Louis Calda, a native of Montpellier, in France, which country he left on account of the revocation. He was swallowed up by

