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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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"THE ROCK THAT IS HIGHER THAN I" Ps. lxi, 2.

BY L. V. MASTEN.

When by affliction's hand oppressed—
When pain and anguish fills my breast,
I'll look beyond the clouded sky,
And trust in "the Rock that's higher than I."

When doubts, and fears, and troubles rise,
And shade my mind, as clouds the skies,
I'll look to the blessed prize, so nigh,
And trust in "the Rock that's higher than I."

When scoffs and frowns of a wicked world,
And Satan's fiery darts are hurled,
To Jesus' side I'll then draw nigh,
And trust in "the Rock that's higher than I."

Bright Star of Hope, arise and shine!
Shed forth thy rays of light divine!
And wing thy way beyond the sky—
"Lead me to the Rock that's higher than I."

O may my faith and hope grow strong—
Soon shall I sing redemption's song;
My captive spirit then will fly,
And cleave to "the Rock that's higher than I."

Rochester, Nov. 15th, 1853.

THE LAW OF GOD.

AN EXAMINATION OF THE TESTIMONY IN BOTH
TESTAMENTS.

BY J. H. WAGGONER.

(Continued.)

As we find no reason to suppose that the Saviour referred to any other law than the one acknowledged at the time of his coming, we will pass on to consider the writings of the apostles on this subject. Paul to the Romans and Galatians speaks much of the law; and we must ascertain whether he brings in a new law, or refers, also, to the one previously existing. It is confidently asserted by some, that the argument of Paul to the Romans, especially chapters ii and iii, is respecting the law of circumcision, and written only to the Jews; and that the law established, is the "law of faith" in Christ. If the law established was the law of faith, would not the question in chap. iii, 31, be superfluous? Do we then make void the law of faith through faith? But if the *commandments of God* are established by the *faith of Jesus*, then the words of the Apostle are pertinent. That the Apostle addresses the Jew particularly in some places, we admit, but that the epistle was not written for the Jews exclusively is evident from the very commencement. He expresses his desire to come to them that he might have fruit among them also, "even as among other Gentiles, and says, The gospel is the power of God through faith unto salvation—to the Jew first and also to the Greek. Chap. i, 13, 16. In this same chapter, he gives a catalogue of crimes which have generally been placed to the account of the heathen world, but Paul adds, "Thou art inexcusable, O man, whosoever thou art, that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest, doest the same things." Chap. ii, 1. In chapter iii, 9, he says he has before proved both Jews and Gentiles, that *they are all under sin*; evidently referring to chap. ii, 1, as above. He further says that God will render to every man according to his deeds—to the Jew first and also to the Gentile; for there is no respect of persons with God. Chap. ii, 6, 10, 11. Thus the question of national difference or preference is settled; yet we wish to have it borne in mind that Paul acknowledges the two classes, of Jew and Gentile, and brings them both up for examination in this scripture. He then says that as many as have *sinned without law* shall also *perish without*

law, and as many as have sinned in the law shall be judged by the law, in the day when God shall judge the secrets of men. Verses 12, 16. We must here bear in mind that the *authorized* definition of sin is, "the transgression of the law." 1 John iii, 4. Then what does the Apostle mean by the words, *sinned without law*? for he also affirms that "where no law is, there is no transgression." Rom. iv, 15. According to these plain declarations, in the entire absence of law, there can be no sin. And if sinning without law and *perishing without law*, be in the *entire absence of law*, it will conflict with another declaration, that "Sin is not imputed when there is no law. Chap. v, 13. Verses 13–15 of chap. ii, are parenthetical and explanatory of verse 12, by which the meaning of this apparently obscure passage is made clear. We still bear in mind that Paul is speaking of two classes—Jews and Gentiles. The Jews heard the law; but this gave them no pre-eminence; (except in privilege, chap. iii, 1, 2;) as the *hearers* of the law are not just before God, but the *doers* of the law shall be justified. James says, we should be doers of the word, and not hearers only, as the hearers may be forgetful; "but whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed," or doing, margin. Jas. i, 22–25. We have shown from the scriptures that the knowledge of God's law was general upon the earth before it was spoken to Israel from Sinai. The Hebrews had as little chance to know it as any people on earth. Ex. iii, 7; iv, 23. The Gentiles did not hear it spoken from Mount Sinai; but had a previous knowledge of its requirements—had the work of the law written upon their hearts; this is further manifest in that they might do the things contained in the law; and their consciences must be enlightened by it, in order to bear witness to the propriety or impropriety of their actions, and thus they were enabled to accuse or excuse one another, as the case might be. In verse 17, he addresses the Jew thus: "Behold thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law." If any doubt remains, as to what law is spoken of in this epistle, the doers of which would be justified, here it must be settled; it is the law that the Jew was instructed out of, and rested in; by which he also knew God's will; the law that teaches that a man should not steal; [verse 21:] that says that a man should not commit adultery; [verse 22:] that led to an abhorrence of idols; the transgression of which dishonors God, [verse 23:] and was an occasion for the Gentiles to blaspheme his name. Verse 24. 2 Sam. xiii, 14.

There are two expressions in the foregoing verses, which we wish to notice more particularly. The Jew, who was instructed out of the law, is said to know the will of God. The Saviour uses the same words in John vii, 16, 17: "My doctrine is not mine, but his that sent me. If any man will do his will he shall know of the doctrine whether it be of God, or whether I speak of myself." Here Jesus gave them a test whereby they might discern the truthfulness of his doctrine, and know that it was of God; and it is not every one that says to Jesus, "Lord, Lord," that shall enter into the kingdom of heaven, but they who do the will of the Father in heaven. But in order to do the will of God, it must be expressed in such a manner that it can be done, or performed. The mere declaration of a fact, however true, cannot be done—the

expression of his will to be done must contain a rule of action, a law. Hence, if any man do the law of God, he will be competent to judge of the doctrine of the gospel of Christ, whether it be of God. The law, embracing "the whole duty of man" is a perfect expression of his will; and as the doctrine of Christ is of God, there is a complete harmony between them. Man was under condemnation for the transgression of God's law—God was in Christ reconciling the world to himself—to save them from their sins; [Matt. i, 21:] hence there must be a perfect agreement between the Father and the Son—the will of God and the doctrine of Christ—the law and the gospel. This agreement is so perfect, so beautifully harmonious, that he that keeps the law of the Father, knows the doctrine of the Son; and in the day of his coming they shall know that he is in the Father, and they in him, and he in them. John xiv, 3, 20. O glorious time! Hasten the day, dear Saviour, when the kingdom of our God shall come, and his "will be done" on earth as it is done in heaven.

Again, Paul asks, "Thou who makest thy boast of the law, through breaking the law dishonorest thou God?" This was the great offence of the Jews. When the nations of the earth were given to wickedness, God confirmed his law to Israel for an everlasting covenant. 1 Chron. xxi, 17. The transgression of this law, as the Apostle declares, dishonors God. The word of the Lord by Malachi, says: "A son honoreth his father, and a servant his master: if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts, unto you, O priests, that despise my name." Chap. i, 6. This reproof of the priests continues in chap. ii, where it is said, The priests' lips should keep knowledge, and they should seek the law at his mouth. Verse 7. But ye are departed out of the way; ye have caused many to stumble at the law. Verse 8. Thus they dishonor God by transgressing the law; though they made their boast of him, and professed to honor him as their father. See John viii, 38–44.

But it is claimed that the "law of circumcision" is spoken of in the latter part of the second chapter, and throughout the third. Now I do not know of any such law as "the law of circumcision." I read that God made a covenant with Abraham, and gave him circumcision as a token, seal, or earnest of that covenant. Gen. xvii, 11; Rom. iv, 11; Eph. i, 13, 14. The seal of the covenant is distinct from the covenant itself, as the seal of a bond is neither the bond itself, nor the condition of the bond. Circumcision was given as a sign or seal of righteousness—the righteousness, of course, existing prior to the giving of the rite. Rom. iv, 11. So that circumcision, or the sign of righteousness, is of avail, only where the righteousness exists; therefore Paul says, [Rom. ii, 25:] "circumcision verily profiteth if thou keep the law;" i. e., the seal is valid, where the righteousness exists; "but if thou be a breaker of the law thy circumcision is made uncircumcision;" i. e., if the righteousness is wanting, or lacking, the seal or sign thereof is of no consequence, because it signifies nothing. Consequently the uncircumcision by nature, or Gentiles, if they fulfill the law, shall judge those who by letter and circumcision transgress the law. Verse 27. Hence circumcision is of no consequence only as it is connected with the observance of the law; as is said in 1 Cor. vii, 19, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." In these passages there is a very plain distinction between *circumcision* and *the law*. He further declares that the *distinction*

tions of Jew and circumcision, in the sense they were formerly considered, are at an end. Circumcision is the operation of the Spirit of God on the heart; [Rom. iv, 11; Eph. i, 13; iv, 30; 2 Cor. i, 22; Col. ii, 11;] and those whose hearts are thus operated upon are Jews, inwardly. Matt. iii, 9; John viii, 37-44; Rev. iii, 9.

The question which follows in Rom. iii, 1, would naturally arise after such declarations, "What advantage then hath the Jew?" And the answer is in no way contradictory to the minds of those who have noticed the privileges conferred on them as a people. Please examine Deut. iv, 7, 8; Ps. cxlvii, 19, 20; Rom. ix, 4. The chief advantage, or privilege, being, that to them were committed the oracles of God. This advantage certainly could not consist in receiving something of no value, but the "lively oracles to give unto us." Acts vii, 38.—For what if some did not believe? Will not their unbelief destroy the faithfulness of God? By no means. God's word is sure if men have not believed; for if their unbelief made the faithfulness of God without effect, he would not be justified in threatening, and clear in judgment. Macknight, verses 3, 4. See Ps. lvi, 4. Here the justice of God's threatening and judgment, is made dependent upon the perpetuity of these oracles given to the Jews. Amen. But some seem to suppose that transgression, or sin, is necessary to the development of God's grace; and because the manifestation of his grace redounds to his glory, our sin, transgression, or unrighteousness, (for all unrighteousness is sin,) will commend his righteousness. God would of course be unrighteous in taking vengeance on the very act which glorifies him. And if this be so, "*How then shall God judge the world?*" (Not the Jews alone.) If my lie more fully develops his truth, making it abound to his glory, why am I counted a sinner? [see 1 Cor. vi, 20;] and why not add, "Let us do evil that good may come?" To make the meaning still more plain, let us use a familiar illustration: A parent has told his child that all unrighteousness is sin, and sin is the transgression of the law; and has given him (the son) certain laws. The father ascertains that his son has transgressed one of his commands, and calls him to an account for his sin; but being full of love and compassion for his son, he says: "My son, for this transgression of law, or unrighteousness you deserve to be punished; but I have no pleasure in your pain, and would rather you would cease to sin, and be free from punishment. Therefore I forgive you this sin, if you will act in conformity to my will in future." See Eph. ii, 4-8; Rom. vi, 23; Eze. xxxiii, 11; Acts v, 31; Matt. iii, 8. Soon after this, the father finds that his son has been guilty of committing other sins; and on being again called to an account, he justifies himself thus:—"When I first transgressed your laws, your mercy was manifested in the forgiveness of my sin, or transgression; and your love and mercy were never so strikingly manifested as then. Now in order more fully to develop those noble traits of character, and give room for richer displays of your grace, I have committed other sins. But you will not be justified in judging me, as my unrighteousness commends your righteousness, and my disobedience gives room for a display of your love and mercy. You said you were slow to anger and plenteous in mercy; [Jonah iv, 3; Joel ii, 3; Ps. lxxvi, 5;] and if you pass by my sin, my lie will cause your truth to abound to your glory; suffer me, therefore to do evil that good may come. Further, I enjoyed your favor or grace, which abounded over my first transgression; now, I fear, if I keep your commandments, I shall fall from grace; therefore I must continue in transgression, or sin; that your grace may abound."

Would this reasoning satisfy the parent who knew that his law was founded in justice, and that those only were deserving his love who kept it? [Ex. xx, 6;] yet this is the method of reasoning adopted by those who strive to make void the law through faith; but Paul says their damnation is just. Here we would ask the objector to examine the following points:—1. What law does Paul speak of in Rom. ii, 13, the doers of which shall

be justified? Lev. xviii, 5; Deut. vi, 25; x, 12, 13; Eccl. xii, 13, 14; Eze. xx, 11, 12; Matt. v, 19; xix, 16, 17. 2. Does he not continue to speak of the same law in verses 17-25, and Chap. iii? 3. If circumcision were profitable to the law keeper, and otherwise counted for uncircumcision, were not the oracles of Rom. iii, 2, and Acts vii, 38, the precepts of the same law by which the Jews had advantage, and circumcision profit? 4. Does not Paul clearly show that God will judge the world by these oracles, without respect to persons, or national distinctions?

By doing this law, which the Jew had, directly committed to him, he might and would have been justified; but having heard it, they broke it, and thereby put themselves on a level with the Gentiles: all being under sin. Rom. iii, 9. The scripture is quoted in verses 9-19, to prove that no one has kept the law; and the law speaks to them that are under the law, that every mouth may be stopped, and all the world become subject to the judgment of God. (Margin.) From this it is clear that all are under the law; because all have sinned. Even as Christ was made under the law, [Gal. iv, 4;] by being made sin for us; [2 Cor. v, 21;] having our iniquities laid on him. Isa. liii, 6. And for the reason that all have sinned, no flesh shall be justified by the deeds of the law. Rom. iii, 20. Mark well this point. There is no contradiction between this declaration and Chap. ii, 13; where it is said, "The doers of the law shall be justified," as he here shows that none shall be justified by it, because they are doers of it. So now, instead of being justified by it, they are condemned by it; for by the law is the knowledge of sin. No conduct can be proved sinful, except by the law.—The theories of some men lead them to a conclusion different from that drawn by the Apostle; but we would inquire, Does the law condemn an innocent man? if not, he must be justified by it; as justification and condemnation stand as opposites, and there is no intermediate state between them.

Now, inasmuch as all are under condemnation, none can be justified by the law: if any are saved, or justified, it must be by the manifestation of God's righteousness, independent of our obedience, or without the law; we having forfeited everything by our transgression. This righteousness is witnessed by the law and the prophets; [Matt. vii, 12; Gal. iii, 24; Acts x, 43;] and is by faith of Jesus Christ, unto all, and upon all, that believe; for there is no difference; for all have sinned. Justification comes freely (and only) by his grace, through the redemption that is in Christ Jesus, whom God hath set forth to manifest his grace, by his own forbearance, passing over our sins. It is by faith in his blood that we have redemption; [verse 24; Eph. i, 7; Col. i, 9; 1 Pet. i, 18, 19; Rev. v, 9;] for the wages of sin is death; [Rom. vi, 23;] and the life is (in) the blood; [Gen. ix, 4; Lev. xvii, 11, 14; Deut. xii, 23;] therefore the blood is given to make an atonement; [Lev. xvii, 11;] and without shedding of blood is no remission. Heb. ix, 22. Then Christ died for our sins; [1 Cor. xv, 8;] and his blood cleanseth us from all sin; [1 John i, 7;] and for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions under the first testament, they which are called might receive the promise of eternal inheritance. Heb. ix, 15. Then the death of the sinner is certain; because the law condemns him, he not being a partaker of God's righteousness through faith in the blood of Christ; and the death of Christ was absolutely necessary to our salvation, according to the above scriptures; that God might be just, and the justifier of him that believeth in Jesus. Verse 26. What is necessary that God may be just?—Justice demands the enforcement or maintenance of just laws, or principles. In order to the observance of such principles on the part of the agent, the law or rule of action by which he is to be governed, must, of course, be just; then to fully meet the demands of justice, the sanctions or penalties of such law must be rigidly enforced. The judge would not be just, who would let the condemned criminal escape; and the justice of God would not

be approved should he pass lightly by the transgression of his law, placing no difference between the righteous and the wicked. Gen. xviii, 25.—The righteousness of God by faith of Jesus Christ, is declared that he may be just, or maintain the principles of justice, and yet justify those who believe in Jesus, though they had transgressed these principles, or laws. The next inquiry is, What are the principles which God must maintain, in order to vindicate his justice? Of course they must be the precepts of the law which the sinner has transgressed: otherwise he might be just, though he did not punish the transgressor. Now if God has ever given a law by which moral agents were to develop their characters, and has changed, modified, or relaxed the law in any particular, to accommodate it to the circumstances of the transgressor, his justice would be relaxed in the same degree; and after such relaxation, the justice of God's government could not be viewed in the same light, by intelligent moral beings, that it would had he strictly maintained the pure principles of his government. The respect for law decreases in proportion to the possibility of the sinner to escape its penalties.

Again, the principles to be maintained by God in order to his being just, must be the same that a man would be justified in observing. Then if a man would be justified, or stand uncondemned before God, by doing the law, it is manifest that the law itself contains the principles of justification.—This is what God must maintain to be just; and we have already shown how he can justify those who have faith in the blood of Christ, while he vindicates his holy law by letting its penalty fall on the Saviour. Salvation thus given excludes boasting, and brings Jew and Gentile on the same level; and thus, instead of making void the law of God through faith in Jesus Christ, it is established, maintained and vindicated by the death of Christ for its transgression. Verse 31. This holy law has so long been despised and rejected of men, that some of its friends and advocates have so far given way to popular prejudice and early education, as to suppose that the doers of the law would not be justified by doing the law, but by faith in Christ; but we trust that all those who have followed us thus far in the examination of the nature of this law, will see that it is fully sufficient to justify and protect the observer of it: if it is not, it is weak and unprofitable indeed, and the righteous might well say, "It is vain to serve God: and what profit is it that we have kept his ordinances?" Mal. iii, 14. But the Lord says, "O that there were such an heart in them, that they would fear me, and keep my commandments always, that it might be well with them and with their children forever!" Deut. v, 29. But if any are yet disposed to deny the justifying nature of the law, we would inquire of them, If man had never broken the law, would he have needed a Saviour? Or, if Christ had broken the law, could he have been a Saviour? A little examination must satisfy all on this point. Abraham was justified by faith; [Rom. iv,] his faith being made perfect by his works; [Jas. ii, 22;] and though he were justified by works, he could only glory before men and not before God; as he would have been, even then, an unprofitable servant. Luke xvii, 10; Job xxii, 3; xxxv, 7, 8. He was justified by the faith that he had before he was circumcised, that he might be the father of the faithful, though they be uncircumcised; for all the blessings of the covenant rested on God's promise, and not on the law; for if they had rested on the law, the promise would be of no effect, as all had transgressed the law; then faith would have been void. Verse 14. By the law is the knowledge of sin; and all have sinned. Hence the law, instead of securing blessings, worketh wrath.—Verse 15. But now being justified by faith, [Chap. v, 11,] we have peace with God through our Lord Jesus Christ; for we have been at enmity with him by wickedness; [Chap. viii, 7; Col. i, 21;] with neither disposition nor means to be reconciled to him; this effected by the death of his Son. Rom. v, 9, 10. The idea previously considered is shown in verse 13 and onward: For until the law sin was in the world; but sin is the transgression

of the law; therefore before the law was given on Mount Sinai, the principles of the law were known and transgressed. For death entered by sin, and those who lived from Adam to Moses were judged as sinners, but sin is not imputed *when* there is no law. These verses clearly prove our position that *the hearing of the law*, and the *entering of the law*, and "*until the law*" refer to the giving of the law on Mount Sinai. In verses 20, 21, the offence (sin) existed before the law was given, and the law entered that sin or transgression might abound, as sin is known by the law; [Chap. iii, 20;] but where sin abounded, grace through Christ much more abounded. Sin reigned, or triumphed, unto death; but grace has triumphed over sin unto eternal life, *through righteousness*. Now all unrighteousness is sin, or transgression; [1 John v, 17;] and righteousness must be the opposite—obedience. Hence grace is triumphant, bringing eternal life, through obedience. Some might suppose that obedience to the law was only required of Christ, and not of us, because it is said, [Rom. v, 19,] "By the obedience of one shall many be made righteous." But if the conclusion which we have drawn from the above scriptures is correct, to wit, that righteousness and obedience are synonymous, then the meaning is this: "By the obedience of one shall many be made obedient;" and this is in accordance with the whole tenor of the sacred writings. God gave a perfect law—obedience to it was man's whole duty, and he would have lived had he done it. But he transgressed it, and was thereby brought under condemnation. God loved him even in his sinful state, and sent his Son to die in man's stead. The death of his Son was necessary, because his law was holy, just and good, and must be maintained. Would it not be reasonable to suppose, that, in the death of his Son, God desired rather to bring the transgressor back to obedience to his law, than to release him from further obligation to keep it? If the nature of the law remained unchanged, (as it must, being perfect, a rule of holiness, containing justifying principles,) then the transgression of it must still be wrong, or sinful, and of course still tending to condemnation; and if through the death of Christ we are released from the obligation to keep this holy law, then Christ becomes the minister of sin. Gal. ii, 17. If it had not been a law of purely moral principles, the doers of it never could have been justified; as its observance would not have served to the development of a pure, moral character. As a character cannot be developed without a law, so the character developed must be the exact counterpart of the law performed. If a law, or rule of action, is iniquitous and unjust in its nature, requiring unjust actions, then the person keeping it will also be unjust; but if the law is moral, holy, just, and good, then the observance of it would develop a moral, holy, just, or pure character. We have seen that God always required holiness as the ground of acceptance with him; hence the law that he gave by which man was to form his character, must have been moral and holy in its nature. But moral, holy principles cannot change, neither can they be relaxed nor abolished, and God, their author, still be just. And if Christ justifies the transgressor, in his transgression, he would become accessory to the transgression of a just and holy law, and thus grace would reign through unrighteousness. But all unrighteousness is sin; and the wages of sin is death; hence it is impossible that grace should reign through unrighteousness unto eternal life. Therefore we conclude that faith in Christ does not make void the law, but establishes it, and strengthens, if possible, the obligation resting on us to keep it.

The Apostle in Rom. vi, anticipates the objection of those who would make void the law through faith—make Christ the minister of sin, and sin that grace may abound—professing to commend God's righteousness through Christ by their own unrighteousness, or sin. He says we shall not continue transgressing the law that grace may abound; for if we are in Christ we are dead to sin: if dead to it, we cannot live in it, as death and life are opposites. Here we must proceed in our examination with great caution, as many have misconstrued or

perverted the language of the Apostle in chaps. vi, and vii. First we must ascertain what is meant by being dead to sin. It is clearly shown in chaps. ii, and iii, that all the world, both Jew and Gentile, are under the law because all have sinned, or transgressed the law. Thus also Christ was made under the law, because he was made sin for us. He took our condition, was made sin for us, that he might occupy our position, be under the law, that he might redeem them that were under the law, that they might be made the righteousness of God in him. 2 Cor. v, 21; Gal. iv, 4, 5. Perhaps no scripture can be found more strongly expressive of the perpetuity and justice of the law, than that which shows, that, after the Saviour died to meet the demands of the law for us, we must reckon ourselves dead with Christ, and are held under the law, as being condemned by it, until we die with him. But if on the other hand, our opponents have the truth, viz., that the law is dead, then we have presented to us the singular anomaly of a living man being held under the dominion of a dead law! If Christ had abolished the law at his death, or if we could make it void through faith in Christ, then we should certainly be freed from it, without dying to it. All are under sin, and the wages of sin is death; [Rom. vi, 23;] and for this reason, that the law demands the life of the transgressor, the law hath dominion over a man, or he is under the law, so long as he liveth. Chap. vii, 1. The endeavor has been made to use the illustration presented in this chapter to teach an opposite doctrine: The woman is bound by the law to her husband so long as he liveth; but if the husband be dead, she is free from the law of her husband, and may be married to another. Then if we are married to Christ, as in verse 4, some argue that we are represented by the woman, the law being represented by the husband that is dead. But this is a very unjust conclusion. The illustration plainly teaches that death is necessary to change the woman's relation to the law, while no change in the condition of the law is intimated. But the Apostle draws his own conclusion; he says: "Ye are become dead to the law by the body of Christ;" and in verse 1, before he brings in the illustration, he says, "the law hath dominion over a man so long as he liveth." The whole tenor of his argument in both these chapters, proves it; and in the margin of verse 6, it reads, "being dead to that wherein we were held." [Whiting's translation:] "being dead to that by which we were held." Macknight, verse 4. "Ye have been put to death by the law;" [verse 6:] "having died in that by which we were tied;" [Campbell and Doddridge:] "having died with Christ, we are released from the law." If we are dead to the law, we are no longer under the law: we are free from its curse; and to us there is no condemnation. Our sins are borne away by Christ, who died for them; we die with him to have them removed from us; in this manner being free from, or dead to them; and if dead to sin we cannot live in it; [chap. vi, 2;] and that we are dead to sin we have manifested by being baptized into the death of Christ. Verse 3. As we have died with him, so we have been buried with him by baptism into death; [verse 4;] and as he was raised up from the dead by the glory of the father, so we emerge from the watery grave to live another, or a new life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. Verse 5. If implies, or introduces, a condition: in order to the enjoyment of the promised blessings, we must comply with the condition on which it is based. In order to be in the likeness of his resurrection, for which Paul labored, as well as the ancient worthies; [Phil. iii, 10; Heb. xi, 35;] we must be planted or buried by baptism in the likeness of his death. There is a resurrection not unto life; [John v, 29; Rev. xx, 6;] therefore we must labor to secure, not merely a resurrection, but a "better resurrection," even the "likeness" of Christ's resurrection. So the condition is, not merely "being buried," but "being buried with him by baptism into death"—"planted in the likeness of his death;" and the order as given in the scripture, is this: [1 Cor. xv, 3, 4:] Christ first died for our sins—next was buried—and then rose

again. In like manner, or in this likeness, we must first die to the law, then be buried by baptism, and then rise to walk in newness of life. How can this be done by those who deny the obligation to keep the law under this dispensation; who say the law is dead, and that they do not die to it? If the law is dead they cannot be held by it; and if they are not held by it, they do not die to it. But if they do not die to it, they cannot be buried by baptism into death, but must, if baptized, have been buried without dying, or alive. Hence they cannot walk in newness of life, or a new life, but must be living the same old life they formerly lived—under sin. But he that is dead is free from sin. Verse 7. As Christ died for sin once, but now lives to God, so we must be dead to sin, but alive to God through Christ. If we have been freed from the service of sin, or transgression, we should not let it reign in our mortal bodies, or triumph over us, to cause us to serve it in lust. Verse 13.—Neither suffer our members to be used as weapons in the service of sin, but yield ourselves to God, and our members as instruments in the cause of righteousness, or right doing. Then we shall be free from sin, it having no more dominion over us, because we have died to it, Christ having redeemed us from the curse of the law, and placed us under grace. But when are we placed under grace? Evidently when we are brought from under the law, and that cannot take place until we die to it, seeing the law has dominion over us as long as we live. All, of every dispensation, must be in one or the other of these two conditions:—condemned or justified: under the law or under grace. But if Christ abolished, did away the law eighteen centuries ago, then none can be under the law, but all must be under grace, and "our preaching is vain," there being no necessity of a new life, since all the world, for the last eighteen hundred years have been under grace! Now the Apostle has clearly shown that all are under the law by transgression, and must so remain till they die with Christ—have the body of transgression crucified with him, and then walk in a new life—no longer serve sin, or transgress the law. An objection is strongly urged from this expression in verse 14. Because we are not under the law, it is thought we are not to keep the law; but what law do they say we should not keep? The objector says the ten commandments; and if it does not mean the ten commandments then there is not even the appearance of an objection left. But verses 13–15, directly contradict the idea that we may sin—transgress the law—because we are not under the law. We will paraphrase a few verses, considering that this law is the ten commandments, and sin is the transgression of the law. Verses 14–18. For the transgression of the ten commandments shall not have dominion over you, for you are not under the ten commandments but under grace. What then? Shall we transgress the ten commandments because we are not under the ten commandments but under grace? God forbid. Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of the transgression of the ten commandments unto death, or of obedience unto righteousness? But God be thanked, that though ye were the servants of the transgression of the ten commandments, ye have obeyed from the heart that form of doctrine whereunto ye were delivered. [Margin.] Being then made free from the transgression of the ten commandments, ye became the servants of righteousness, or right doing, the opposite of transgression. Here it is plainly declared that, after we are brought from under the law and placed under grace, if we sin, or transgress the law, we are again brought under the law; but by abstaining from sin, we continue under grace. And that no change has taken place in the law is evident, inasmuch as the transgression of it still brings death to the transgressor, "for the wages of sin is death;" not *was* death.

We will further notice the illustration of Chap. vii. "If while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead she is free from that law, so that she is no adulteress though she be married to another man." Verse 3. The application

is made thus: "Wherefore my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him that is raised from the dead." In the illustration the woman was proved by the law to be an adulteress, if she married another before death changed her relation to the law. Of course the law could not die, as she could neither be "accused" nor "excused," without the law; "for by the law is the knowledge of sin." And so in the application: if we have not died to the law, we have no power to be married to him who was raised from the dead; and if we profess to be joined to Christ without dying to the law, according to the application of the Apostle, we occupy the same position before the law, as an adulterous woman. In view of these plain scripture facts, we inquire, "What is the duty of those who have been trampling on God's holy covenant? We see that in order that they may be joined to Christ they must die to the law, and if they have died to it, they should be buried with him by baptism into death, that they may arise and walk in newness of life. But some excuse themselves because they have previously been professed followers of Christ, and transgressed the commandment ignorantly. In order to understand their duty, it is necessary to know how God regards sins of ignorance. Presumptuous sins are worthy of, and to be punished with, death; [Ex. xxi, 14; Num. xv, 30, 31; Deut. xvii, 12; Heb. x, 26, 27;] while sins of ignorance are to be atoned for. Lev. iv, 13-35; Num. xv, 22-29. Paul says he obtained mercy because he sinned ignorantly, in unbelief. 1 Tim. i, 13. The law of God showed him his sinful condition. Rom. vii, 7. He was alive without the law, sin being dead, or having no strength; [1 Cor. xv, 56;] but when the commandment came, imparting the knowledge of, and thereby giving strength to, sin, he saw that he was a transgressor of the law, and stood condemned—under the law. He then died to the law with Christ. Being dead, he was buried by baptism into death—the first time that such an event could possibly take place—and then arose to walk in newness of life; and instead of continuing in the service of sin, the law of God became his delight. Rom. vii, 22. Hitherto he had lived a Pharisee, and although zealous toward God, [Acts xxii, 5;] he was ignorant of God's righteousness. Rom. x, 23; iii, 21, 22. But now, instead of making a formal, self-righteous profession of love to God, he served in newness of spirit, being led by the Spirit of God. To those who walk thus, there is no condemnation—the righteousness of the law is fulfilled in them—the enmity to God is slain—the carnal mind removed, and all brought in subjection to God's law, which they now confess is holy, just, and good.

[To be continued.]

The Great Day.

"Even thus shall it be in the day when the Son of Man is revealed." Thousands and tens of thousands of living men, eating and drinking, buying and selling, planting and building—fluttering, like the butterflies in a summer's day, about the perishing flowers of a perishing world—steeping all their senses in the earthly business of the passing hour—making everything a business; pleasure, daily avocation, necessary labor, natural appetites, even 'eating and drinking,' everything made a business of, and the soul absorbed and quenched therein—'whose end is destruction, whose God is their belly, whose glory is in their shame, who mind earthly things!' Phil. iii, 19.—The farmer at his market! the planter with his trees! the builder at his house! the tradesman in his shop! the student at his books! the reveler at his feast! the gambler at his cards! the rake at his brothel! the usurer at his gold! the nobleman at his pomp! the king at his court! the soldier at his blood! the laborer at his toil! the idler at his folly! the drunkard at his drink! the glutton at his meat! Each at his sin! Each in his day dream! Each in his soul's poison! The Lord bears it no longer. His mouth has sent forth the word of all-desolating vengeance. The vengeance-storm obeys, and gathers and thickens, and rolls on, and hangs over. One moment's pause—the

world is still merry, and laughing, and busy, and 'knows not.' One moment's pause—the preachers are preaching—peradventure the sinner may repent. One moment's pause—hark! believers, the pause is for you—hark! 'A great sound of a trumpet.'—Angels are sent with it.—The Lord can do nothing till you are in refuge, being merciful unto you. See, O, see!—They are gathering together the Son's elect, from the four winds, from one end of heaven to the other. Matt. xxiv, 31. The gathering is over—all are in safety—not one is forgotten.—O! dreadful!—The storm is bursting—thousands who began to be gathered have fallen back—the last trumpet sounds louder and louder—O! dreadful! 'voices, and thunders, and lightnings,' [Rev. xvi, 18,] in the heavens—'weeping, and wailing and gnashing of teeth,' on the earth.—The storm is burst upon the poor, guilty world! Every living soul has drank it! And—O! the omnipotence of MY GOD, the Son of Man!—the heavens are passing away with a great noise, and the elements are melting with fervent heat and the earth, and all the works that are therein, are burning up!—'Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat!'"

THE REVIEW AND HERALD.

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

ROCHESTER, THIRD-DAY, NOV. 22, 1853.

Advent Harbinger—No-Sabbath.

PROBABLY no religious paper has taken so firm a stand for no-Sabbath as the *Advent Harbinger*.—Several writers in that paper have not only taught that the Sabbath is not now binding, but have represented the Sabbath to be an institution opposed to the gospel of Christ, and if observed by Christians they would fall from grace, and be in danger of "irretrievable ruin." We say this has been the position of the *Harbinger*. But we see by the number of that paper for Oct 22d, the following short, but excellent article in vindication of the Lord's Sabbath.

OBSERVANCE OF THE LORD'S DAY.—If any doubt the necessity of a day of rest in order to the maintenance of our civil and religious institutions, let them look to those nations which have made the experiment of living without one. What was ancient Rome with her 6,000,000 or 7,000,000, when she had no Sabbaths, but the grand theater of inhumanity and crime, whose delirious influence has ever since been felt all over the world? What was France, when she introduced her *decades* and blotted out the *weekly Sabbath*? What have been Mexico and South America? And it may be asked, what are they now? And what has been that of every christian nation who have neglected to observe a day of rest and thanksgiving.

The phrase, *Lord's day*, used at the head of the article, is found in Rev. i, 10. John says, "I was in the Spirit on the Lord's day." This was in the year 96, fifty one years this side of the crucifixion of Christ. The *Harbinger* has taught that all seven days of the week are alike in the Gospel—that there is no holy time—that at the cross the Lord ceased to reserve one of the seven days of the week to himself as holy time. But such teachings cannot be harmonized with the testimony of John, who says, A. D. 96, "I was in the Spirit on the Lord's day." Fifty-one years of the gospel dispensation had past, yet John esteemed one day as the Lord's.

But it may be said that the first day of the week is meant by "Lord's day," and it should be esteemed by Christians as a day of rest and worship. If so, then it is our duty to esteem one of the seven days above the others." The *Harbinger* has declared that Paul taught [Rom. xiv,] that we should not esteem one day of the week above the other six. So Rev. i, 10 is perfectly destructive of the position of the no-Sabbath men, that Rom. xiv, refers to the weekly Sabbath, and that all seven days of the week are alike. Let this fact be understood, that in the gospel there is a day which the holy Apostle regarded as the Lord's.

What day of the week is the "Lord's day?" This we shall decide by the "plain word of the Lord."—"The seventh day is the Sabbath of the Lord thy God." Ex. xx, 10. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day." Isa. lviii, 13. "The Son of man is Lord, also, of the Sabbath." Mark ii, 28. Here are three testimonies, showing that the seventh day is the Lord's day. On that day God rested. He then put his blessing upon it, and sanctified, or set it apart for the use of man. It is the Lord's (not our) Sabbath. "In the mouth of two or three witnesses every word shall be established." It may be said that the Christian Fathers call the first day of the week the Lord's day. If plain testimony on this point could be produced from those uninspired men, it should not have a feather's weight on the mind of any consistent christian, in the absence of inspired testimony. Our faith shall rest on the plain word of God, and not on inferences, or the tradition of the Elders.

It will be seen that the writer of the article is in harmony with the Bible on this point; for he calls the "Lord's day," Sabbath, twice in the short article. We are gratified to see the *Harbinger*, which has for years been devoted to 'the soul-destroying work of blotting out the weekly Sabbath,' now bearing testimony in its defense. Whether the Editor of the *Harbinger* is convicted of his past course in opposing the Sabbath, and is convinced of the truth of the perpetuity of the Lord's day since A. D. 96, or whether the insertion of the article was an oversight, his future course will decide.

Immortality—Spirit Rappings.

TO THE EDITORS OF THE SABBATH RECORDER:

It is not because I wish to strive for the mastery that I speak again, but that the children of God may be prepared to withstand the wiles of the devil. Many who desire to serve God are ignorant of some of his devices, and while he is at work, "with all power and signs and lying wonders," those who have the light of the sure word on this subject should raise the warning voice against it. While men of the world are trying to explain these wonders on scientific principles, let those who believe that the Bible is the word of God—that the sure word of prophecy is a light that shineth in a dark place, and will continue to shine till the day dawn, go to that word expecting a perfect solution of the mystery. And if the children of the Highest have different views, in respect to what the "spirits" teach, namely, the immortality of the soul, let them candidly compare them together by the light of the word. Truth can lose nothing by comparing it with error; it will only shine the brighter.

I am glad that Bro. Burdick has answered discreetly as to the cause of spirit manifestations. He has given us the word of the Lord for it. Thank the good Lord! I remember what Jesus said to one that answered discreetly, namely, "Thou art not far from the kingdom of God." I do not wish to flatter you, Bro. Burdick, but I have felt thankful in my heart that you answered my questions, and have set forth the truth on the "working of Satan." David says, "His truth shall be thy shield and buckler;" and if ever the servants of God wanted a shield to quench the fiery darts of the wicked one, it is now, while Satan is permitted to work with such power. You have a shield, brother, which seems to answer very well for the present time, but the time may come, when you will want a little more truth to make it better. The spirit wonders are progressing. They began with rapping; from that they have proceeded to writing and to speaking with an audible voice, and some have testified that they have felt the touch of the spirits, and have shaken hands with them. From this fact we may look for further developments in the future. The "spirits" profess to be our fellow creatures who have passed from this state of existence, and their first object is to make us believe it. And as God has permitted them to proceed so far, I shall not be surprised if they should go farther, and cause our dead

friends to appear, visibly and tangibly before our faces, and, with their own sweet and persuasive accents, beseech us to believe. If Satan works with ALL power and signs and lying wonders, this trial may yet be realized. If this should be the case, we shall want all the truth, to make our "shield of faith" complete; so that when our dearest, deceased friends shall appear before us, we can say, Get behind me Satan; for it is written, "The dead know not anything," and never will till they are raised from the dead, and that will not take place till Christ is seen coming in the clouds of heaven, with power and great glory.—Such a shield we shall need in the "hour of temptation, which cometh upon all the world, to try them that dwell upon the earth." Rev. iii, 10.

The "spirits" give it out as one of their first objects "to convince skeptics of the immortality of the soul"—a doctrine almost universally held by professed Christians of the present day. If I had never doubted this doctrine before, unless it be supported by positive scripture testimony, I should doubt it now. Such testimony is not found in the word of God, and all that you can claim for it is, what you think are necessary inferences. There is another circumstance worthy of remark, and that is, thousands of professed Christians have been convinced, by Bible testimony, of the opposite doctrine, within the last ten years; and it would seem that God had commissioned Satan to stand up for his truth, and convince these "skeptics" of their error, by better testimony than can be found in the Bible! It looks to me like a device of the enemy, to bind the bands of error more firmly upon men, and so prevent their having a shield in the hour of temptation. This circumstance alone is sufficient to awaken the inquiry, in the reflecting mind, whether this doctrine is not one of those which Paul denominates doctrines of devils. "Giving heed to seducing spirits," says he, "and doctrines of devils."

We must remember that the Catholic church changed the commandments of God, and corrupted almost every institution and doctrine of Christ. Her doctrines and practices savor more of paganism than of christianity. The Romans had the doctrines of purgatory and immortality of the soul, before they ever heard of the Christian religion. Those who doubt this have only to consult Virgil, and other ancient writers, to be satisfied of it. This does not prove that these doctrines are false, but teaches us to look to the Bible ALONE for our proof.

The declaration, that "the dead know not anything," is as broad a declaration as any man can make. I cannot ask you to believe more. But you take the expression, "neither have they any more a portion for ever in any thing that is done under the sun," in the following verse, to explain the former expression, limiting it to the affairs of this life. Look at these two expressions. One speaks of knowledge; the other, of having a portion, or taking a part, in what is done under the sun. They are connected by the word *neither*. You understand them as being connected by *that is*. But what comes between these two clauses? "Their love, and their hatred, and their envy, is now perished." Love, hatred, &c. belong to the mind. Will not a righteous soul love God as long as he liveth?—as long as he knows any thing? The text cannot be explained away by saying that the body of the dead has no knowledge.—The assertion is made respecting that which knows while the person is living. The *living know*, the *dead know not*, is the declaration.

In Chap. iii, the Preacher asks the question, Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? This is often quoted as proof of the immortality of the soul. Would it not be much better to answer the question, and tell us who knows this, than to understand him to mean that the spirits of man and beast go different ways? We know that heathen philosophers taught, very anciently, the im-

mortality of the soul. I cannot say positively, but it was probably taught as long ago as the days of Solomon. It looks clear enough to me, that he had his mind upon this very philosophy when he asked the question. Look at what he had just asserted positively. He says, "For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath; [breath of the spirit of life. See Gen. vii, 22, margin;] so that a man hath no pre-eminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again."—Then he triumphantly asks who knows the contrary doctrine. I dare say the philosophers could not answer it; neither can we. The dust returns to the earth as it was; and the spirit of the breath of life, in man and beast, returns to God who gave it.—Compare Eccl. xii, 7, with Ps. civ, 29, 30. In respect to death only, man hath no pre-eminence above a beast; the sinner's case is worse than that of beasts. They die but once; he must die the second death.

But I do not wish to discuss this question throughout the scriptures. I only want to awaken inquiry, and let every believer of the Bible read for himself.—How easy to understand and believe the simple and positive declarations of that Book! How difficult a task to explain them away!

Let us return to the spirit manifestations. You have shown that they are of the Devil, and a fulfillment of the prophecies. I wish to show their chronology, that is, the time of their wonderful manifestation. This can be ascertained by a careful examination of the prophecies which foretell these things.

Isa. viii. Here the seeking to those who have familiar spirits and to the dead, is at the time when the people of God should be looking for the Lord.—Verse 17. "And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him." The looking for the Lord is first noticed, then the seeking to familiar spirits and the dead, and the chapter closes with an evident allusion to the wrath of God in the seven last plagues—famine, trouble, and darkness, with cursing of God, instead of repentance. See Rev. xvi.

It is well known that there is a people who are looking for the Lord. In fulfillment of the divine Word, the proclamation of "the hour of his judgment is come" [Rev. xiv, 6, 7] had gone through the land before the rappings had commenced. This raised up a people who are looking for the Lord. And though he "hideth his face from the house of Jacob," and many have been offended and given up their faith, yet there are a few who still "look for him." And that few are trying to keep all the ten commandments of God and the faith of Jesus. Rev. xiv, 12. This proves that the preaching of time was of God. A corrupt tree cannot bear good fruit. False preaching does not turn men from sin to holiness—from breaking God's commandments to keeping them.

But, says an objector, there is no particular time to look for the Lord; it was the duty of past generations to look for him. For a refutation of this, read 2 Thess. ii. The subject of this chapter is the coming of the Lord. The Apostle cautions his brethren by no means to be persuaded that the day of Christ is at hand. Let no man deceive you, says he, for that day shall not come, except there come a falling away first. The man of sin must arise, and have his day of persecuting the saints, which is 42 months, or 1260 prophetic days. Rev. xiv, 5, margin. The Papal church came into power to correct heretics in A. D. 538, at the time when the council of Orleans prohibited all labor upon Sunday. Then and there the beast received power to make war with the saints. From that time 1260 years bring us down to 1798, when the Pope was taken a prisoner of war and carried into captivity. Before this date no one had a right to expect the Lord would come, because if he came before that time, the scriptures could not be ful-

filled. Here the Apostle's caution ends, and we may look for Christ. He then proceeds to speak of the working of Satan with all power and signs and lying wonders. This comes upon the people because they received not the love of the truth, that they might be saved. And for this cause, says he, God shall send them strong delusion. This time of strong delusion is called, in Rev. iii, 10, the hour of temptation.—Those who believe not the truth, but have pleasure in breaking God's commandments, will be overcome of Satan; while those who have kept the word of Christ's patience (Here is the patience of the saints, here are they that keep the commandments of God and the faith of Jesus, says the third angel,) will be kept from the hour of temptation which cometh upon all the world, to try them that dwell on the earth.—And behold I come *quickly*, says Jesus. So we see that the coming of Jesus is the next thing after these spiritual wonders, and is to follow quickly. His Word is faithful and true, and I believe it. Amen.

Turn now to 2 Tim. Chap. iii. The Apostle tells us that "perilous times" shall come. But what will make the times so dangerous? Men shall appear possessing eighteen abominable traits of character—still having a form of godliness. What will they do? "Now as Jannes and Jambres withstood Moses, so do these also resist the truth." How did these men withstand Moses? They wrought miracles, by the power of Satan, in the presence of Pharaoh. So these men shall work miracles by the same power, and deceive the people and harden their hearts. But they shall proceed no farther, for their folly shall be manifest to all, as theirs also was. The magicians' folly was manifest when the plagues came upon Egypt.—So these miracle-workers will be arrested by the seven last plagues. The time is close at hand when God shall slay the Egyptians and deliver Israel. After the two-horned beast works his wonders, and tries to compel the saints to worship the image and receive the mark, [Rev. xiii, 11 and onward,] the next thing, the saints are seen upon Mount Zion in triumph, having the Father's name in their foreheads, instead of the mark of the beast. Rev. xiv, 1.

But the last work of the spirits will be to gather the nations to the battle of the great day of God Almighty. Rev. xvi, 14. They are now preparing the way, and gaining an influence over kings and subjects, and when the sixth vial of the wrath of God shall be poured out, they will gather them to the battle.—For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. "Behold I come as a thief, says Jesus. "Blessed is he that watcheth."

Thus we see that these spiritual wonders are a most positive sign that the day of Christ is at hand. And notwithstanding men are crying peace and safety, while sudden destruction is hanging over their heads; and the spirits of devils are arrayed against God and his truth; yet that truth will triumph.—Notwithstanding the errors and mistakes of his fallible children, God will justify the preaching of the first, the second and the third angels' messages.—And none are safe but those who heed this last call. Wrath unmingled follows upon its rejection. Blessed is he that watcheth.

Reader, do you believe that all the signs of Christ's coming and of the end of the world recorded in the Scriptures, are given that you might know nothing about the time of the Advent? Jesus says, *If thou shalt not watch*, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. But to those who watch the reverse of this will be true. Paul says, But ye, brethren, are not in darkness, that that day should overtake you as a thief. 1 Thess. v, 4. The Bible is in our hands.—The waymarks are all laid down, the history of the world is all given in advance. There are no great events to take place, but they are marked in the sure word of prophecy. Blessed is he that readeth; blessed is he that watcheth.

In hope of immortality at the appearing of Jesus.
R. F. COTTRELL.

Mill Grove, N. Y., Aug. 31st, 1853.

A WORD FOR THE SABBATH.

CHAPTER IV.—THE SABBATH NOT ABOLISHED.

TRULY may it be said, when we perceive
The many theories which the world believe,
Theories upreared against the Sabbath, bold,
Their name is legion, their effects untold.
One point there is, most prominently known,
Around which has the Arch-Deceiver thrown
His varied snares, and spread his artful schemes,
To lull mankind into deceptive dreams.

Where thus to plant his power, he's not at loss,
But takes his station at the Saviour's cross. [height,

Thus, then, 'tis claimed: that Christ on Calvary's
Annulled God's royal law, the rule of right.
Others, who still would claim a law for men,
Say that the Sabbath, only, perished then.
Some say that all the ten commands were dead,
But nine were reenacted in their stead;
And so it happened as it came about,
That, lo, the Sabbath precept was left out.

Thus on one point we find such theories queer,
Behold a perfect Babel, even here!
Some may be honest while they thus contend,
And think 'tis truth they're trying to defend;
But they may find, when to the crisis brought,
'Tis harder work to prove them, than they thought.

First, if God's law is wholly done away,
Where is your rule of moral action? say!
May'st thou now murder, lie and swear and steal,
And yet no sin commit, nor guilty feel?
None will assert it. What then shall we do.
To say there is no law would be untrue.
If then there is a law, which none can doubt,
Why, there's the Sabbath, which must be got out.

By stubborn facts, they thus are driven to say,
That Christ renewed all but the Sabbath-day.
When did he do it? O, say you, secure,
Why, in his public ministry, be sure!
But here's a slight objection, friend; just hark:
I'll show you where you've overshot the mark!
If at the cross, God's law first ceased to be,
'Twas good up to that time, you will agree;
But nine were reenacted, here you say,
Before the ten were ever done away!!
One favored race, had *nineteen* precepts then,
They must, indeed, have been most moral men!

The folly of this view, all can but see;
And those who hold it still, must stubborn be.
A school boy, blind as that, we should expect,
Would be sent home, for want of intellect.
Driven then from this absurd position, next,
To save themselves, they fabricate this text:
That when the ten commands were done away,
The nine were given again without delay.
In this, another bright idea they broach,
Worthy of ridicule, and all reproach:
To think that the same blow which crushed the ten,
Should instantly bring nine to life again.
One illustration take, to show, most clear,
How perfectly absurd such views appear.
Suppose you have a finger, bruised and sore,
Which must come off: you cannot bear it more.
The surgeon comes, obedient to your call,
And chops off all your fingers, thumbs and all.
Then undertakes to join the others on,
Well pleased to think the sore one now has gone.
If any one, an act like this should try,
You'd say he was a fool, and so should I.
Equally bad, your view, that God did then,
To get out *one* command, strike out the *ten*.

Compelled again to leave their luckless ground,
One theory more necessity has found;
One more foundation for their feet, oppress—
And lo this is as bad as all the rest.
As fierce as drowning men catch at a straw,
So they sieze everything by which the law
Can be opposed; or which will aid their view,
That part is done away, and part holds true.
They now assert, The apostles this have done,
They've reenacted all the ten but one;
The Sabbath precept, only, could not stay,
As that the Lord designed to do away.
One question now we ask: If this be true,
How long before God's law was given anew?
How long before the *revised edition* came,
That men might know their duty, and their blame?

How long might men live on, all law forgot,
Doing unholy deeds, yet sinning not!
Ah, here's the point, that, with unyielding claims,
Binds down this theory in eternal chains.
You will not claim, a moment e'er was found,
When men were not to moral duty bound.
If such suggestions any should throw out,
'Twould bring their sauity to serious doubt.

This theory, then, though asserted ne'er so bold,
We find fallacious; and it will not hold.
Would God his holy law abolish, then,
And leave the matter in the hands of men?
Leave them to say what parts henceforth shall stand,
And let the world receive it at their hand?
There's one law-giver, say the scriptures, true;
But there are twelve, according to this view.

O why not take the word that God has given,
When he declared that sooner earth and heaven
Should pass away, than darkness should prevail,
And e'en a tittle of the law should fail?
Why not believe the word that Christ employed,
That he came not to render null and void
The law or prophets? that was not his aim,
Not to destroy, but to fulfill, he came.

Why strive t' amend, as though it were impaired,
The law the Psalmist, perfect, has declared?
Shall man attempt, with blind and bungling move,
What is already perfect, to improve?
Better 'twould be ye fighters of the law,
If your own weakness, verily, ye saw;
If ye would hear the teachings of God's Word,
And live obedient to all ye heard.
Better 'twould be t' obey God's holy will,
And own the Sabbath precept binding still,
Before ye make, in all ye do and say,
Such wretched work to have it done away.

One law there was, we're ready to declare,
Which came up to the cross and perished there.
A ceremonial law; and which, we find,
Was for that dispensation sole designed.
Law of commands, in ordinances contained,
Shadows of things to come it was ordained.
Christ is the body, whither all did tend;
And when the substance comes, the shadows end.

A law it was, made only for that land,
And written in a book, by Moses' hand.
This law, no longer needed from that day,
Was nailed unto the cross, and done away;
Hence, the partition-wall was broken through,
That kept distinct, the Gentile and the Jew.
Hence all in Christ have now an equal claim,
And henceforth, Jew and Gentile are the same.
If we are Christ's then are we Abraham's seed,
According to the promise, heirs indeed.
Therefore let none by this dead law abide,
Or henceforth take its precepts for their guide.
Let no man judge you by its ritual maze,
Its new-moons or its feasts, or sabbath-days:
These were but shadows; these but bondage bring:

The law of God is quite another thing.
Between them, there is given distinction broad,
In all the teachings of the Word of God.
The royal law, the law of ten commands,
On its eternal basis firmly stands.
Stands as it ever stood, preeminent,
The constitution of God's government.
'Tis holy just and good: if we fulfill
This law of liberty, we do his will.
The ceremonial law, in works contained,
For types and shadows were express ordained.
In the old dispensation was its place:
If we observe it now, we fall from grace.

All unintended for the gospel reign,
It came up to the cross, and there was slain.
Those who between them no distinction find,
Must be, indeed, most pitifully blind;
Who claim that one law only was employed,
And therefore, at the cross, was all destroyed.
All who, these separate laws, thus blend together,
Can't make their arguments outweigh a feather.

But why are men unwilling to admit,
That God's unaltered law is binding yet;
That neither all, nor yet a part is slain,
But unimpaired its precepts all remain?
'Tis simply this: the fourth command doth say,
The Sabbath comes upon the seventh day;
And so around the law they try to creep,
To shun the day God tells us we must keep.

O Fourth Command! what trouble hast thou been,
Source of vexation to the sons of men!
How have they tugged and toiled, with various plans,
To break thy power, and shirk thy just demands!
Have chafed and fretted to secure their aim,
And render null and void thy obvious claim!
Vast circuits they through logic's fields have run,
And found themselves at last where they begun!
Have loud proclaimed thy day of rule was o'er
And that thy law was binding now no more!
Then brought forth reasons for their theories, wise,
Which fools might laugh at, maniacs despise!

Still stern are thy demands, thy claims still good,
Though men would fain avoid them, if they could.
All who regard them not, must soon confess,
And reap the harvest of their sinfulness.
Firm and immutable as Heaven's decree
Thou e'er hast stood, and thou shalt ever be.
Among those holy laws, thy place is known,
Which God's own finger graved upon the stone.
Still thy requirements hold, that we must rest
Upon the seventh day, which God has blest,
His fixed decrees he ne'er will disarrange;
For God can never lie, and never change.

Dialogue at the Gate of Heaven.

SHOWING THE BEWILDERMENT OF PROTESTANT
SUNDAY-KEEPERS AND ANTI-SABBATARIANS.

A FEW years since a tract fell into my hands, entitled, "*How Sin appears in Heaven*."

The author of the tract tells us that in order for us to know how sin appears there, we must go to that holy place, and carry our sins with us; or somehow, have them brought and laid before us, in that place of infinite holiness and glory. He has taken considerable pains to inform us respecting the road that we must take, to climb through the regions of ethereal space and at last enter the gate of Heaven. He says, we must first bring forward some of our grosser crimes, and see how they look there. He particularly names some of our grosser crimes, among which he mentions the transgression of that command, which says, "Remember the Sabbath-day to keep it holy." In reading this sentence, my mind was struck with a very solemn shock, and I was ready to say, Is it the surmise of imagination, or do I actually hear the examination of the author, (by the Judge of the universe,) on his arrival at the gate of Heaven. Do I not distinctly hear the Judge begin the examination in the following manner?

JUDGE. What do you want here, Mr.

Mr. —. I want you to open the gate and let me in.

J. Are you a Christian? Mr. —. Yes sir, I hope so indeed; I have long been a member of the Church, and a preacher of the gospel. J. All that may be, and yet you not be a Christian; did you ever have true repentance of all your sins? Mr. —. Yes sir long ago. J. Well, how have you been living since; have you been living in the same sins that you thought you had repented of? Mr. —. I have tried to live as free from sin as I could, but it may be, I have missed the point in some things. J. Have you paid any regard to the command that says, "Remember the Sabbath-day to keep it holy?" Mr. —. O yes, I have been very particular in that, I go to meeting every Sunday, and spend the rest of the day in some religious duties. J. Every Sunday!! what day of the week do you think that is? Mr. —. Why the first to be sure, the day that Christ rose from the dead. J. Well, what if he did; did that make it the Sabbath; did you ever read the command that says, "Remember the Sabbath-day to keep it holy?" Mr. —. Yes, many a time. J. Well, what day did that command say was the Sabbath? Mr. —. I think the commandment says the seventh day is the Sabbath. J. Why then did you not keep the seventh day as the command directed? Mr. —. Why sir, I was brought up to keep the first day, and it would have been extremely inconvenient for me to keep the seventh day, when all the church where I belong and almost every body else kept the first.— J. Did you think it a sufficient excuse for you to disregard my word, because it would subject you to some temporal inconvenience; did you suppose that

I could relinquish my law to suit your worldly convenience? Mr. —. No, I did not expect you to relinquish your government over men; but I was told when I was young, that the first day was the Sabbath, and I have always kept it as such. J. — Have you been young ever since; have you not had time to read for yourself, and learn from the Bible that no such thing is written in that Book? Mr. —. Yes, I have read enough to know that no other day is commanded to be kept as the Sabbath, but the seventh; but I have been told that the Apostles kept the first day, and certainly they would not have done it without some instruction from Christ to that effect. J. Who told you that the Apostles kept the first day?

Mr. —. A great many ministers, and some of the best Christians in the world have said so. J. Well, what if they did say so, did you think their say so, was more sacred, and more to be regarded than my Word? How could you be made to believe that the Apostles kept the first day, while not a syllable to that effect was to be found in all their writings? If an angel from heaven had told you so you had the solemn admonition of St. Paul, not to believe it unless it is to be found in the Bible. Mr. —. I confess I never could find any warrant for the practice in the Bible, and I have often wondered how it came about, and have even wished that all the world kept the seventh day, so that I might keep it too.

J. So then it seems you would sooner disobey my law, than single yourself out from the rest of the world; have I not commanded you to come out from among them, and be separate, and touch not the unclean, and that in so doing I would receive you? how then could you expect to be received otherwise?

Mr. —. To tell the plain truth, I thought it was no matter which day I kept, so long as I kept one day in seven as it ought to be kept.

J. Do you not see that in this you have acted just as king Saul did, when he was commanded to destroy the Amalekites and leave nothing alive. It seems that he thought it was no matter about being so very particular to do just exactly as he was commanded, especially if he sacrificed to the Lord what he did not kill; and can you think that he deviated more from that command than you have from this? and is there any more apparent evil in it? and do you not know how it fared with him? And are you not informed by the Apostle that those things were written for our admonition? but how little notice you have taken of it. You ought to have known by such circumstances that the law of God could not be bent or twisted.

Mr. —. But I have heard that time had been lost, so that we could not tell which was the seventh day.

J. If that was the case, how did you know which the first day was? that now is mere folly.

Mr. —. Well, I have one thing more to say about it, and that is, I thought that we were not under the law, but under grace, and I think that Paul said so.

J. Did you suppose from that, that you were absolved from all the obligation of the "royal law?" ("Law of God"—Syrinac.)

Mr. —. I have always been taught that Paul recognized but one law in his epistles, consequently I supposed when he said "ye are not under the law," that he meant we were absolved from all obligations to it.

J. That is true concerning the law which he was speaking of, but who taught you that Paul recognized but one law in his epistles?

Mr. —. All the ministers I ever heard on subjects of the law took that view of it, and most of the theological works that I have read take the same.

J. Well, suppose they did so teach; did you think their teaching was more worthy to be regarded than that of Paul's?

Mr. —. I thought it was in harmony with Paul's teaching.

J. How could you think so when it was impossible for you with such a view to harmonize Paul's writings. For he emphatically said in his epistle to the Romans, "For not the hearers of the law shall be just before God, but the doers of the law shall be justified." And again he said in his epistle to the Galatians, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Now if Paul recognized but one law in his epistles, did you not see that these two texts could not be harmonized, but that they arrayed Paul against Paul, and made him a teacher of absurdities and contradictions? Was it not, yea it was perfectly plain to every candid mind that Paul did teach obligation to the law after "the law of commandments contained in ordinances" was blotted out. And you must know that he said, "by the law is the knowledge of sin," and "I delight in the law of God." And it is perfectly plain that he was speaking of the "ten commandments;—the law of God" in Rom. ii. 13, saying "the doers of the law shall be justified," and in Gal. v. 3, 4, he was speaking of the ordinances of the Jewish church: "the law of commandments contained in ordinances," having introduced the subject with circumcision. Ah! when men thus plead non-obligation to the law because it is "inconvenient" to keep the "Sabbath of the Lord thy God," they betray a want of love to God, "for this is the love of God that we keep his commandments."

"He that sayeth I know him and keepeth not his commandments is a liar and the truth is not in him." And besides, if you thought that Paul had reference to only one law in his epistles, and that you were absolved from the obligations of even that, because you was under grace, how came you to call on sinners to bring the crime of Sabbath-breaking into heaven to see how it would look there? Out of thine own mouth will I judge thee, thou hypocrite. Thou knowest that I commanded thee to keep the seventh day, and yet you indulged in disobedience because other folks did so and because it was more convenient on that account; you ought long ago to have carried this case into Heaven (in thought at least) and seen how it would look there. In this dark and sinful world, where God is unseen, and almost forgotten, such transgressions appear trivial; but do they appear so to him who gave the command; do they appear so in Heaven. Be ye assured that no sin can be admitted into his holy place; and if you had read your Bible as you ought, you must have known that the very least deviation from the royal law, is sin; and the least sin unrepented of, forever bar the gate of heaven against you.

Dear reader, however inappropriate or disingenuous these remarks may at first sight appear, I think it will do you no harm to look seriously at the picture, and honestly endeavor to realize how sin appears in Heaven, and should it be the means of stirring up a single soul to timely repentance, the author would be amply rewarded.

SCRIPTURALIST.

OBITUARY.

DIED of consumption in Manlius, N. Y., Oct. 7th, Sister Frances C. Voorus, Daughter of Mr. George Ransier, aged 28 years and 7 months.

She sought the Lord, and found peace in believing at the age of fourteen, and united with the M. E. Church, where she lived a self-denying, devoted life until 1844. She left the society of the young who walked in the giddy paths of life in pursuit of happiness, and chose the Bible for her companion in her lonely moments.

In 1843, she embraced the Advent faith. The second coming of Christ, to redeem his people and gather them to the New Jerusalem, and to reign on the earth made new, was, to her, a delightful theme.—This made the Bible more precious to her than ever before. She labored faithfully to persuade her friends to believe the doctrine, and be ready to meet the Lord.

In 1844, under a sense of duty to God, and a love for the truth, she left the M. E. Church, to suffer with those who were looking for speedy redemption at the appearing of the Lord Jesus.

About two years since, she embraced the Sabbath. The Sabbath of the Bible to her was a delight; and it grieved her much to see it desecrated. The last five months of her life, she endured much suffering of body, but bore it with great patience and submission to the will of God, with the glorious hope that she should sleep in Jesus but a little while, and awake to everlasting life, at the last trump. She conversed freely on the subject of truth, and the importance of obedience, with her friends, a short time before she died, and earnestly entreated her husband, and brothers and sisters, to keep the commandments, and meet her at the resurrection of the just, to part no more forever. She left a husband and two little children to mourn the loss of a devoted wife and tender mother. The funeral was attended on First-day; and a large assembly listened to a discourse from 1 Thess. iv. 18. "Wherefore comfort one another with these words." G. W. HOLY.

COMMUNICATIONS.

From Sister Snow.

DEAR BRO. WHITE:—Being so situated that I seldom have the privilege of meeting with any one of like precious faith, I truly hail the *Review* as a welcome messenger. It does rejoice me to hear of the prosperity of the cause of Zion. It lies near my heart. I am glad I am identified with the remnant here, and trust I shall, with them, sing redemption's song on Zion's heights forever. I have given all for Christ: he's my all. I do praise the Lord for the plan of life and salvation. It is glorious, yet how plain—rich, yet how free. It cost the death of the Son of God, yet the poorest can come and partake of the water of life freely. The fountain is inexhaustible, and how willing is our heavenly Father to lead us, by his Spirit into all truth, if we only give up self, and sink unreservedly into his will; become as little children, willing to be taught of God; willing to become anything for Christ's sake; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ, greater riches than the treasures of Egypt; presenting our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service; being transformed by the renewing of our minds; proving what is that good, acceptable and perfect will of God. But how can they believe, which receive honor one of another, and seek not the honor that cometh from God only. We cannot serve God and mammon. There is no half way for the Christian. Says our blessed Saviour, "He that is not with me, is against me; and he that gathereth not with me, scattereth abroad." Matt. xii. 30. If we are lukewarm, neither cold or hot, God will certainly spue us out of his mouth. He will have a peculiar people upon this earth, zealous of good works. If we will live godly in Christ Jesus, we shall suffer persecution. The world will not love us: it hated Christ; and we should not desire to be above our master. He taught his disciples that in him they might have peace; but in the world they should have tribulation. The apostles proclaimed to their followers, that they must enter into the kingdom of God, through much tribulation. Shall we enter the haven of eternal rest on flowery beds of ease? Surely we must fight if we would win. Increase our courage Lord. We see just before us, when Michael shall stand up, a time of trouble such as never was since there was a nation. Let us put on the whole armor of God, that we may be able to stand against the wiles of the Devil; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore let us take the whole armor of God, that we may be able to withstand in the evil day, and having done all, to stand. Then we shall have nothing to fear. Fear not, says Christ, ye little flock, for it is your Father's good pleasure to give you the kingdom. The fearful and unbelieving, are among those who will have their part in the lake which burneth with fire and brimstone. We have nothing to fear whilst on

our journey through this world of woe: having the promise of the life that now is, and of that which is to come. Our dear Saviour says, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive an hundred fold: in the world to come, eternal life. Eternal life in Christ's everlasting kingdom, is worth bearing all the scorn and sarcasm which an ungodly world can heap upon us; is worth all our sufferings here. St. Paul thought that the sufferings of this present time were not worthy to be compared with the glory that shall be revealed in us. Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If we suffer with Christ, we shall also reign with him. Reign with Christ! such sinful worms of the dust, so prone to wander from the God we love; subject to sickness, sorrow, pain and death, and all the misery sin brought into this world;—yet we have the promise of redemption; we are bought with a price; life and immortality are brought to light through the gospel. Peace on earth, good will to men. Surely it is no vain thing to serve God. Now is the day of his preparation. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. Soon, very soon probation will be ended. Soon he that is filthy, will be filthy still: he that is holy, will be holy still. O that all might decide now, to be on the side of truth. Choose ye this day whom ye will serve. Happy indeed is that man who can say, As for me and my house we will serve the Lord.

From your sister waiting for redemption,
BETHIAH N. SNOW.

Orrington, Me., Nov. 8th, 1853.

From Bro. Wilsie.

DEAR BRO. WHITE:—Your valuable paper is read in our family with great interest, and I trust profit. We can say of a truth that we do hunger and thirst after righteousness. There are a few here striving to keep the commandments of God and the testimony of Jesus Christ. We hope there may be more added to our number. Most of our neighbors are still in darkness. Some are convinced of the truth, but will not take up the cross. O may they soon see their dangerous position. May they see that Babylon has fallen, and come out of her that they be not partakers of her sins, and receive not of her plagues.

We have had some preaching here, but want more. May the Lord send us some dear brother soon. We ask the prayers of God's people that we may endure to the end.

GERMAN T. WILSIE.

Melomen, Fon Du Lac Co., Wis., Nov. 5th, 1853.

From Bro. Gould

DEAR BRO. WHITE:—I wish to say that I esteem the paper a great blessing. First, for the blessed truths it contains, and, second, for the encouraging letters from the dear brethren and sisters scattered abroad, on account of the success of the servants of God, in giving the last warning message that ever the inhabitants of earth will hear. O may God's Spirit accompany them, and may they be able to present the truth so clear, and with such force that it may strike conviction to every honest heart. I am by the assisting grace of God, trying to keep all the commandments, and the faith of Jesus, although not without trials and persecutions. Still I put my trust in God. He has promised to be with us in six trials, and not forsake us in the seventh. Being alone here and as it were among ravening wolves, we desire the prayers of the brethren and sisters.

Our Beloved Bro. Bates called upon us in Oct. last, and gave us one lecture upon the third angel's message, which was very edifying. It being late in the day, it was not generally known, yet there were thirty or forty in attendance.

I wish to inform you of the hostility here, against the fourth commandment. While on my way to obtain the Court House for Bro. B. to lecture in, I was informed by some gentlemen that the Presbyterian Church would not be occupied that evening and they requested me to get that.

I called on the Pastor, told him my errand, and his reply was, "I will not consent to let any man preach in the church, that preaches any other Sabbath than what I preach; for I don't believe the doctrine, and I don't want my members to hear it." Said I, Sir, you believe that the Sabbath is changed from the seventh to the first day, will you please tell me how it reads in the New Testament? His reply was I don't wish to have any controversy with you. This seems to be the sentiment of all the different sects.

Yours in Love,
Lawrenceburg, Ind., Nov. 1853.

WM. GOULD.

From Bro. Miracle.

DEAR BRO. WHITE:—I have read the *Review*, and it has been a great help to me in keeping the Sabbath. I have been looking for the Saviour to come and reign on the earth; and I hope that I may so live that when he makes his Advent I may behold him with joy, and not with grief. I can say that I wish him to come and take me home with him.—Then shall we be happy. O, may we all so live here, that when he comes we may reign with him.

My friends, I was brought up to keep the first day for the Sabbath; but when I came to read God's Holy Word, I found that I was not keeping God's Holy Sabbath, which he commands us to keep. Praise the Lord for his goodness shown to me! I intend to keep all his commandments. Remember me in your prayers. May God bless you. J. MIRACLE.

Shermon, N. Y., Nov. 8th, 1853.

THE REVIEW AND HERALD

ROCHESTER, THIRD-DAY, NOV. 22, 1853.

IMMORTALITY QUESTION.—We regard the Bible doctrine of Life and Immortality only through Christ, one of great importance, especially at this time, as it is a safe-guard against Spiritualism. But we have not thought it best to occupy space in the *Review* at present on that subject. It is an important truth, yet we think it is not a leading truth. The leading truths for this time are alluded to in the third message. Rev. xiv, 9-12.

We would recommend to our readers *Storrs' Six Sermons* on this subject. Price—in pamphlet form, 15 cents; in paper form, 16 pages, 5 cents. Both contain other valuable matter beside the six sermons. They can be had at this Office. They can be had at the *Bible Examiner* Office, 140 Fulton Street, New York, by the hundred, at a liberal discount.

WE would say to the brethren in the West that it is not possible to put Bro. Waggoner's article on the Law in pamphlet form at present. We cannot now spare the type.

We wish to publish several important works soon. In order to do this, what is behind on the *Review* must be paid at once; and we must have also several hundred dollars in advance to publish those works only, which the cause needs at this time. Those friends of the cause who have neglected to send means for the *Review*, will certainly esteem it a pleasure to help us at this time. Will traveling brethren and agents call the attention of the brethren to this subject, and forward their means to this Office.

DEPENDENCE ON GOD.—Do thy part with industry, and leave the event with God. I have seen matters fall out so unexpectedly, that they have taught me in all affairs, neither to despair, nor to presume; not to despair; for God can help me—not to presume; for God can cross me. I will never despair, because I have a God—I will never presume because I am but a man.—*Fellham*.

THE article on *Immortality—Spirit Rappings*, by Bro. Cottrell, in this No., was sent to the *Sabbath Recorder* for publication, with the request that it should be returned if not published. It was returned. Bro. C. then placed it in our hands for the *Review*.

How to stop your Paper.

If you wish the "*Review and Herald*" discontinued, please return one number with your name and address written upon it, or get the Post Master to do it for you, and no more will

be sent to you unless you request it. We have no desire to send the paper where it is not wanted.

If you wish to stop other papers, where a stated sum is required, you should first pay what you owe, and request your paper discontinued. Then if the Publisher continues to send it, you should not take it from the Post Office, unless you wish it continued. If you take it from the Post Office, the Publisher can require pay; but if you refuse to take it from the Office, it is the Post Master's duty to notify the Publisher, and he will discontinue it.

The fact that some of the brethren who are poor, have continued to take papers that they did not want, because they did not know how to get rid of them, has led us to make these remarks.

THE sale of books is far beyond our expectation.—There are, at least, three times as many sent out from the Office as when they were gratuitously distributed.

EXCHANGES.—The *Sabbath Recorder*, Published by the Seventh-day Baptist Publishing Society, at No. 9, Spruce Street, New York.

Bible Examiner.—Its leading doctrine is, "No immortality nor endless life, except through Jesus Christ alone." It is published monthly, at 140, Fulton Street, New York, by Geo. Storrs.

Advent Herald. Published at No. 8, Chardon Street, Boston.

Advent Harbinger. Published in this city.

Advent Watchman. Published at 26, State Street, Hartford, Conn.

Spiritual Telegraph.—Partridge and Brittan, Publishers No. 300, Broadway, New York. We do not doubt the reality of Spirit Manifestations; but we do not agree with the *Telegraph* as to their character.

The *New Era*, devoted to Spiritualism, is published at 25, Cornhill, Boston.

St. Lawrence Free Press, and Maine Law Advocate.—Published at Gouverneur, N. Y.

Appointments.

PROVIDENCE permitting, I will hold meetings as follows: Norwalk and Milan, O., as the brethren may appoint, Nov. 26th and 27th. I design spending three or four weeks in Ohio, and would be glad to spend the 26th and 27th in some new place. J. N. LOUGHEBOUGH.

PROVIDENCE permitting, I will meet with the brethren at New Shoreham, R. I., Sabbath and First-day, Nov. 26th and 27th. Bro. Steadman and others will please circulate the appointment. Also, at Dartmouth, Mass., where Bro. Collins and others may appoint, Dec. 3d and 4th.

FREDERICK WHEELER.

BRO. A. S. HUTCHINS will meet with the brethren at Lorain, or where Bro. A. S. Robinson may appoint, 26th and 27th; Oswego, evening of the 29th; Rochester, Sabbath, Dec. 3d.

Letters.

E. Everts, H. Edson, E. L. H. Chamberlain, S. T. Cranson, T. Sweet, L. Carpenter, A. A. Dodge 2, J. N. Andrews, H. Lyon, S. W. Rhodes, J. M. Stephenson, M. E. Cornell, L. H. Bond, Wm. S. Ingraham, D. Ford, E. Goodwin, M. Pushor.

Receipts.

R. Moran, A. Nellis, G. Stults, M. Southwick, S. Wright, M. Byers, S. G. Cottrell, A. Scribner, L. Kellogg, L. Smith, C. Dodge, L. Smith, M. L. Smith, A. Palmer, O. Randolph, Wm. Gould, L. Whitmore, S. Emmons each \$1.00.
J. L. Baker, D. Palmer, P. Dickinson, A. P. H. Kelsey, C. Smith each \$2.00; Wm. Lawton \$3.00; J. A. Loughhead, I. Alden, each \$4.00; M. Dennis, H. Bingham, I. Abbey, each \$5.00; Brethren in Grand Rapids, Mich., \$12.00; Leonard Marsh \$20.00; A. A. Dodge \$2.13; T. M. Stewart, J. Whitmore each \$0.50; G. T. Wilsie \$1.75; A. C. Smith, A. M. Smith, H. Smith each \$0.10; A. Palmer \$0.07.
\$129.03 behind on the *Review*.

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JAMES WHITE, Editor.

TERMS.—We make no charges. Those who wish to pay only the cost of one copy of the *Review*, (as some choose to do,) may pay \$1.50 a year. Canada subscribers, \$1.75, when the postage is pre-paid.

That we may be able to send the *Review* to the worthy poor, and to many who have not yet embraced the views it advocates, it will be necessary for all the friends of the cause (who are able) to pay the cost of their own paper, and for many of our readers to pay for one or more others.

ALL communications, orders, and remittances, should be addressed to JAMES WHITE, Ed. of *Review*, Rochester, N. Y. (post-paid.)