

THE ADVENT REVIEW, AND SABBATH HERALD.

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

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JAMES WHITE, Editor.

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Leading Doctrines Taught by the Review.

*The Bible, and the Bible alone, the rule of faith and duty.
The Law of God, as taught in the Old and New Testaments, unchangeable.*

The Personal Advent of Christ and the Resurrection of the Just, before the Millennium.

The Earth restored to its Eden perfection and glory, the final Inheritance of the Saints.

Immortality alone through Christ, to be given to the Saints at the Resurrection.

SUBMISSION TO AFFLICTION.

THERE is a secret in the ways of God
With his own children, which none others know,
That sweetens all he does; and if such peace,
While under his afflicting hand, we find,
What will it be to see him as he is,
And past the reach of all that now disturbs
The tranquil soul's repose? To contemplate,
In retrospect unclouded, all the means
By which his wisdom has prepared his saints,
For the vast weight of glory which remains!
Come then Affliction, if my Father bids,
And be my frowning friend. A friend that frowns
Is better than a smiling enemy.

[L. SWAINE.]

THE MORTALITY OF MAN:

THE ONLY SHIELD AGAINST THE SEDUCTIONS OF
MODERN SPIRITUALISM.

BY D. P. HALL.

Do the Scriptures represent any part of man as being immortal? The truthful solution of this question is certainly deemed important by every faithful student of the Bible, not simply as an abstract theme, but on account of its relative bearings upon every other doctrine of that Sacred Book. The views we entertain of man's nature will give shape and color, to a very great extent, to our views of life, death, resurrection, heaven, hell, and, in fact, all the other subjects of revelation. Hence the importance of searching for truth touching this fundamental point. The only question which the conscientious believer in the truths of the Bible deems it at all important to ask, is, What saith the Scriptures? He is perfectly willing to submit the question to Moses, Isaiah, Christ or Paul, or any, and all others who have spoken as they were moved by the Holy Spirit; and having ascertained their decision, await patiently the issues of that day when all things shall be made manifest.

But before inquiring what these faithful and true witnesses have said, let us reflect a moment upon the manner of interpreting their testimony. Is the language of these witnesses to be understood in its most obvious and literal sense? And why not? we ask. Have we any more authority for giving their language a secret or mystical interpretation, than we have the language of any living speaker, or writer, of the present time? If you have the right to interpret Moses or Jesus, mystically, have I not the same right to interpret you after the same fashion? If one writer, or speaker, may be

interpreted in this way, certainly all others may; and where will this mysticism end? Only where imagination and fancy terminate. Different individuals, equally honest and intelligent, may faithfully investigate the scriptural bearings of any question, and differ widely in their conclusion. Now I know of but one reasonable solution of this difficult question; viz., they are governed by different rules of interpretation, and must of necessity, if faithful to their own rules, differ in the result of their researches.

I never realized the importance of being governed by correct principles of interpretation more fully than at the present time, just having had an interview with a minister of one of the popular denominations, who denied the literality and tangibility of every thing taught in the Bible. The second coming of Christ, death, resurrection, and in fact every thing taught as the foundation of faith and hope, are by this mysticism swept away, and the past present and future all thrown into chaos, and left without form and void. But there is a remedy for all this jargon and confusion, and it is to be found in the use of the literal principles of interpretation. Interpret the language of the sacred writers as you do the language of all others, and this difficulty would be speedily obviated. We submit the following rules as being absolutely necessary in the study of the Holy Scriptures, in order to arrive at truth on this, or any other subject.

1. Give the language of the inspired writers, its plain, obvious and literal import.
2. Bring all classes of figures to harmonize with the literal.
3. Study the Bible by subjects, tracing them through the entire book, and having ascertained the harmonious teachings of all the inspired writers upon any one subject, you must have the truth upon that subject.

These plain and simple rules are easily complied with, and must, we think, commend themselves to every man's conscience. We purpose following them faithfully in the investigation of the subject before us.

After having made these few prefatory remarks we are prepared to enter directly upon the question proposed.

Do the Scriptures teach that any part of man is immortal? Webster defines immortal to mean, "Having no principle of alteration or corruption; exempt from death; having life or being that shall never end." The inquiry then is this, Is any part of the creature called man exempt from death? Popular theology and philosophy would answer this question most unhesitatingly in the affirmative. But do the Scriptures so teach?

The current theology, and that which we shall call in question in this inquiry, runs thus: Man is a compound of mortality and immortality. His body is composed of matter, and is, therefore, mortal. His soul, or spirit, is a separate spiritual entity, dwelling in the body, conscious, immortal, intelligent and responsible. The practical workings of this fundamental proposition in popular theology, together with the views of death, resurrection, judgment, &c., growing out of it, we will leave until another time and place in the investigation.

It will be seen very readily by any one, that this view of the subject makes the soul or spirit of man really the man proper. His consciousness, intelligence, responsibility, immortality, and all that is really noble and dignified, pertains to the soul. Now this, if true, makes the soul of man the all-important part. And we find it is so con-

sidered by all those who embrace this view of man's nature. In proof of this point, call to mind their sermons, exhortations, prayers, hymns, obituaries, and especially funeral occasions. Every thing is done for, and to, the immortal soul, or deathless spirit. The body, when mentioned at all, is noticed merely as an unimportant appendage.

I would just at this point call especial attention to the infinite importance which those who believe in the immortal-soul entity attach to it. They believe it to contain all the life, to be the part of man in which all mental and moral faculties inhere, to be the only part capable of vice or virtue, and capable of rewards independent of, and separate from, the body; and it is by them, in fact, constituted the grand basis of future life. Take away our immortal soul, say they, and you remove every thing from us worth living for: you destroy the foundation of Christianity, and cut off all our hopes of the future. You clothe the heavens in sackcloth, and cause the dark pall of death to settle down upon the bright and hopeful future. Now if all this be true, if man be really such a mysterious compound, if his soul, or spirit, be what popular philosophers and theologians denominate it, we shall most certainly expect to find revelation correspondingly prolific upon this point. That which is infinitely most important and noble in man's nature and composition, will undoubtedly share most largely of divine regard. We shall expect to find the origin, attributes and destiny of this soul most clearly and explicitly defined. And should we fail, in searching the divine record of man's creation, to find one single syllable devoted to this soul entity, would it not cause the believer in the immortal-soul theology to marvel? I should certainly think any honest and conscientious believer in the perfection and sufficiency of the sacred writings, would be completely stunned at the onset, to find no record whatever of the origin, or attributes of such a soul. Let me invite such an one to go with me to the opening page of revelation, and there analyze critically what the Eternal Spirit has said concerning the origin, and nature of the creature man.

Gen. i, 26. "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Here God announces his intention to make a creature called man, and to subject all other living creatures connected with this earth to his dominion. No intimation is here given as to what the materials of his composition are to be. Gen. ii, 7, furnishes us with the desired information: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Here then we have the simple, full, and complete record of man's creation, the material from which he was made, and the process of making him alive is all set plainly before us. We have now no lack of information:

It will be readily seen by the most superficial observer, that all which is here said relates to a being made of the dust of the ground. Man's creation is here clearly set forth, and the material entering into his composition. Now let me ask, Out of what was man made? Was it part material, and part immaterial? part mortal, and part immortal? part of the dust, and part spiritual essence? Ans. "And the Lord God formed man

of the dust of the ground." Not the most distant hint is here given of such a double entity, such a double nature, or a double process of any kind. All is simple, and easily understood; and instead of clearly defining the immortal soul, it shuts it out completely and forever from the book of God. From this point, forward to the last "amen" in the Apocalypse, man is treated as a unit being, composed of dust, and made alive by the power of God. His life and character, death, resurrection, mortality, immortality, and future destiny, stand related to man made wholly of dust.

But if an advocate of the immortal-soul theology be pressed here at this point for something like a show of evidence for his theory, he will divide the record something like this: God made the body of man out of the dust, and afterward put the living soul into it. If the record read in this way it would afford some proof of the separate entity of the soul, we confess; but it would in that event fall infinitely short of proving its immortality, or any of the other attributes, or qualities commonly attached to it. A living soul, and an ever-living soul are quite two things; but all this is wanting in the record. This is begging the whole question. It was the man made of dust, which was constituted the living soul, not the body of man made of dust, and then a living soul made of some spiritual essence, put into it. To show the contrast more fully, notice the Bible record and popular teachings as presented in juxtaposition below.

BIBLE RECORD.

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

POPULAR THEOLOGY.

And the Lord God formed the body of man of the dust of the ground, and put into it the living soul.

But if it still be insisted that the phrase, "living soul," in its application to man, furnishes an argument for the separate entity and immortality of the soul, let those who make use of it, be willing to meet any legitimate conclusion drawn from this premise. And the first request we have to make is that they place along with their own immortal-soul entities, the immortal soul of every beast, bird, insect and reptile that crawls; for this, from the premise they themselves lay down, is certainly legitimate. In the record of creation the Eternal Spirit has made no distinction whatever. In proof of this, we will note several instances where the phrase *living soul* is indiscriminately used with reference to everything that lives by breathing, man being included.

Gen. i, 21. "And God created great whales, and every (*nephesh chayiah*), *living creature* that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that it was good." Verse 24, "And God said let the earth bring forth the (*nephesh chayiah*), *living creature* after his kind, cattle, and creeping things and beast of the earth after his kind: and it was so." Gen. ii, 7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became a (*nephesh chayiah*), living soul.

It is admitted by all Hebrew scholars as far as I have been able to learn, that in the original Hebrew, the phrase, *nephesh chayiah*, is used in the instances cited above; so that there is no discrimination made. All, according to the Hebrew, are *nephesh chayiah*, whether of beasts, birds, fishes, insects, reptiles, or men—*living creatures*, or *living soul*—can with equal propriety be applied to one and all. If living creature is a proper translation in the first two instances cited, it is in the third also. No good reason can be given for want of uniformity in translating the same phrase, in its application to man's *living soul*, and in its application to all other breathing frames, *living creatures*. Note other instances, Gen. ii, 19; vi, 19; ix, 10; also Rev. xvi, 3, "And every *living soul* died in the sea." Here then is proof sufficient to give immortal-soul entities to all things breathing the breath of life. Are the immortal-soul theologians willing to append this new and important item to their creed?

But this is not all. There is another very important distinction made, say they, in the record. It is affirmed of man that he had the breath of life communicated to him by God, not so of the beast. Here then is another argument for our immortal souls. But let this be tested also, and see if it is not all fancy. No one will question the fact, that God was alike the Creator of all. By consulting Gen. vii, 21, 22, it will be seen that *all have alike the breath of life*. "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, and every man: all in whose nostrils was the *breath of life*, of all that was in the dry land, died. See also Gen. vi, 17, to the same intent. After having investigated these two phrases, viz., *living soul* and *breath of life*, in their various applications, who cannot see that if they prove anything for man, touching his immortality, they prove just as much for the beast!

There is yet another hook upon which popular theology would fain try to hang its immortal soul, and that is the fact that man was created in the image of God. It is asserted that man's being made in the image of God is proof that man resembles God in his nature. But the body of man is mortal and corruptible. God is immortal and incorruptible. So that this likeness cannot be affirmed of man's body. It must, therefore, say they, be a likeness of the soul or spirit. The soul of man, then, from this circumstance, is declared to be immortal.

Let us state the premise and conclusion, something in the form it suggests itself to our mind. The major premise is proved from 1 Tim. vi, 15, 16: "Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; who *only hath immortality*." The minor premise, is proved from Gen. ii, 27: man is made in the *image of God*—conclusion—man has an immortal soul. We must confess that this looks like spurious logic. The conclusion in this syllogism is positively denied in the major premise, and not once named in the minor. This may look barbarous; but it is just such as theologians use in sustaining the immortal soul, from the declaration that man was made in the image of God.

But we cannot see that the conclusion necessarily follows, even if we admit that the likeness man sustains to God consists in a similarity in nature and essence. God is omnipotent and omniscient as well as immortal. Why not affirm the image to consist of one of these? It can be done with the same propriety. This kind of logic, if carried out, would not only make man immortal, omnipotent and omnipresent, but would clothe poor, puny man, a worm of earth, with all the glorious perfections of Deity.

The truth is, that man's likeness to God is of the simplest nature. We would submit an exposition of this text which we believe to be free from all these extravagances. Man is made in the *image of God*. The simplest definition of image is *form*. Man may resemble God in this respect, without arrogating to himself any part of the nature, essence, or the attributes of the great I AM. This exposition we believe to be both logical and scriptural. We will not assume it all, however, as our opponents do; but proceed to prove: first, that God has a *form*, and in the second place that this is the divine definition of image.

Phil. ii, 5, 6. "Let this mind be in you which was also in Christ Jesus, who being in the *form* of God thought it not robbery to be equal with God." This is declared of Jesus. Now see Heb. i, 3. "Who being the brightness of his glory, and the express *image* of his person." Here then, the matter is made perfectly plain from the word of God. Christ is in the personal image of God, and *this* is being in his *form*.

But before leaving this point, so often alluded to by those who believe in the immortal soul entity, we would invite attention to the fact that the immortal soul is not said to be in the *image*, but the *man*. Now see the record. God made *man* of the *dust*. That, then, which was made of *dust*, is in the image of God. See Gen. ix, 6. "Who-so sheddeth man's blood, by man shall his blood

be shed; for in the *image* of God made he *man*." Here, then, man possessing blood, is in the image of God. Numerous other instances of like import might be adduced in proof that man's likeness to God did not consist in a similarity of *natures*, but, simply, in *form*.

We have now investigated the record of man's creation, and noticed the only points which can possibly be urged in proof of the doctrine that man is in possession of a *soul*, which is a *separate* entity from his body, endowed with consciousness, intelligence, responsibility and immortality. For be it remembered that those advocating the immortality of the soul, have two very important points to prove: first, that the soul or spirit of man is a *separate entity* from his body, and, second, that it is immortal. The proof which might sustain the first point, would fall infinitely short of proving the second. It is one thing to prove the existence of an entity, and quite another task to prove what its qualities or attributes are. This discrimination and order in the controversy, is not often noticed by those investigating the subject. And after carefully investigating, we cannot find in the phrases, *living soul*, *breath of life*, or *image of God*, any proof of either position. There is not in one or all these phrases, the slightest evidence that the soul or spirit is a separate entity from the body: letting alone their proving its immortality. We pass from this point to notice the relation Adam sustained to the *Law of God*, the *Tree of Life*, and the *explanation of the Penalty* threatened in consequence of disobedience. First then the law or prohibition. See Gen. ii, 17. But of the tree of the knowledge of *good and evil*, thou shalt not eat of it; for in the day that thou eatest thereof *thou shalt surely die*. Here then Adam is presented with a rule by which his obedience or disobedience can be tested: here he can decide his character and destiny; disobedience to this simple test, will make him a sinner, and bring him under the threatened *penalty: Thou shalt surely die*. (The record shows the result.)

But what was Adam's condition previous to transgression? He had newly come from the hand of his Creator, physically, intellectually and morally good. Very good was pronounced upon *man*, in connection with every thing else which God created and made. But what was his character and nature? Was he holy or unholy, mortal or immortal, or in a state of susceptibility? Moral character, is not the subject of creation: it is the result of action towards law, or a rule of some kind, having previous knowledge of the existence of such law, or rule. The first recorded action towards the prohibition in the garden, was that of disobedience; hence his first positive character was that of a sinner. Adam and Eve could not plead want of previous knowledge. See Gen. iii, 3. But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, *lest ye die*. This was the language of Eve in reply to the Serpent, and shows a perfect understanding on her part. Gen. ii, 16, 17, shows that Adam could not offer an excuse for want of information beforehand. We see, then, that their action formed their moral character. How was it with reference to mortality or immortality? were they immortal? We answer most unhesitatingly, No! That which is immortal cannot *die*. If Adam was immortal, of what possible use could the tree of life be? would God undertake to prevent from death that which could not *die*? To prevent immortality from dying, belongs in the same category with the *death* that never *dies*: they are both absolute contradictions. But was Adam mortal? No: if mortal, he must die, as a necessary consequence; and death in that event, could not be the penalty; but it was the penalty, therefore Adam was not mortal. He was then placed on trial for immortality, as the result of obedience; but disobedience brought mortality, and consequent death.

We now invite especial attention to the phrase, *Thou shalt surely die!* What kind of death did God threaten Adam, in case of disobedience? Popular theologians answer very glibly, *Death spiritual, death temporal, and death eternal*; which

is, when more fully explained, a state of sin, separation of soul and body, and eternal misery. Here then we have three deaths instead of one which God threatened. I do not marvel, in looking over this item in popular theology, that Adam, in the view of such persons, was considered a giant in intellect; for such he must have been; and not only so, but it must have been awfully perverted, if he interpreted the one death to be three, and then understood the second one to be more life, and the third one to be life eternal.

What did Adam understand the threatened death to mean? Death is a negative condition, and the opposite of life. Now how many lives had Adam? he could not be threatened with more or different deaths, than he had lives: how many lives had he? One, simply one. He had no moral or spiritual life. This he would have had had he been obedient; but he was not; therefore he had no such life. He could not be threatened with eternal death, unless he had eternal life: this he had not. What then must the death have been? Simply the unbuilding of the man, the returning of the newly made man to the elements from which he was created, the deprivation of conscious existence. To urge more than this is unreasonable and unwarrantable from the language. The idea that eternal misery was threatened, makes God a cruel tyrant! Think of it! For this one sin of Adam, he and the countless millions springing from him, are doomed to hopeless misery throughout the untold cycles of eternity. Remember this death passed from Adam to all his posterity; and for it there is no remedy: God did not say to Adam, You shall surely die, unless you repent; but unequivocally, *Thou shalt surely die.*

This idea, then, cannot be harbored for one moment. Let us look at spiritual death. What is this but being a sinner, or being in a state of sin? This, then, was the crime, not the penalty: this was the guilt, not the punishment: this confounds cause and effect—sin and its penalty—and would represent the Judge of all the earth, in the execution of it, as saying, Adam, you have sinned; now as the penalty for this act of disobedience, I pronounce you a sinner. How ridiculous this would look in a human judge: infinitely more so in the Divine. There is but one rational and consistent conclusion left, and that has already been expressed: the returning of the conscious, intelligent, and responsible Adam, to the dust of the ground. I know of but one plausible objection which can be urged against literal death's being intended; and that is, the phrase, "In the day that thou eatest thereof."

It is urged with some little show of plausibility that Adam was to die the death threatened, within twenty-four hours from the time of transgressing. He did not die literally, until nine hundred and thirty years; consequently the death was not literal, but spiritual. All this turns upon the idea that God threatened the completion of this penalty in one day of twenty-four hours. Look at the margin of your Bible, and you will see, Heb. *dying thou shalt die.* This view of the subject is sustained by all the Hebrew criticisms, which I have had the opportunity of examining. *Moth tamuth*, "dying thou shalt die," is a literal translation, and denotes a process, commenced on that very day. Two conditions are clearly set forth in the threatened penalty, "*dying thou shalt die*:" a state of mortality, ending in death. This view is fully sustained by God in his own explanation of this penalty.

After Adam sinned, and confessed his guilt, God proceeded to explain and pronounce the penalty; and it seems to me that all doubts, if any yet exist, can be most satisfactorily removed at this point; for certainly, if death spiritual, temporal and eternal was intended, God will bring it all out, explain it, and enforce it. This we should expect, even at the hands of a just and wise judge, of finite capacities; much more from the Infinite Judge of all the earth, who will do right, Gen. iii, 17. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee saying, Thou shalt not eat of it; cursed is the

ground for thy sake: in sorrow shalt thou eat of it all the days of thy life: thorns, also, and thistles shall it bring forth to thee: and thou shalt eat the herb of the field: in the sweat of thy face shalt thou eat bread, *ill thou return unto the ground*; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return.

Here God's explanation ends; and we follow the matter on, and notice the arrangements immediately entered into, in order to bring about the execution of the threatened penalty. Read what follows. Gen. iii, 22, 23, 24. And the Lord God said, Behold, the man has become as one of us, to know good and evil: and now lest he put forth his hand, and take also of the tree of life, and eat and LIVE FOREVER; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man: and he placed at the east of the garden of Eden, Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

In the scriptures quoted above, we wish to note several important points: First, the tree of life was the means provided by God for conferring immortality and eternal life, upon Adam if he should prove obedient. Second, Adam did not eat of this tree before he sinned. This is evident from what is said: "And now lest he put forth his hand, and take also of the tree of life." Also is an adverb, and signifies likewise, or in like manner, showing that he had eaten of the tree of the knowledge of good and evil; and now lest he after the same manner take of the tree of life, he is driven out. Adam then did not eat of the tree of life before he sinned; so that before he sinned he was not immortal. He did not eat of the tree of life after he sinned; for God guarded the tree, and drove Adam from its vicinity. Here then God has shown his intention towards sinners. Note this particularly: He will allow no sinner to become immortal and live forever. If they are in danger of bringing this fearful calamity upon themselves, God himself will interpose to prevent it, as in the case of Adam. Note again: "And now lest he put forth his hand and eat and live forever," God drives him out, and guards the tree.

Here then we see the real condition of Adam: a mortal, dying creature, toiling and sweating out his existence, and doomed to return to the dust from whence he was taken. In this condition he begat his first son. He could confer no better condition or nature upon his posterity than he had himself; hence this is the condition of all the sons of Adam, this day, unless God has worked a miracle in their deliverance. Enoch and Elijah, and all the faithful who are alive at the second appearing of Christ, will prove exceptions to this general rule. The tree of life in old Eden, having been removed from the reach of Adam and his posterity, they must look for it in Eden restored, and through the second Adam.

"The first man Adam was made a living soul; the last Adam was made a quickening spirit." (A life-giving spirit.) We must now look for immortality and eternal life through Jesus, and the resurrection from the dead, or a change equivalent thereto. No immortality as yet for Adam and his posterity, in their creation, or relation to the tree of life.

Adam in nine hundred and thirty years, experienced most fully the truth of the declaration of Jehovah, *Thou shalt surely die, dust thou, Adam*, the first living soul, art, and unto dust shalt thou, Adam, the first living soul, return. Life and death, then, as they stand connected with Adam, or any of his posterity, point out two conditions, one exactly the opposite of the other. Life—conscious existence; that state of an organized being in which all its functions are performed; vitality. Death—that state of an organized being in which there is a total and permanent cessation of all the vital functions; when the organs have not only ceased to act, but have lost the susceptibility of renewed action; unconsciousness. These simple, literal and obvious definitions, are not only true with reference to the first life and death, but all subsequent ones, unless the context or nature of the subject

forbids it. A figurative life, or death, is never admissible, unless there is a clear necessity. If the death threatened Adam be moral, or spiritual, it will certainly involve popular theology in a sad dilemma. "For as in Adam all die, so in Christ shall all be made alive." If the death threatened Adam be spiritual death, then the life Christ promises is spiritual life; then all become sinners through Adam, and saints through Christ—no exceptions, universal salvation follows. Popular theologians thus unwittingly place arguments in the hands of their opponents. And not only so, but Christ, in order to redeem man from death, must himself die: if Adam and his posterity die a spiritual death, then Christ must die this death to redeem them. Spiritual death is being under the dominion of sin, or being a sinner; Christ, then, must have become a sinner, in order to redeem man. This contradicts the scripture: he was without sin.

If eternal misery was a part of the death threatened Adam, then it would read, As in Adam all are made eternally miserable, so in Christ all are to be made eternally happy. If the death was eternal misery, then Christ must have suffered eternal misery in order to redeem man; but where will the death end, and the life commence, in this view of the subject, if the death be eternal misery. The life will be forever excluded, unless eternal misery have an end; for it is evident that the life promised, must take hold of man where the death threatened ends. If the death be eternal misery then the life promised must commence at the end of eternity. What absurdities!! Literal death shuts out all these inconsistencies, and renders all plain and harmonious. Adam died a literal death: his posterity die the same literal death on account of his sin: having inherited his mortal, dying nature. Christ dies a literal death to redeem man. As in Adam all die a literal death, so in Christ shall all have a literal resurrection to a literal life.

But there is a second death threatened those who are disobedient. Now if the first death be spiritual, then they must have a spiritual resurrection, and die another spiritual death. This, more fully explained, would mean, first, all are to become sinners; second, all are to become saints; third, part are to become sinners again. This conclusion, which is legitimate according to spiritual death, is plainly contradicted by Rev. xx, 6: "On such the second death hath no power;" so that those who are once converted can never backslide. Time would fail to narrate all the incongruous positions of spiritualism. We will close upon this point by calling especial attention to the fact, that the phrase, *thou shalt surely die*, upon which spiritualism has spent so much of its mysticism, is, throughout the entire Bible, in every instance, a literal death. See Gen. xx, 7; Num. xxvi, 65; Judges xiii, 22; 1 Sam. xiv, 39, 44; xx, 31; xxii, 16; 2 Sam. xii, 5; 2 Kings i, 4, 16; viii, 10; Jer. xxvi, 8; Exe. iii, 18; xxxiii, 8, &c. All these instances, and every other one which occurs, are clearly literal death. Why then should the case in Genesis be explained out of all harmony with all the other instances? Certainly no good reason can be assigned.

(To be Continued.)

Crucified with Christ.

To be crucified, to be one with Christ, you must expect pain. It will hurt; if you do not choose to be hurt, you do not choose to be crucified. They that are Christ's are crucified to the world and the world crucified to them. It is a solemn declaration. Be assured, your comfort will be in accordance with your crucifixion. No man truly lives till he is dead to sin. Come poverty, come afflictions, come reproach—come what will, we will take you all with resignation. Come sickness, come bereavements, come trials, we will take you as nails and hammers to nail ourselves to the cross of Christ, that we may live.

"He that hath tasted the bitterness of sin will fear to commit it; and he that hath felt the sweetness of mercy will fear to offend it." Rom. vi, 1, 2; 2 Cor. v, 14.

"The guilt of one sin is a greater misery than the burden of a thousand crosses." Heb. xi, 25.
Mr. Charnock.

THE REVIEW AND HERALD

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

ROCHESTER THIRD-DAY, AUG. 29, 1854.

PERPETUITY OF THE ROYAL LAW.

BY J. N. ANDREWS.

[Concluded.]

3. Was the law of God abolished by the apostles?

It may seem to some individuals that this last question is propounded in a singular form. But if the law of God was not abolished by the teaching nor yet by the death of the Son of God, it follows that if abolished at all, it must have been by the apostles. Many have asserted that the apostles re-enacted nine of the ten commandments, to take the place of the ten which ceased at Christ's death; but as we have shown that the Son of God offered himself up as the great Propitiation for the transgression of the law, and not as the means of its abolition, it follows that the ten commandments must be abolished by the apostles, before they could re-enact one of them. It is no more absurd to speak of the apostles' abolishing the ten commandments than it is to speak of their re-enacting nine of them. And if it seem absurd to any individual to believe that the apostles abolished the ten commandments and then re-enacted nine of them, we ask them to consider whether the doctrine which represents the infinite Law-giver as doing this very thing, is not a still greater absurdity?

If the apostles abolished the law of God, who gave them authority? The Son of God indeed commissioned them to teach all things whatsoever he had commanded them; but we have seen, in all his teaching to them, that he maintained the immutability of his Father's law, so that from their divine Master they never received such a commission. If they taught as he taught, we shall find them setting forth the perpetuity and immutability of the law of God. And that they did speak the same doctrine which their Lord had taught them, we have divine assurance. John xiv, 26. If the apostles abolished the law, they must have done it in the very epistles in which, according to some of our opponents, they re-enacted nine of the commandments for the gospel dispensation. These epistles were written not far from A. D. 60; so that if the law of God was abolished by the apostles, it was abolished about thirty years after the crucifixion.

We have presented the question in this form, that attention might be called to the folly of those teachers who represent the apostles as legislating upon the law of God. A single testimony from the apostle James ought to make those blush for shame who represent the apostles as abolishing the law of God, or as re-enacting a part of it, to take the place of the original code. "There is one Law-giver who is able to save and to destroy." James iv, 12. From the preceding verse it is certain that James thus designates Him who gave the law in person at the first; that law, the authority of which he so distinctly recognizes in chapter i, 25; ii, 8-12. According to James, there is but one such being in the universe; namely, the King eternal, immortal, invisible, the only wise God. It is therefore the height of absurdity to represent the apostles as amending, abolishing, or re-enacting the law of God. The twelve apostles never yet attempted to dethrone the one Law-giver, or to usurp any of his prerogatives.

We shall now present the plain and explicit testimony of the apostles relative to the perpetuity of the law of God, and thus allow them to speak on this subject in their own behalf. The limits of this article will not admit an extended notice of objections. For this part of the subject the reader is referred to larger works published at Review Office. The word of God is not yea and nay; therefore the plain statements of our Lord and his apostles must forever vindicate the immutability of the divine law.

"If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not

kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James ii, 8-12.

Several important facts are clearly set forth in this quotation. That the royal law to which James refers is the original law, is certain from the fact that he quotes it from the Scripture, the Old Testament. This is further evident from the fact that James in citing two of the ten commandments, presents them on their original authority; that is, as spoken by God in person. Or if we adopt the marginal reading of verse 11, he expressly acknowledges the authority of that law which contains the sixth and seventh commandments. That law is not abolished: on the contrary, it still stands ready to convince of sin every one who dares to violate it. Verse 9. While those who fulfill it, instead of falling from grace, are said to do well.

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." This verse furnishes a perfect parallel to Matt. v, 19. "Whosoever therefore shall break one of these least commandments, and teach men so, he shall be called the least in the kingdom of heaven," ["shall be in no esteem in the reign of heaven." Campbell's Translation.] Each of these texts distinctly announce the doctrine that the willful violation of a single precept of the law of God, is sufficient to exclude the transgressor from the kingdom of God. But it may be denied that this language of James refers to the ten commandments. Those who attempt to maintain such a position would do well to read the next verse, in which he brings the whole force of his argument to bear upon the ten commandments. He that violates one of these precepts is guilty of all. Let those consider this who lightly esteem the fourth commandment. Even were it the least precept in the Decalogue, those who willfully violate it, and teach men so, shall be of no esteem in the reign of heaven.

The "ALL" here referred to, means one of two things. 1. It means only those precepts which James has quoted, which makes "the whole law" to consist of the three precepts here cited, and leaves us at liberty to violate the first, second, third, fourth, fifth, eighth, ninth and tenth commandments, and also the first of the two great precepts from which James quotes—and those who think this tenable ground must occupy it at their own peril; or 2. The "ALL" to which James refers, includes the ten precepts from which he quotes; and he that violates one, has transgressed them all. By this law of liberty, or royal law, men will be judged in the day of God.

"Honor thy father and mother, (which is the first commandment with promise,) that it may be well with thee, and thou mayest live long on the earth." Eph. vi, 2, 3. There is an important argument contained in this text, which has been generally overlooked. Paul would enforce upon children their duty to their parents. For this purpose he appeals to the fifth commandment for authority. Some have attempted to evade this argument by saying that Paul quoted this precept from the new law which Christ established, by quoting a part of the commandments to take the place of the original code as given by the voice of God at Sinai. To answer the assertion from which this inference is drawn, we present the fact that there is no intimation in the New Testament that Christ, by quoting a part of the ten commandments, established a new law in the place of the original code. But those who insist on the idea that Christ by quoting a part of the ten commandments established a new code, would do well to ask themselves the question, why Christ never quoted one of the first four commandments. This imaginary new law is no great improvement on the original, when the fact appears that the first four commandments are not quoted by Christ, and consequently on its advocates' own showing, do not form a part of this law.

But there is direct evidence that Paul quotes from the Decalogue. By a word of comment inserted in the parenthesis, he identifies this as the first commandment with promise. It is a fact that though Christ has quoted this commandment, he has never appended any promise to it whatever;

much less has he added the one here quoted by Paul. It is also a fact that this commandment does stand in the Decalogue, not only as its first commandment with promise, but with the very promise in question annexed! Hence it is a fact that Paul quotes from the Decalogue, and this too for the purpose of enforcing one of the clearest duties in the word of God: thus distinctly acknowledging the fifth commandment as the fountain head of all authority on this subject. With this important fact before us, we can judge whether those do not wrest the words of Paul, who represent him as teaching the abolition of all the ten commandments. Paul tells the Ephesians that he had kept back nothing that was profitable to them. Acts, xx, 20. If therefore the moral law had been abolished, Paul must have revealed this important fact to them. What then must the Ephesians have thought when Paul wrote them four years later, appealing to the Decalogue, and not to his apostolic authority, to enforce the duty of children to their parents? Paul was never guilty of such inconsistency; it belongs only to those who teach the abolition of the ten commandments.

"Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. iii, 31. This text has been already quoted as concluding Paul's argument on redemption through the death of Christ. We quote it again to give Paul an opportunity to speak explicitly on the question before us. No one of the apostles has treated so largely upon the doctrine of justification by faith as the apostle Paul. But lest any should conclude from the earnest manner in which he insists upon this doctrine that he believed the law of God abolished, he asks this very question that he may answer it in the most definite manner. His answer should put to the blush those teachers who represent Paul as setting aside, or teaching the abolition of the moral law. "God forbid," says the Apostle, "yea, we establish the law." Nor can an exception be taken to the form of the Apostle's question; for the same word that is rendered "make void" in this verse, is in 2 Cor. iii, 13; Eph. ii, 15; 2 Tim. i, 10, rendered "abolished." Paul has therefore rendered a definite answer to the question under consideration. And the strong language which he uses in denying that he taught the abolition of that sacred law which made the death of God's only Son necessary in order that man might have pardon, should forever silence those who lay such an accusation against him.

Paul well understood the fact, that, though men now have the offer of pardon through the blood of Christ, that the time will arrive when this work of mercy will be finished, and the just penalty of the law of God be inflicted upon all who are then in their sins. Knowing the terror of the Lord, he labored night and day to persuade men to become reconciled unto God, and thus escape the penalty of the law—the second death. Paul affirms that he did not teach the abolition of the law. Who dare affirm that he did? Yea, said he, we establish the law. Who dare deny it?

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Rom. vii, 7. The conversion of Paul took place some years after the crucifixion of Christ; so that what he says relative to the law of God has direct bearing upon this subject. The experience of the Apostle, as here narrated by himself, is a proper example of sound conversion to God. The law of God struck the first blow in Paul's religious experience; and thus it is with all others. The tenth commandment of the decalogue convinced Paul that he was a sinner; and he testifies that had it not been for that precept of the law, he had not known himself a sinner: thus exemplifying his own statement that "by the law is the knowledge of sin," showing that the law is God's great standard of right.

The remainder of chapter vii exhibits the powerful struggle of Paul, as an awakened sinner, to keep the law of God. He is constrained to call the law holy, and the commandment holy and just and good; and he testifies that it is by the commandment that sin becomes exceeding sinful. He adds that the law is spiritual, but that he is carnal, sold under sin. His language depicts in the most

striking manner the power of the carnal mind. Notwithstanding he approved the holiness and excellence of the law of God, he was carnal, sold under sin, and unable to render acceptable obedience to its precepts. The other law of sin in his members baffled all his efforts to keep the law of God. In despair he flies to Christ for refuge and help. He obtains forgiveness of his past transgression of the law of God, through faith in the great propitiation for sin; he is delivered from the carnal mind—that other law of sin in the members—and grace is given him, that he may hereafter render acceptable obedience to the holy, just and perfect law of God. Rom. viii, 1-4.

The guilt of transgression, and the just condemnation of the law, are now gone; Paul is under grace; the law of God is now placed in his heart; and he manifests his love to God by keeping his commandments. The first part of Romans vii, presents this happy change. This narration of the Apostle's experience strikingly illustrates the words of David: "The law of the Lord is perfect, converting the soul." Several important truths are clearly brought to view by this portion of scripture.

1. The law of God has not been abolished; for here is direct testimony that it existed in its full strength, several years after the crucifixion of our Lord.

2. The law here referred to is the decalogue; for Paul quotes its tenth precept. Nor can this be evaded by saying that Paul quoted from the law of Christ. (1.) The words purport to come from "the law;" an expression never used with reference to the words of Christ. (2.) The words in verse 7 are a *literal quotation* from the decalogue; but as Christ never used the expression, they are not a quotation from his words. (3.) But there is direct proof in verses 22 and 25 that Paul quotes from "the law of God."

3. The law of God is his great standard of holy principles; and if these were abolished, sin could not be known.

4. The law of God began Paul's Christian experience. If that were abolished, there could be no Christian experience, for there could be no knowledge of sin, the apostle Paul being judge. Rom. iii, 20; iv, 15; vii, 7.

5. "Sin by the commandment" becomes "exceeding sinful." Verse 13. The reference to the law and the commandment, in this chapter cannot be mistaken. No one will attempt to deny that Paul refers directly to the decalogue, using the tenth commandment as a representative of all the rest. The sin forbidden by each of the commandments, becomes "exceeding sinful" when viewed in their holy light. How great, then, must be the guilt of those who openly desecrate the fourth commandment, after they have once been enlightened respecting it by the word of God!

Finally, the great design of the gospel is to deliver fallen man from the just condemnation of the law of God, and to place him where he may fulfill the righteousness of the law.

"The Law reveals and makes us know
What duties to our God we owe;
But 'tis the Gospel must reveal
Where lies our strength to do his will."

"Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law. And ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John iii, 4-8.

This text is worthy of careful examination. Let us notice some important truths here presented.

1. The New Testament definition of sin is here given: "Sin is the transgression of the law." Every sinner is a transgressor of the law of God.

2. John establishes the fact that this is the original law of God, by the statement that Christ was "manifested to take away our sins;" that is, our transgressions of the law: thus showing that it was

a law which existed, and was transgressed prior to the first advent.

3. In Christ there was no sin; that is, there was no transgression of the law. This ought forever to silence those who affirm that Christ broke the fourth commandment.

4. "Ye know that he was manifested to take away our sins." Those who think that Christ was manifested to take away the law of his Father, would do well to consider this verse. He was manifested to take away (not the law of God, but) sin, the transgression of the law. If Christ was manifested to take away the law, it follows that to remove our transgression, he took away the law which we had transgressed: thus showing that he had a greater dislike to the law of his Father than he had to sin, the transgression of that law! But how did Christ take away sins? "He appeared to put away sin by the sacrifice of himself." Heb. ix, 26. He shed his own blood as a propitiation for the sins of men: thus honoring the law of God, and opening to guilty man a way of escape.

5. "Whosoever abideth in him sinneth not;" that is, whosoever abideth in Christ, doth not transgress the law. This is a truth of the deepest importance to those who think that the law is made void by faith, or done away by the gospel. Not a few who understandingly break the fourth commandment, quiet their consciences with the thought that Christ is their Saviour. Let such remember that none abide in Christ, who understandingly transgress the law of God. In this matter of vital importance, the Apostle utters a solemn warning: "Let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin (transgresseth the law of God) is of the devil; for the devil sinneth from the beginning." "All thy commandments" says the Psalmist, "are righteousness." Ps. cxix, 172. Every violation of the law is sin. Those who understandingly transgress the law of God, to use the severe language of the beloved disciple, are "of the devil." To break any one of the commandments of God constitutes a man a sinner, and exposes him to the penalty of the law—the second death. Rom. vi, 23; Eze. xviii, 4, 20; Rev. xx, 14, 15.

"My little children, these things write I unto you that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our sins; and not for ours only but also for the sins of the whole world." 1 John ii, 1, 2. We have already listened to John's definition of sin, and have learned that it is the "transgression of the law." Many affirm that this is the law of Christ. In the text before us we have the means of deciding this point. John begins by exhorting those to whom he writes, not to sin; that is, not to transgress the law. He adds, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." Then it is God the Father whose law is broken, and with whom an advocate is needed, by the sinner. There is one Law-giver, whose holy law has been broken by all mankind; and there is one Mediator between that Law-giver and the transgressor. James iv, 12; Rom. iii, 19, 23; 1 Tim. ii, 5, 6. The one Law-giver is God the Father; the one Mediator is our Lord Jesus Christ. If Christ were the Law-giver, then our mediator must be between Christ and us. But instead of this, God the Father is the being whose law has been transgressed, and Jesus is the great High Priest between that broken law and its guilty transgressors. And this fact is confirmed by the next sentence: "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." Then Jesus stands between the Law-giver and the sinner, not only as an advocate, mediator and High Priest, but also as the propitiation for the sins of men. In other words, he is the great Sacrifice that has been offered for man's transgression of the law of God.

How deeply interesting is the thought that in the temple of God in heaven, where the ark containing the law of God abides, we have a great High Priest, who has once offered himself for our transgression of that law, and through whom we may obtain full and free pardon of all our transgressions. Rev. xi, 19; Heb. viii, 1-3.

To the professed people of God who still violate his law, we would address a word of exhortation and entreaty. "As though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God." The carnal mind is enmity against God, and is not subject to his law. Pray that God may deliver you from it. Would you possess that charity or perfect love, so fully described in 1 Cor. xiii, which is the fulfilling of the law? Then heed the words of the apostle John: "This is the love of God that we keep his commandments; and his commandments are not grievous." 1 John v, 3.

The fourth commandment has long been trodden down, but under the latest message of mercy to men, the people of God are seen keeping all his commandments and the faith or testimony of Jesus Christ. Rev. xiv, 9-12. Will you not be of this number? The dragon is yet to make war upon this remnant of the church; but he shall not prevail. Rev. xii, 17. The last testimony respecting the commandment keepers is given by the Son of God in Rev. xxii, 14. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." This is the blessed fruition of our hope, shortly to be realized.

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The Tent for New York,

We think, will have to be given up for the present season. There seems to be no lack on the part of the brethren. They are ready to furnish the necessary means; but there is difficulty in procuring the Tent, and it is late in the season to commence holding Tent-meetings. Those who wish to aid in the enterprise can hold themselves ready. If the Tent is not started this season, it will be, doubtless, early next season.

An article on Babylon by Bro. J. H. Waggoner will appear next week.

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CHURCH ORDER.

BY JOSEPH BATES.

CHURCH, signifies a particular congregation of believers in Christ, united together in the order of the gospel. 1 Cor. i. 2.—*Cruden*.

The true Church, is symbolized by a woman. "And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne." Rev. xii, 1, 5.

That this is the Church of God, see Acts xx, 28; 1 Cor. xv, 9; Gal. i, 13; 1 Tim. iii, 5.

That Jesus Christ is the head of the Church of God, see Col. i, 18; Eph. v, 23.

CHURCH ORDER ESTABLISHED BY JESUS.—"And he ordained twelve that they should be with him, and that he might send them forth to preach, and have power to heal sicknesses, and to cast out devils." Mark iii, 14, 15. "After these things the Lord appointed other seventy also, and sent them two and two before his face, into every city and place, whither he would come." Luke x, 1.

Christ's commission to his disciples to gather believers throughout the whole world. Mark xvi, 14-20.

APOSTOLIC ORDER.

In those days the twelve called the multitude of the disciples unto them, and they chose seven men of honest report, full of the Holy Ghost and wisdom, whom they set before the apostles: and when they had prayed, they laid their hands on them. "And the word of God increased, and the number of the disciples multiplied in Jerusalem greatly." Acts vi, 1-7. After this Ananias laid his hands on Paul, and he arose and was baptized, and straightway preached Christ. Acts ix, 17-20. Some few years after this, "the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." Acts xiii, 2, 3. Barnabas and Paul continued to move on from place to place confirming the souls of the disciples, and exhorting them to continue in the faith. "And when they had ordained them *Elders* in every Church, they commended them to the Lord." Acts xiv, 22, 23.

After these things, Paul sent for the *Elders* of the Church of Ephesus to meet him at Miletus, and said to them, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you *overseers*, to feed the Church of God which he hath purchased with his own blood. Acts xx, 17, 28.

After this, Paul writes to Timothy whom he had left in charge at Ephesus, charging him not to neglect the gift which was given him by prophecy, with the laying on of the hands of the presbytery, (or eldership), [1 Tim. iv, 14,] and shows him the qualifications of such for bishops and deacons. He also writes to Titus saying, "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain *elders* in every city, as I had appointed thee." Titus i 5.

CHURCH OFFICERS.

That Jesus Christ is the chief Shepherd, and Head of the Church of God, see 1 Pet. v, 4; Col. i, 18; 1 Cor. i, 2. Chosen of God, 1 Pet. ii, 4. Appointed, the apostle and High Priest of our profession. Heb. iii, 1, 2. The Shepherd and Bishop of souls. 1 Pet. ii, 25.

To ordain in the Church of God, is to choose to office. Says Jesus, "Ye have not chosen me; but I have chosen you, and ordained you." John xv, 16; Luke vi, 13; Mark iii, 13, 14.

The apostles and elders, followed the same rule in choosing and ordaining to office. Acts i, 20-

24; 2 Cor. viii, 19; Acts vi, 3-6; xiv, 28; 2 Tim. ii, 3, 4; Titus i, 5. They were called *elders*, 1 Pet. v, 1; 3 John verse 1; preachers, ministers, teachers, stewards, 1 Tim. ii, 7; 2 Tim. i, 11; messengers, Phil. ii, 25; 2 Cor. viii, 23, and bishops, Acts i, 20, 26.

The apostle Paul in his charge to Timothy respecting the choice of bishops and deacons particularly describes their qualifications for office, and shows that both must be sound in the faith of the word, and blameless. The only clear distinction here is for the Bishop; viz., "If he know not how to rule his own house, how shall he take care of the Church of God." 1 Tim. iii, 5. As the office of the deacon was omitted here we must look for it elsewhere. In his letter to the Philippians, he thanks God for every remembrance of the saints, the bishops and *deacons*, showing that they were laboring in fellowship and union in the Church. Phil. i, 1-4. From this we go back to an earlier period of the Church, when the twelve apostles called the multitude of the disciples together, and chose seven men of honest report, full of the Holy Ghost and wisdom, to take upon them part of their burden, especially to relieve them from "*servicing tables*," that they may give themselves "continually to prayer, and to the ministry of the word." Acts vi, 1-6. *Cruden* says, deacon signifies a steward of the Church treasury. Bishop, signifies a spiritual overseer. 1 Pet. ii, 25. From the reading of the context we learn that Stephen, (one of the seven) became so mighty in teaching the word that he confounded the whole Jewish council. Philip was also an evangelist. Acts xxi, 8. Compare Eph. iv, 11; 2 Tim. iv, 5. Hence we see these officers were not confined to the one specified duty.

Paul also writes to Titus, appointing him to ordain elders in every city, and says, For a bishop must be blameless &c. Titus i, 5-7. He here speaks of the two offices interchangeably, and also charges the elders of Ephesus as the overseers of the flock to feed the Church of God. Acts xx, 17, 28. Once more, "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." 1 Tim. v, 17. We learn, that here are two classes of elders. The first to be counted of double honor if they "rule well." The second, "especially, they who labor in the word and doctrine." This is in agreement with the foregoing statement in the sixth Chap. of the Acts, viz., "It is not reason that we should leave the word of God, and serve tables. Wherefore, look ye out among you seven men of honest report, &c." But we will give ourselves "to the ministry of the word." Still further, "And God hath set some in the Church, first, apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues, &c." 1 Cor. xii, 28-30.

The Apostle writing to the Ephesians afterwards, says of Jesus:—"And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers." What for? Ans. "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." For how long? Ans. "Till we have all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. iv, 11-13.

From the foregoing we learn, that there was order in the Church of God, when Jesus was upon the earth; and after his departure, order was strictly observed among his apostles, and was required to be until the perfection of all the saints.

CHURCH ORDER DERANGED.

By the desolating powers of the fourth kingdom of Daniel called the *daily* and abomination of desolation. Dan. viii, 13. He saw that the first power was taken away to establish the second power, viz., daily idol worship put down, and Roman Catholic worship set up. Paul saw the same first power working while the Church was in order. He saw that it would continue to work until the Catholic worship took its place, with the

man of sin (the Pope) for its head, who would continue his abominable worship until destroyed by the brightness of the Lord's coming. 2 Thess. ii, 1-8.

Daniel was also shown that these two desolating powers would show their indignation against the holy Covenant, [God's holy law of ten commandments,] and these two desolating powers would corrupt men, and cause them to forsake the Holy Covenant. Dan. xi, 30, 32. He was shown that the last power, viz., the little horn, (Papacy) would "speak great words against the Most High, and would wear out the saints of the Most High, and think to change times and laws: and they (the saints and the times and laws) would be given into his hand until a time and times and the dividing of time." Dan. vii, 8, 25. Rev. xiii, 5-8, synchronizes with this. The 42 months is the same time spoken of in Rev. xii, 6, 14. 1260 days (or years) shows the period of time that the Church was to be in the wilderness. As this last power (the Papacy) began his reign in A. D. 538, his term of time (1260 years) would expire in A. D. 1798, and the saints be out of his hand. From this point the Church begins to emerge from her wilderness state. Cant. viii, 5. From the foregoing testimony it is clear that these two desolating powers have been in open rebellion against the Church of God, and his holy law for more than 1750 years. No marvel that the Church has been *deranged*, when it is said of her antagonist, that she was "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Rev. xvii, 6.

Malachi says, "even from the days of your fathers ye are gone away from mine ordinances, and have not kept them." Chap. iii, 7. Says Isaiah, "The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." Isa. xxiv, 5, 6.

From the testimony adduced, there was order in the Church of God when Jesus was upon the earth. Since the days of the apostles she has been deranged by the two desolating powers of the fourth kingdom of Daniel. Fifty-six years ago she began to emerge from her wilderness state; and will continue to rise until order is perfectly restored, and she be known as

"A GLORIOUS CHURCH NOT HAVING SPOT, OR WRINKLE OR ANY SUCH THING."

"And he shall send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." Acts iii, 20, 21.

As the Church of God, was founded under the gospel by him who kept his Father's law and order was strictly observed after his departure among his apostles who were all inspired men, who were law-keepers, it is very evident that the work of deranging this order in the Church was by and through law-breakers, as we have shown. Hence is it not perfectly clear that God will employ law-keepers as instruments to restore her to a "glorious Church, not having spot or wrinkle."

One of the "holy prophets" says, "Hearken unto me, my people, and give ear to me, O my nation, for a law shall proceed from me, and I will make my judgment to rest for a light of the people. Hearken unto me ye that know righteousness, the people in whose heart is my law. Isa. li, 4, 7. These are law-keepers that will have the cup of trembling, and cup of fury taken out of their hands, and the wicked will receive it. Verse 22.

Another of the "holy prophets," says, "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls. But they said we will not walk therein. Hear, O earth; behold I will bring evil upon this

people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it." Jer. vi, 16, 19. Here are but two classes; one of them reject God's holy law, and are to perish. Verses 19, 21. While the other walk in the *old paths*, where is church order and the law, and find rest to their souls.

Isaiah, "the holy prophet," speaks more pointedly still. "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called the repairer of the breach. The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day: and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord: and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it. Isa. lviii, 12-14.

"REPAIRER OF THE BREACH."—What breach? Ans. Breach of the *covenant* which God hath commanded forever. Ps. iii, 9; Deut. 13. The willful violation of which, subjects the inhabitants of the earth to the curse and torments of devouring fire. Isa. xxiv, 5, 6. Verse 13 shows the breach to be in the fourth commandment, which enforces the keeping of the Sabbath, the holy of the Lord. Verse 14 says, "Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth; for the mouth of the Lord hath spoken it." Who made this breach? We have already shown that the breach was made by Pagan and Papal Rome. The angel Gabriel testifies of their indignation, and causing men to do wickedly against the holy covenant: while those who were opposed to them, and did "know their God," fell "by the sword and by the flame, by captivity and by spoil, many days." Dan, xi, 30, 32, 33. The last power, the little horn, thought to change the laws during the 1260 days [years] that the laws and the saints were in his hand. Hear the little horn speak by the Rev. Henry Tuberville, D. D., of the English College of Douay, in 1649: now approved and recommended for his diocese, by the right Rev. Benedict, Bishop of Boston, Mass. "What is the third commandment? Ans. Remember that thou keep holy the Sabbath-day. When began the Sabbath to be kept? Ans. From the very creation of the world. Why was the Jewish Sabbath changed into the Sunday? Ans. Because Christ was born upon a Sunday, rose from the dead upon a Sunday, and sent down the Holy Ghost upon a Sunday: works not inferior to the creation of the world. By whom was it changed? Ans. By the governors of the Church. How do you prove that the church hath power to command feasts and holy days? Ans. By the very act of changing the Sabbath into Sunday, which *Protestants allow of*; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church. How prove you that? Ans. Because by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin."

Another unmistakable evidence is that Sunday-keeping, for a Rest-day, is established by National and State laws, and customs of the people, throughout christendom. Now the Bible teaches nothing of the kind; for neither First-day, (by man called Sunday), nor resurrection day, is once referred to in that book, as a sanctified day, a holy day, or a rest-day for man, (except when the Jews' feast-days happened on that day,) but First-day is clearly shown to be one of the six working days. Gen. i, 5; Eze. xlvi, 1. Hence the proof that the little horn, the man of sin, made the breach in God's holy covenant. This, as I have shown, was hundreds of years after the resurrection. Therefore there was no change nor abolition of a "jot or tittle" of the ten commandments of God before, at, or after the resurrection.

"RESTORER OF PATHS TO DWELL IN."—What

paths are to be restored? Ans. "Ask for the old paths." Jer. vi, 16. "Ancient paths." xviii, 15. "Paths of peace." "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. iii, 4. "All the paths of the Lord are mercy and truth, unto such as keep his covenant and testimonies." Ps. xxv, 10. His covenant is the ten commandments which he has commanded to be kept for ever. Deut. iv, 13; Ps. cxi, 9. The restorers of the paths then in the last days, will be covenant-keepers, God's people, [Isa. li, 4, 7,] that will keep the whole law. Jeremiah shows two classes, one asking for "the old paths," that they may find rest for their souls. "But they (the other class) said, We will not walk therein. Why? Because they have not hearkened unto my words, nor to my law, but rejected it. Chap. vi, 16, 19.

Again: "O, Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, [margin, breaches,] neither made up the hedge for the house of Israel to stand in the day of battle in the day of the Lord. Eze. xiii, 4, 5.

The class of teachers here addressed, are such as will not keep the Sabbath of the Lord, as commanded in his holy covenant. The Lord is against them, and says, "They shall not be in the assembly of my people." Verses 8, 9. The reader will readily admit that the battle of the day of the Lord is yet future, and cannot come until his voice is uttered from on high. Zeph. i, 14. This prophecy is against those who despise the Sabbath of the Lord, and teach others to tread it under foot, just before, and at the battle of the great day of the Lord. This synchronizes with the "scattering of the power of the holy people," [Dan. xii, 7,] and sniting of "fellow-servants" since 1844, Matt. xxiv, 49.

Sabbath-keepers, then, "shall build the old waste places:" and "raise up the foundation of many generations: and thou shalt be called the repairer of the breach, the restorer of paths to dwell in." Isa. lviii, 12. Says Paul:

"And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God," &c., "that we henceforth be no more children, tossed to and fro, &c. Eph. iv, 11-14.

This unity of the faith, and perfect church order, never has existed since the days of the apostles. It is very clear that it must exist prior to the second advent of Jesus, and be completed by the refreshing from the presence of the Lord, in restoration of all things, &c.

By tracing the history of the church to the present, we learn that church order and unity of the faith existed in the days of the apostles who kept all the commandments of God. After which all was deranged by commandment-breakers; by the desolating work of the little horn, whose power was broken in 1798. From thence the church emerges from her wilderness state, "leaning upon her beloved," up to the first and second angels' messages; [Rev. xiv, 6-8;] viz., the judgment hour cry, and fall of Babylon, announcing the cleansing of the Sanctuary at the end of the 2300 days of Daniel's vision, in 1844. On from this, it is said, "And the third angel followed them, saying with a loud voice," &c. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Verses 9-12. One like unto the Son of man upon a white cloud, follows this message.

Here, then, in this last message, we find commandment-keepers throughout the wide harvest-field, accomplishing just what has been foretold by the holy seers of old. They are now going up into the breach, restoring first the Sabbath of the Lord, which he commanded in the fourth commandment, and then the "all things, which God hath spoken by the mouth of all his holy prophets since the world began."

The church of God will then be in order, having her "Elders, Deacons, Teachers, gifts of healing, helps, governments," &c. Then "Thy watch-

men shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air," &c. 1 Thess. iv, 16, 17. That he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." Eph. v, 27.

My Dear brethren and sisters in the Lord, Let us all labor for perfect union, harmony and order, in this rising glorious church of God.

Mount Cambria, N. Y., Aug. 8th, 1854.

COMMUNICATIONS.

From Bro. Emmons.

DEAR BRO. WHITE:—After this length of time I wish that a few lines of mine might appear in your excellent paper. But where to begin or end, about talking of the blessed Jesus I know not; but still I will go on to praise his adorable name for the way that he has led me. But I am sorry and feel ashamed to acquaint the dear Sabbath-keeping children, that for more than seventy years of my life, I have, in ignorance, trampled upon God's Holy Sabbath. For so doing I trust my Heavenly Father has forgiven me, for the sake of his dear Son. Praised be his name.

I have now passed eighty years of my life, and regret very much that I have not lived more devoted to the Lord. But by his help I will endeavor to walk more circumspect in the future. I wish we could bear in mind the necessity of being often in secret prayer. The inward man gains strength by retiring from the noise and bustle of the world, and being shut in with God. My soul can witness to the truth of this, this morning.

I want to say a word of caution to my dear brethren and sisters, and take a large portion of it to myself. I am almost ready, yea, do now, wipe the tears from my eyes that I have been overtaken in the fault of light conversation. Depend upon it, in proportion as we let in the spirit of the world, the dove-like Spirit of Jesus will go out.

There are only three Sabbath-keepers in this large city, but to any of the saints who may feel discouraged at this, I would say, cheer up, dear brother or sister, a better day is coming, when the latter rain with "bright clouds" will appear, not with black clouds, as we have now when it rains. That will be full of refreshment.

I must say that the Advent preaching has spoilt, for me, the preaching in the nominal churches. I cannot profit hearing their see-saw preaching.

O what a blessed meeting, when all the saints get home—to see the untold millions break through the tombs of marble and come up from the old churchyards, clothed with immortality, and the martyrs of Jesus, and the ocean casting out every jewel that has been buried in a watery grave. Immortality! It is enough to enrapture our souls with holy fire until Jesus comes.

Shortly he will come. He said he would come again. The two shining ones that saw him when he went up told the men of Galilee that he would come again in the same manner that they saw him go up. *No Spiritualism about this!* He went up in a visible body, and he will come in the same; and holy angels will escort him down the skies! Is not this heart cheering? When we meet with trials, though they may thwart our natural feelings, yet all things work together for good to them that love God.

HENRY EMMONS.

Boston, Mass., Aug. 8th, 1854.

From Sister Hunt.

DEAR BRO. WHITE:—I feel to rejoice in the blessed hope of the glorious appearing of our Lord and Saviour, and of being made like him, and of dwelling in his presence, and of beholding his glory, when all sorrows and tears will be wiped away, and death itself will be destroyed. This hope is enough to encourage us on our journey, although we have to contend with unbelief on all sides. The people are waxing worse and worse, just as the prophet said they would in the last days. Men's hearts are failing them for fear, and for looking after those things that are coming on the earth.

I feel to praise the Lord, that he has opened my eyes in these last days, to let me see the truth of the third angel's message. The Lord is calling out a people to stand before him at his coming, and the

