The Perpetuity of the Law of God.

By J. N. Andrews.—[Concluded.]

But there is another strong objection existing in the minds of many, which we will now examine. It is this: "The world is under the law, but the Christian is under grace, and not under the school-master." This view admits the fact that the law of God is not abolished, but attempts to show that the Christian is not under obligation to obey it. Nay, if he should keep its precepts he would be in danger of falling from grace! We say that this view is based on the false assumption that the law was abolished at the crucifixion, for an abolished law cannot hold men under it, neither can it convince men of sin as its transgressors, after it has ceased to exist. The fact that the law is the school-master to bring us to Christ, shows conclusively that it has not been abolished. Because a man can never show that they are condemned and must perish without a Saviour. This view then, is distinct from the idea that the law was abolished at Christ's death. For if it was abolished at that time, then the world is not under it. If the world is under the law, then it has not been abolished. Let us examine the testimony on this subject.

Gal. iii, 23—26. "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our school-master to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a school-master; for ye are all the children of God by faith in Christ Jesus."
Meral Israel was not because the law of God was given to them, seated by the bond-woman, neither is it the gospel which is repro-
seed. The covenant from Sinai added another condition, viz., “the righteousness of the law.” The new covenant is based on
ed all those blessings which the subsequent covenant was based on “the righteousness of faith,” and contain-
ids seed should inherit the earth, he was, by virtue of this covenant, called the “father of all them that believe.” Rom. iv, 11. This

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and when the sinner has obtained pardon, is it then “relaxed, or shackled up,” so that it is its option whether to obey it or not? Does this state of grace give its license to violate the law of God? In answer to these inquirers, we are told that “that part of the law which Christ quoted is certainly binding on us.” But there is another law, for which he did not thereby make void the other law, for they ceased at his death. We answer, there is an end to this part of the controversy then, for the law which brings us to Christ for salvation, must most certainly be that law which con-
ems us. And no part of the law can condemn us, save that which is now in existence. And if it be admitted that we are not at liberty to violate any part of that law which brings us to Christ, we leave this part of the subject, and inquire whether a part of the law was left out by Jesus. For the question we are examining turns on this point. Did our Lord re-enact a part of the law, and leave the remainder to expire, or be abolished at his death? Let us examine the facts in the case. At no one time did our Saviour quote all the commandments. And indeed we may say that he never quoted the first, the second, or the fourth commandment. And still further, he does not re-enact those precepts which he quotes, but refers them to a part of the law of God. But one or two views can be taken of this sub-
ject.—1. Christ meant that those commandments which he quo-
ted were the only ones which should henceforth be binding, or, 2. He appealed to the law of God as to the highest authori-
ty in commandments, which were particular, and adapted to the cases of those persons with whom he conversed. If the first view be correct, then Jesus meant to teach that henceforward they were not under obligation to obey the first, second, or fourth commandment! And this is the face of the fact that they were all to continue till the re-creation, as some say they were a abolishment. Further, it is assumed, not proved, that he re-enacted those precepts which he quoted. For, to say the least, the idea is a very strange one, that he should re-enact a law which was already in force. But if the other position be correct, viz., that he was quoting a part of the law as a basis, as the law of his Fa-
ther, then are we correct in saying that the whole law as such brings us to Christ, and when we are justified by faith, we are by no means at liberty to violate one of its precepts. The fact that the law is our school-master, to show us the just claims of God, and our own just condemnation, shows plainly that it has not been abolished; hence, though we have been pardoned through God’s free grace, we can never violate its precepts without being “convicted” by it “as transgressors.” That which is by God’s grace throughout the ages, and yet faith does not “negate the law.” For the whole plan of salvation is based on the justice of God’s law, and the sufficiency of Christ’s atonement. The law stands out before us, to show us our transgressions. “The gospel of the grace of God shall be preached in all the world under the power of the spirit.” Gal. i, 4. “The law of God, the dealings of God that we keep his commandments. Love is the fulfilling of the law.” Gal. v, 14. Col. iii, 17. To this law the Gentiles never were amenable, for it was a wall of separation between themselves and literal Israel. But that all men were under the law of God, and condemned by its precepts, is clearly shown. Rom. iii, 24-28. And this is further evident from the fact that all need a share in the atonement. Eph. ii, 16; Gal. iv, 4, 5; Heb. ii, 9. The one law pertained only to Israel, to the other law all mankind were amenable. By the one, the whole world was condemned, and by the other, only the guilty. Rom. vi, 23. He destroyed it, by the other, was given a typical atonement, which pointed forward to the offering of Jesus Christ, and abolished the enmity between Jews and Gentiles was slain by the cross, that through the offering, both might be reconciled to God. The law of ordinances, which pointed forward to the real sacrifices of Jesus Christ, was abolished, for by the cross, because the body had been raised which cast the shadow.

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the hand of Moses in a book. The one was the "royal law," from the "King eternal," the other is the "handwriting of ordinances." Matt. vii. 17-19; xix. 17; James ii. 12-12; Rom. viii. 6, 13; 22; Heb. xii, 15; Col. ii. 11; Acts, xx. 5.

God did this for a second reason. A second writing of ordinances was taken out of the way by Jesus, and nailed to his cross. This law being written by the hand of Moses in a book might be blotted out, but the words engraved by the finger of God in stone, never! This law having been abolished, were not to be fulfilled again. Mark the contrast. James introduces that part of the royal law which contains our duty to our neighbor, [compare Matt. xxii. 39-40; James ii. 8,] quotes several of its precepts, and shows us that he who violates a part, is guilty of breaking the whole law, and adds, "so speak ye, and so do ye, that every thought shall be judged by the law of liberty." That we should not be judged by an abolished law is perfectly natural, that we should be judged by a law to which all men are amenable, is in the highest degree reasonable. We have before noticed other subheads, besides the Sabbath of the Lord; we here contrast the laws by which they were enforced.

Hab. viii. 16-17. These promises on which the two covenants were based are here noticed. The first required perfect obedience to the law of God, [Jer. xi. 4, 5; Ex. xix.; xx.] but did not contain those clear and gracious promises of pardon through Jesus Christ that were needed by fallen guilty man: Hence it was not sufficient, though the law of God on which it was based as its condition is pronounced by both testaments to be perfect, holy, just, and good. Ps. xix; Rom. vii. The covenant "waxcd old," because its conditions were broken; hence the new covenant, based on better promises, was introduced. This covenant shows us the great atonement from whence we may expect pardon, reveals to us the fountain of grace, from whence we may receive strength to yield obedience, and places the law of God in our hearts. Jer. xxxi. 33; Heb. viii. 10; x. 16. The transition from the old covenant to the new, is marked by the death of the Prostitute law. Jer. ii. 25; Gal. iii. 19. But if the law of God was abolished at that time, then no law was in existence to place in the hearts of the people of God. No one can point this out more fairly than by saying that Christ brought forward a part of the law by quoting it, for it was absurd to believe that he re-executed part of a law which was already in force, or rather that he re-executed a part of the law, and then abolished the whole! Those who adopt this idea, are bound to explain why Christ should omit the first, second, and fourth commandments. Or rather, they are bound to prove that he re-executed those commandments which he quoted, for their omission is mere assertion till this is done. We repeat, there is but one Law-giver, and this is not the Son, but the Father.—James iv. Px. xx.

James ii. The royal law is here enforced by James in an unmistakable manner. Had he believed that it was abolished, or that it was a "yoke of bondage," he would never have said, "If ye fulfill the royal law," "ye do well." Nay, he would never have asserted that if they had respect to persons they would commit sin and be convinced of the law as transgressors, for an abolished law can never contain a man of sin. Rom. vi. 15. The sixth and seventh commandments of this law are then quoted. And we are shown that the transgressor of one precept is guilty of breaking all; [Macknight] which is not unlike the words of our Lord, that "one jot or tittle shall in no wise pass from the law till all be fulfilled." Then if one part is in force, it is all in force. If one commandment be broken, all are broken. Such is the testimony of James. How can those, who violate the fourth commandment, meet this in Judgment? See verse 12. But the fourth commandment is evaded thus: The Sabbath has been changed, and good men in past ages have kept the first, instead of the seventh day. Are we not safe in following them? We offer to yield the first point when a text is brought which testifies that the Sabbath has been changed, or that the first day was ever sanctified by God, or that we are required to keep it holy. Further, we reply that every man is accountable to God for the light which shines before him. The fact that God has given us light on this subject, shows that we have no excuse for further disobedience; we check for our sins. Certainly we cannot plead the right to make and "the commandment of God" that we may keep the transgression of the elders," Mark vii. 9. The fourth commandment is definite, requiring us to keep that day holy which God himself blessed upon, and sanctified. We may charge God with folly in giving this commandment, but in the day of Judgment we shall find that obedience to the commandment would have been far better, was it not said?

1 John ii. 3, 4. 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. Notice these striking thoughts. The definition of sin as "the transgression of the law," Every sin is a transgressor of the law. In Christ was no sin, hence no transgression of the law. Jesus was manifested to take away our sins, but in the (lay of Judgment we shall have to account for our sins. How does he do this? He dies for us that we may be delivered from the just sentence of the law; its execution is stayed, that mercy may lie permitted to enter, and offer pardon through the blood of Christ. The refusal of pardon offered at such an immense cost, greatly enhances the guilt of the transgressors; for they have not only violated the law of God, but by this act they trample under foot his Son who died to redeem them.

From these testimonies we conclude that the New Testament teaches the perpetuity of the law of God, and for that reason does not re-enact any part of it.

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THE ROYAL LAW CONTENDED FOR.

BY EDWARD STENNET.

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1. The matter of the ten commandments was written in the heart of Adam before his fall, as doth appear in Gen. i. 27, God created man in his own image, in the image of God created he him; also in Gen. vi. 19, God hath put in all nations arguements, but they have sought out many inventions. And the Apostle plainly asserts, that the Gentiles which had not the law, (in the letter of it,) did by nature the things contained in the law, which sheweth the work of the law written in their hearts. Rom. ii. 14, 15. Now if the Gentiles had the word of the law written in their hearts in their sinful state, doubtless they had it in more perfection in their state of innocence, as considered in Adam; for the letter of the law was added, because of transgression. Gal. iii. 19. Now if there was transgression before the letter of the law was added, that implies that there was a law before then; in that the letter of the law is said to be added, it implies that the matter of it was in being before, but much worn by sin; and that is one reason why the Lord was pleased to add the letter.

Let it be considered how it can stand with Scripture or right reason, that Jesus Christ should abrogate this law. Did Christ blot out this law from the hearts of all men by his death? Then all men have not the law of nature to guide them; for we cannot be so gosse as to imagine that the law is put into their hearts upon a new account, for that were to bring all men under the new covenant.

2. God spake all these commandments unto the people, and they heard his voice, (Deut. v. 22-24,) with great majesty; and, he added more; and he wrote them upon two tables of stone, which Moses delivered unto Moses—all of which holds forth their perpetuity; they are spoken by God, they are written by him in tables of stone; so was never any ceremony. Job desired that his words might be graven with a pen of iron and lead in a rock of stone forever. Job xiv. 24.

3. Afterward the first tables were broken, which I suppose did signify the Israelites' breaking of the first covenant; for Moses broke them on account of their having made a golden calf, and so had broken the covenant. Whereupon Moses was then commanded to hew two tables like the first, and God wrote the same words again upon them; (Deut. x. 4-12,) and they only of all the laws were put into the ark, and when the ark is set in its proper place between the cherubim there is nothing in it but the two tables. 1 Kings viii. 9. See Jer. xxxi. 33, where God promises to put his law in their inward parts, and write it in their hearts. Now what law is this that must be not
into the heart, when the law of sacrifice is abolished? Compare Heb. x, 6-9, with Psalm. xi, 6. For this is the law that is also spoken of is manifest if we consider how proper and suitable it is for the heart of a believer. Paul calls it the law of his mind in Rom. vii, 22, and in verse 23 he professes it to be his strict observance in the law of God after the invasion of sin, and will put the law in his heart and write it there; both which phrases hold it forth to be the same law that was written by God into the ark. Man's heart is the tables, and God himself is the writer; the matter written is the law.— Hear what Wisdom saith to this: "Keep my commandments within thee; keep my commandments, and live, and my law as the apple of thine eye; bind them upon thy fingers, write them upon the table of thy heart." Prov. vii, 1. Now what laws are these but the table laws? And Wisdom's son is to have them written upon the free tables of his heart.

4. When God promises to exalt his first born higher than the kings of the earth, and that his covenant should stand fast with him, and that his seed should endure forever, and his throne as the days of heaven, (Ps. lxxxxix, 28, 29,) yet he saith, If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with a rod, and their iniquity with stripes. Nevertheless, his loving kindness will I not utterly take away, nor suffer my faithfulness to fail. Verses 30-32. Mark it, this covenant was with Christ, (though with David in the typ,;) in behalf of all the seed; and the circumcision is but the image of the seed if they break the law of God, though his covenant stand fast. Now as this covenant reaches all the seed, so doth the law and the punishments for the breach of it; and if so, then what is it that reaches all the seed, if not the law of the ten commandments, with these laws which are comprehended in them?

5. These commandments are eminently distinguished and marked out from all the ceremonial laws, both to shew their eminence and perpetuity; they are said to be the work of God, in Exod. xxxii, 16, and the Psalmist saith, The works of his hands are verity and judgment. In Exv. vii, 15, he saith, that the dragon's vomit is with the remnant of the woman's seed which kept the commandments of God and the testimony of Jesus. And again, here are they that keep the commandments of God and the faith of Jesus. Rev. xiv, 12. And when the man would know what he should do to be saved, Christ told him that he knew the commandments. A cloud of witnesses would come in, if need were, for the confirmation of them. But farther observe what the Scripture saith to their duration.—The Psalmist saith, All his commandments are sure, they stand fast forever and ever, and are done in truth and uprightness. Psalm cxv, 7, 8. Note it; all his commandments, which are the works of his hands, as aforesaid, stand fast forever and ever; that is not only in the time of the ministration of the letter, which was in a sense for ever, but for ever and ever, which is under both ministrations, that is, the letter and that of the spirit, in Old Testament times and in the new. Search and see if you can find any word that doth speak of any thing that is said to abide or stand fast for ever and ever, which comes short of the time aforesaid. And when God hides his face from the house of Jacob, then is the time that the testimony is bound up and the law is sealed among men, ( Isa. vi, 17,) consider Deut. xxxii, 45, 46, relating to the time that the Jews rejected the gospel, and the disciples are commanded to make use of the law as well as the testimony to try the doctrines of others by. Isa. viii, 20. All which shows the perpetuity of this law of God, which will far surpass all the other laws. Matt. v, 17, 18, Think not that I am come to destroy the law or the prophets; I came not to destroy, but to fulfill. But the question will be, what law is this? To me it appears to be the law of the ten commandments; for these reasons:

1d. Because this comes in as the motive to provoke his disciples to let their light shine in the world, that men might see their good works and glorify their father which is in heaven. Matt. v, 16. The dispensation of the law as the shadow of it holds forth good works to public view.

2d. It is such a law as Christ professes he came not to destroy, but to fulfill: the ceremonial law he destroyed in this very sense, so that none are to be in the practice of it; he blotted out the hand-writing of ordinances that were against us, and contrary to us, took it out of the way, nailing it to his cross. Matt. iii, 17.

3d. Destroying of the law is here put in direct opposition to fulfilling of it; to destroy is to take out of the way or to blot out as before; but to fulfill the law is to do that which is contained in the law; therefore saith Christ to John, when he went to be baptized, It becometh us to fulfill all righteousness, (that is, to perform it.) Matt. iii, 15. And the Apostle saith, that love is the fulfilling of the law. What law? Why this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, &c. Love worketh no ill to his neighbor; therefore love is the fulfilling of the laws. Rom. xiii, 8-10. So that to fulfill the law of the ten commandments, is not to blot them out or make them void: that were to destroy them, which Christ came not to do, but on the contrary, to do the things contained in them, which he did exactly in his life, and so was offered up a Lamb without spot.

4d. This is such a law as must stand in force, every jot and title of it, till heaven and earth pass away. Matt. v, 19. But heaven and earth are not yet passed away; therefore this law stands firm. But because it is said in the text, Till all be fulfilled, hence some affirm that all was fulfilled at the death of Christ, and this fulfilling of it holds forth the abrogating of it:—But did heaven and earth pass away then? or did Christ, by his taking upon him all that guilt which was due to us, and by his perfect fulfilling of it in his walk, take us from our obedience? God forbid. Because Christ fulfilled the righteousness of the law, and not fulfilled it; for that the work of the law is called righteousness, and only that, and no more. But what is the fulfilling of the righteousness of the law, but to do the righteous things contained in the law? And in this sense every true believer doth fulfill the law, though his completeness be in Christ; for love is the fulfilling of the law, (Rom. xiii, 10,) so that the commanding power of the law is such a just measure, that by any one of the ten commandments, or the laws which are called the works of the law, none are to be in the practice of it; he blotted out the hand-writing of ordinances that were against us, and contrary to us, took it out of the way, nailing it to his cross. Matt. iii, 17.

5. It farther appears to be the ten commandments, by the use Christ maketh of what he had before asserted: "Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven." Matt. v, 19. That is, so much as that law must stand till heaven and earth pass away, and I came not to destroy it, therefore beware of breaking it, for whosoever you are that break any part of it, and shall teach men so, ye shall be called least in the kingdom of heaven; "but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." To prevent further mistake, he repeateth the law in many particular, and gives the sense, showing how far their righteousness should exceed the righteousness of the scribes and Pharisees. By all of which it plainly appears, that this law, which Christ came not to abrogate, is the law of the ten commandments, or the laws that were comprehended in them.

6. The Apostle confirmeth and establisheth this law after the death of Christ, as plainly appears in the third chapter of Romans, the drift of which is to set Jews and Gentiles in a like condition by nature—all breakers of the law of God, and so not justified; and therefore consider Deut. xxxii, 27, 28, that no flesh could be justified by the deeds of the law, the law being for another purpose—to convince of sin, (verse 20,) or to bring sin to their knowledge. He proves that Jews and Gentiles, circumcised and uncircumcised, are justified by and through the faith of Christ; for love is the fulfilling of the law.
as a thing done away or made void, he puts this question to the unenlightened Gentiles, "Do we then make void the law through faith? God forbid; yea, we establish the law." He settles this question. The law can be in force to believing Gentiles or not, with a God foreboding; which shows the greatness of his zeal against such a perversion, it being the same answer which he gives to another gross question, whether we should continue in sin that grace might abound; and, as if that were not enough, he adds to it, Yea, we establish the law.

7. This same Apostle doth prove to the law was in force at the time of his conversion. He saith he had not known sin but by the law; he had not known lust except the law had said, "Thou shalt not covet." Rom. vii. 7. He was alive without the law once, but when the commandment came, sin revived, and he died, (verse 9.) that is, not without the letter of it, for that he had, and did in a great measure conform to, but without powerful convictions for sin by the law; and in this sense then the commandment came, sin revived, and he died that before was alive in his own apprehension. "For without the law sin was dead," (verse 8.) and by the law is the knowledge of sin; and sin, taking occasion by the commandment, deceived him, and sin, taking occasion by the commandment, deceived him, as a thing done away or made void, he puts this question to the law; "Which shows it was in force then, and not only the letter of it, for that he had, and did in a great measure conform to, but without powerful convictions for sin by the law; and in this sense then the commandment came, sin revived, and he died that before was alive in his own apprehension. "For without the law sin was dead," (verse 8.) and by the law is the knowledge of sin; and sin, taking occasion by the commandment, deceived him, and he adds to it, Yea, we establish the law.

8. The same Apostle urges the law, in the very letter of it, to the Ephesians. He saith, in chapter vi, 1-3, "Children obey your parents, for this is right; honor thy father and thy mother, for this is the first commandment with promise." He proves his exhortation to be right from the commandment, and he takes notice of the order of the commandments; it is the first commandment of that second table, and it hath a promise annexed to it. He speaks in the present tense; he does not say it now the first commandment, but it is the first with a promise, "that thy days may be long on the earth." He urges the promise to them for their encouragement; and to prevent mistakes, he shows the extent of it, that it was not only to the Jews, that they should live long in the land of Canaan, but to the Gentiles also; therefore the interpretation says, "that thy days may be long on the earth." He urges the promise to them for their encouragement; and to prevent mistakes, he shows the extent of it, that it was not only to the Jews, that they should live long in the land of Canaan, but to the Gentiles also; therefore the interpretation says, "that thy days may be long on the earth."

9. James gives a full confirmation to what I am treating of. He convinces them of sin by this law, in having the faith of Jesus Christ with respect of persons, as appears by chapter ii, 10, 11, "For ye have omitted the commandment of God, and stand in one point, he is guilty of all." He shows what law he means, and how it is that he who offends in one point is guilty of all; because, "He that saith, Do not commit adultery, saith also, Do not kill; now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." And James saith, "Whosoever committeth sin transgresseth the law, for sin is the transgression of the law," (1 John iii, 3, 4.) and in the next verse he explains what law he means, and saith, it was such transgression that Christ was manifested to take away. Now if this law of God was done away by the death of Christ, then transgression was it so long after; neither could any be convinced of sin by it, because it was not the law. But the Apostle saith, "Whosoever committeth sin transgresseth the law," which shows it was in force then, and not only so, but that likewise it should so remain. 10. Let it be considered whether this opinion that the law is done away doth not clash with redemption itself. The Apostle states that all men were under the law, and by breaking it, they came under the curse. Gal. iii, 10. And Christ was made under the curse, to redeem his people from under the curse of the law, that the blessing of Abraham might come upon the Gentiles through faith. Verses 13, 14. Now if we were not under the commanding power, we could not be under the curse, (for that follows disobedience,) and if so, then Christ was not made a curse for us; neither can the blessing of Abraham come upon the Gentiles upon that account, if the Jews only were under the law, and under the curse of it. Christ's dying to redeem them from the curse, could not bring the blessing of Abraham upon the Gentiles. And again the Apostle saith, "but Christ was made under the curse, to redeem them that were under the law, that we might receive the adoption of sons. Gal. iv, 5. Now if we were not under the law, we could not be redeemed by Christ's being under the law, nor receive the adoption of sons thereby; but it is manifest that every one is under the commanding power of the law, and by nature under the curse; and Christ hath only redeemed his people from the curse, but they are not redeemed from their obedience to the law of God. I find no Scripture that saith so; but the contrary. 11. God complains of the blindness of his servants, and of the deafness of his messengers that he sent, (Isa. xlii, 19, 20,) and their blindness and deafness appears in this, that they did not hear nor understand God's design in the gift of his Son, that it was not to destroy the law or to slay it, but to magnify it and make it honorable. Verse 19. Previously, it was not stones of St. Paul, but now in the fleshy tables of the heart; service was then done from a spirit of bondage, but now from a spirit of adoption. And in this sense the Apostle delights in the law of God. He convinces them of sin by this law, in having the faith of Jesus Christ with respect of persons, as appears by chapter ii, 10, 11, "For ye have omitted the commandment of God, and stand in one point, he is guilty of all." He shows what law he means, and how it is that he who offends in one point is guilty of all; because, "He that saith, Do not commit adultery, saith also, Do not kill; now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." And James saith, "Whosoever committeth sin transgresseth the law, for sin is the transgression of the law," (1 John iii, 3, 4.) and in the next verse he explains what law he means, and saith, it was such transgression that Christ was manifested to take away. Now if this law of God was done away by the death of Christ, then transgression was it so long after; neither could any be convinced of sin by it, because it was not the law. But the Apostle saith, "Whosoever committeth sin transgresseth the law," which shows it was in force then, and not only so, but that likewise it should so remain.
brothered by traveling. At this meeting we formed a happy acquaintance with a number who have recently embraced present truth, and who will, we believe, prove a blessing to the cause.

We visited a number of other towns in Vermont where the truth is taking deep root in the hearts of honest souls who have been prejudiceed against our views still recently. One John Libby, of Johnson, Vt., is doing what he can to prejudice those few, with whom he has influence, against the truth by reporting falsehoods about the brethren and their faith. As Paul said of the copper-smiths, (II Tim. iv. 11), "the Lord reward him according to his works."

We learned that it had been reported in Bristol, (Vt.) that we professed to be the "angels ascending from the East," having the seal of the living God, &c.—Rev. vii. 2. But those who have read our writings, and have known our faith, know better. We have believed and taught that the ascending angel of Rev. vii, 2, was a symbol of the last sealing message of mercy to the remnant; the same as the angel with the "everlasting gospel." [Rev. xiv. 6, 7] was a symbol of the Advent message as preached by Bro. Miller and others. And we have given no more reason for men to report that we believe that any one man is the ascending angel, than has been given through Advent papers, or otherwise, that Mr. Miller, or Mr. Himes, professed to be the angel with the "everlasting gospel."

When men resort to flying reports against individuals in order to put down the views of a class of Christians, they betray a want of Scripture argument against the views in question. Such are more to be pitied than censured.

We also visited the brethren at Fairhaven and Dartmouth, (Mass.) and had freedom in presenting the evidences of our position. God has visited his beloved church in these places wonderfully since last June. In Dartmouth a few have very lately embraced the truth, and others are examining. It is with the tenderest feelings of Christian affection that we think of our brethren in these two places who have passed through severe trials; but out of them all the Lord has and will deliver them. Praise his name.

W.

THE DESIGN OF THE CHART.

1. To supply those who travel and teach the present truth. This was the main object in publishing the Chart. Those whom the Lord has chosen and called to give the message of the third angel, are to be supplied gratuitously.

2. That each band of brethren might have one at their places of meeting. And if the brethren in any place are not able to pay for it, they also are to be supplied gratuitously. We never expected to supply all the boxes by one Chart, if we had some thousands and some had been prepared instead of 900. But this would be a useless expense, and waste of the Lord's money. Those, therefore, who do not travel, and who are situated where they can meet with those who have a Chart, must not expect to have one without paying for it. Price—well prepared—on rollers—$9; without being sized, painted &c., just as it comes from the Lithographer, $1.25. Those sent by mail have to be prepaid.

Those who send money should be particular to state whether they wish the amount in Charts, or, whether it is in a donation. If more is received than enough to pay the cost of the Chart, it will be used in publishing the paper. All orders for it must be addressed (Post paid) to Otis Nichols, Dorchester, Mass. The name, town, county and State to which it is to be sent, should be written out plainly.

W.

We copy the following from the "Advent Herald" for Jan. 18, 1851.

"Bro. S. R. Dennett writes from Canaan (Vt.) Jan. 8th, 1851:—

'Bro. Himes—It was with great interest I read your last No. of the Review and Herald.'

'I have, from the presentation of truth, embraced the seventh day Sabbath, and the shut door, as being my last refuge in this dark and gloomy day. I am well aware that this news may be astonishing to you, as you were well acquainted with my former views, and scriptural objections to this faith. But do not throw by the letter and refuse to read, and call your father a fanatic. Read a few of the many reasons that have led me to this change of views, with prayerful attention. And I will commence by asking you some questions, as you are well acquainted with all the Advent movement. And although previous to this movement your experience was quite limited, yet it may be well for those of us, who are pretending to hold on to the speedy coming of the Lord, to consider what is the ground of our faith.

'Do you believe that the Angel that was to fly through the midst of heaven having the everlasting gospel to preach, spoken of in Rev. xiv, 6, 7, is fulfilled! Read the verses, weigh well its contents. It was to "them that dwell on the earth, to every nation, tongue and people, speaking with a loud voice, fear God." Was it done? "Give glory to him," was it done? "and worship him that made heaven and earth, and the sea and fountains of waters." Is what we have seen and heard a fulfillment of this prophecy! I am assure, while reading it, with its exact fulfillment. Settle this question before God. If settled in the affirmative, which I think it must be, then I ask is not "the hour of his judgment come!" This may be a new thought to you; but God's world must settle these questions. I ask again, whether the Angel which was to follow in verse 8, saying, "Babylon is fallen, is fallen," together with Rev. xiii, 4, saying, "out of her are come out of her people, that have made an inventory of her sins, and the sorrows that she gave to them," has been fulfilled!

'Were God's people in the Catholic Churches—Was the simultaneous cry of almost all who gave the first cry, and the rushing of the living members in the churches, and the fear lest they should be found in them, (the only place where, but a few months before, they thought there was safety,) the work of man! What was the cause of this universal panic among the churches? All the living members were leaving them. Is this the power in man's voice? Where is that powerful voice now? Or was this the voice of that Angel that was to follow the first, the power of God in this message to the children of men? Settle these questions in your own mind as in view of the judgment. I ask not what others have thought; I am well aware of the giving up on this point. Can we ever expect, or can any generation to follow us, expect to see the like again? See if there is not as exact a fulfillment, as there was in any of the prophecies of the first advent of our Saviour.

'Again I ask, what was it that gave such tremendous power to the words, "Behold the Bridegrooms cometh," which broke upon us, as it were, in the stillness of night, while one servant was saying, "My Lord delayeth his coming," and the other, "The Lord is coming!" What was it that hurried those messengers through the land to spread the message as though a world's destiny depended on their flight? What was it created such an awful fear on the churches, and made such a complete consignment of time, property and self, amongst the Advent bands? Was there ever such a time in the world's history! Did it not savour of the work of God! Can there ever be another "Midnight Cry," given, if Christ should not come for a thousand years, that would produce such wonderful effects! Will God suffer his people who have
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No one has successfully attempted to make the different numbers line up at any other point of time. But they have labored for six years to show that these days would end somewhere else, and in this labor they have almost, if not quite, destroyed the faith of all their hearers in the speedy coming of the Lord. The only question to be decided as to the ending of the 2300 days is to find its commencement. And B. C. 457 was the starting point. Whether there will be any further attempt to make these days end on '54, '92, or '35, I know not. But for one I have heard all the chaos in those borders given since '34. I must turn my eye to some other quarter for light. If the 2300 days have ended, (and the "Advent Herald"") of March last says, that to fix the starting point of the 2300 days anywhere else than B. C. 457, you would have to alter the dates of more than twenty eclipses, which would throw every date into confusion. This quotation is from memory. Where did they end? and what was done at their ending? They say in effect, that nothing has been accomplished; the earth has not been cleansed; therefore the Sanctuary has not been cleansed.

But God says, Dan. viii, 14, "Unto 2300 days, then shall the Sanctuary be cleansed," I feel bound to believe this plain word of God, rather than follow the delusive idea that this earth was the Sanctuary. You will recollect that this is the most solemn imputation of sin that God ever made against Man in the Sardis church, as was preached in '44. When has the world beheld, since the Advent movement, a book of the future, not coming forwardly, but coming together from the different churches. But where was the end of the prophecy, and that the coming of the Bridegroom is near. I hold it to say, it does not in my opinion, exclude all conversion. But it does exclude those who have foolishly rejected all the "messages." I believe that the name recorded in the Lord's Book of Life, were brought in at the tenth day of seventh month. That He then bore in their names before the Father, as the "heirs of the covenant," Ex. xxxiv, 10; and xxxix, 8. Read the passages in their connection, and if you will read from Ex. xxxiv, to chap. xi, you will see with what exactness God has inscribed his name on each in all that pertains to it. Were there things revealed with such precision for the Jews only? Since I began this, I have got the small tract on the Sanctuary, and Shut Door, which I will send you. Read it with attention, it will give you much light on the subject of the Sanctuary.

I fear it would be wrong in me to withhold from you my views of most of our Advent brethren. They compose the Laodicean Church.—Start not, but hear my reasons. This Church is neither cold nor hot, but lukewarm. Is not this applicable? This church says that they are "rich and increased in goods, and have need of nothing." Do not our brethren say they have a great amount of truth, that they are far in advance of the churches? Do they not say they have truth enough—"Do not be deceived of anything?" Even to that they are opposed. "They are all counselled to buy gold," etc. They are all "counselled to buy gold," etc. "That the shame of their nakedness do not appear." "As many as I love I rebuke and chasten." I hope there are many of this class. Read Rev. iii, 11-12. They must be "zealous and repent." This church came out of the Philadelphia or Brotherly-Love church, and this, out of the Sardis Church. But where was the Midian church organized? At the Albany Conference. "Let patience have its perfect work." This point shall be made as plain as any fulfilled prophecy, if reason and facts may determine. A great proportion of the brethren went to this Conference believing in the "Midnight Cry." Your may doubt this statement because the leaders and managers were of a different opinion; and there succeeded in convincing their brethren that the door was open, and they must now "double their diligence" to convert the world. They say they are the true Israel of God. Now read Rev. iii, 9. I ask where has been the brotherly love in this body since? Where is the light on prophecy that used to shine with such cheerfulness from these brethren? There is need of zeal and repentance, or the Lord will execute his threatening in verse 10.

When I began this I had no expectation of giving so much space in this paper in answering questions, and giving my views. However, the opinions expressed have not been formed hastily; but from long reflection. Therefore examine them patiently and prayerfully in all their parts, before you reject my conclusion; as I fear in rejecting you will reject the truth of God. I believe the Third Angel's message will be sounded louder and louder, until it is heard by every humble and penitent soul, who has not rejected God's former messages. And when the Angel has accomplished his work, (the last work to prepare God's people), then the tides of God's wrath will break out upon the world. And I cannot put the pouring out of these vials far in the future.

I cannot reject the idea that there will be a clear distinction between saint and sinner previous to the Lord's coming, and of course there must be something to draw out the real character. That there is need of something new to test the real friends of God, as in former days, I doubt not. And that something should be preached so extensively that the honest heart will not receive, and the humble and contrite will not reject; I doubt not.

This letter is too far advanced to justify your wish to know how I dispose of all the New Testament objections we used to urge against our present views; and had I more space I might fail of doing it in your estimation. I will simply acknowledge that there are some passages that have had a strong influence upon my mind, but belong to my former views. (I have the promise that when the hour is at hand, I shall be permitted to answer them.)
between the law given by Moses, for the observance of the children of Israel, through their generations, and the law written by the f orager of God, and deposited in the Ark of the Covenant, and was kept in the Sanctuary or Tabernacle which was the strength of the children of Israel, a type of what John saw in heaven, Rev. xvi, 13) and have held me for a long time. You may well suppose, with so much labor and trial, together with some conviction of the truth of my opponents, that the subject of a Sabbath true or not has been thought of, and really been embraced. I am not aware of being influenced by any soul; but by the truth presented. I have never embraced a doctrine more credibly; but he that follows Christ will find success.

"The Sabbath was made for man." I have never been able to reconcile the idea that there was no Sabbath, with what I believe to be the wants of man, and the goodness and providence of God. If he was good and merciful in commanding the children of Israel to rest the seventh day, instead of requiring them to work, is there any good reason why he should not require it after Christ came? Is the Sabbath any less needed as a day of rest under this, than under the former dispensation? If there is no express command, it is evident that Christ and his Apostles observed it through their day. And Christ directed his disciples to pray that their flight he not on the Sabbath day. Matt. xxvi, 20. And it is evident from history that the seventh day Sabbath was observed after the Apostles day. If Christ thought the keeping of a Sabbath was of so much importance that he directed them to pray that they might have no occasion for breaking it forty years after his death, surely he had some expectation that it would be observed. New for these examples and requirements will supply the want of an express command in the New Testament, after so many in the Old, judge ye. Our Savior said whatsoever shall break of the least commandment of the law, and shall teach men so, shall be of no esteem in the reign of heaven. If thou wilt enter into life keep the commandments. "And sus Christ from the land. The whole economy of God as revealed in the Sanctuary or Tabernacle which was the strength of the children of Israel, was good and merciful in commanding the children of Israel to rest the Sabbath-day, according to the commandment." Luke xxiii, 56. You say you know well the influence these test questions have upon the trembling, sincere and honest disciple, when enforced with zeal and power; for you have felt it many times. So you have come to the conclusion there have been false tests presented to you. A rational conclusion, I think.—But am I to understand because there are false tests, that there are no true ones? Such a conclusion, if true, would uproot the religion of Jesus Christ from the land. The whole economy of God as revealed in the Bible, to nations and individuals, is designed to test their fidelity to him. Why was Satan, the arch deceiver, permitted to have an existence in the world, and tempt and try the children of God, if not to test their love to him? This opens a large field, which I have not time to explore. I ask and expect advances have been made in your observation, without having every step tested? Is it probable that at the closing scenes of this world, and the final conflict with the powers of darkness, God will have no test by which to prove his children? Will the danger to which we are expose consist in submitting to false tests for Christ's sake, or rejecting true ones? Do any doubt, who believe in the Advent movement, that the first Angel's message tested the churches, and those churches or individuals who understandingly rejected have fallen? So with the second, and so it will be with the third. You see, it has taken a good deal of paper, to get out a few thoughts. I have endeavored to be as short as possible, and answer my mind. You know I am unaccustomed to putting them on paper. You will I trust, pass over the errors in the writing and composition; but mark well the subject matter. I am aware that some of it may seem simple, perhaps foolish, but "God has chosen the foolish things of the world to confound the wise." I know it will not accord well with the instruction you have listened to, for some time past, and the influence that may still surround you. The change made in my mind since embracing these sentiments, has been happily indeed. A strength has been imparted which I have not felt for years. I have endeavored to keep two Sabbaths holy unto the Lord. ***

We do not hesitate to say that the article, "The perpetuity of the law of God," in this No. and No. 5, written by Bro. J. N. Andrews, is unanswerable. Though written under unfavorable circumstances, mostly while Bro. Andrews was traveling from place to place, yet it contains irrefutable proofs that the whole law of God, as engraved in tables of stone, is perpetual.

NEW PUBLICATIONS.

We are getting out two important works which will be ready in a few days.

THE BIBLE SABBATH.—This work is a careful selection from the publications of the "American Sabbath-Trust Society," including their "History of the Sabbath,"—61 pages.


The above works can be obtained, at the present, only at this place.

Bro. Hiram Eden writes from Port Gibson, (N. Y.) Feb. 13. "Since I parted with Bro. Holt, I have been South, into Yates and Steuben Counties, where I found a number of precious "jewels," three or four who will be capable of giving the third angel's message. Bro. J. H. Lockwood and wife, of Wheeler, love the present truth. Bro. L. Lockwood, their eldest son, an interesting young man, who was strong in the truth in 1844, has ever believed the Advent movement was of God, and that the prophetic periods must have ended at proclaimed in '44. The general course of Advent literature since that time in calling the moves 13 and '44 a mistake, and their making new calculations on the periods looked inconsistent to him. He finally lost his interest, backed, gave up his hope, and went into the world; but never denied, nor gave up the truth. He always felt like standing in defense of it when he heard it ridiculed. But when he heard our present position defended and the Advent movement justified, and shown to be a clear fulfillment of prophecy, he believed and received the present truth.

He expressed a desire to accompany no house, and did so. He is a strong man. Last evening, in the beginning of the Holy Sabbath, we had a glorious time of special refreshing from the presence of the Lord. It was a time of victory, complete, perfect and entire. From and full "Hallelujahs" ascended to God and he was glorified in praise, love and adoration. Bro. L. was greatly blessed."

Bro. Geo. W. Holt writes from Oswego, (N. Y.) Feb. 3: "I have just returned home after an absence of three weeks, in company with Bro. Eden. We found a number of precious souls who were ready to receive the present truth. The interest in this subject is increasing. Bro. Butler's letter in the "Harbinger," and the inquiries of C. W. S. and the weak note of "C," has done much to open the eyes of the honest seekers after truth. Our opponents are doing more for us than against us. Praise the Lord.

I hope the paper will continue: I think it is doing much good. While the strife is going on in the "Harbinger" and "Herald," the Lord bless his word to the good of souls there. Edwin Lofthrop, wife, two daughters and sister have embraced the present truth, and are rejoicing with the other five that keep the Sabbath their. Opposition raged high; but God gave his children the victory. At Ascut we held one meeting. I think three decided to keep the Sabbath. At Compton we held two meetings at Bro. John Cramer's. He said he would keep the commandments."

We have received a small tract of 8 pages, entitled—"A letter to the disciples of the Lord, by Russell P. Cotterill," of Mill Grove, N. Y. We think it very good, and hope to be able to publish it entire, soon. He also writes Feb. 9: "I am old, and have but little of this world's good; but I have a strong desire to see the truth spread abroad in this world. We are not in the Seventh-day Baptists; but I have taught my children to keep the Sabbath, and those about me here still adhere to my instruction, and the teaching of the Bible on that point.

LETTERS RECEIVED SINCE JAN. 27.—H. S. Case, 2; S. T. Belden; G. W. Holt; J. G. Smith; S. W. Rhodes, 2; F. Wheeler; E. S. Robbins; E. W. Waters; E. Melcher; J. Sellers; N. A. Hollis, 2; H. L. Decker; S. Howland; J. Camp; David Arnold; E. Harman; J. B. Sweet; R. F. Cotterill; C. S. Harlib, $3. ("For the cause," which we use in publishing the pamphlets.) D. R. Palmer, $20; A. D. Harmon, $19; E. Everett, $5; (being a part of $5, sent to Bro. Nichols for a Chart, and books.)

"Error in No. 5,—Page 36, column 1, second line from the bottom, for "none," read nine.

W. THE REVIEW AND HERALD.