

SECOND 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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"IT'S JEWISH."

BY ROSWELL F. COTTRELL.

When we present God's holy law,
And arguments from scripture draw;
Objectors say, to pick a flaw,
"It's Jewish."

Though at the first Jehovah blessed
And sanctified His day of rest;
The same belief is still expressed—
"It's Jewish."

Though with the world this rest began,
And thence through all the scriptures ran,
And Jesus said 'twas made for man—
"It's Jewish."

Though not with Jewish rites, which passed,
But with the moral law 'twas classed
Which must endure while time shall last—
"It's Jewish."

Though the disciples, Luke and Paul,
Continue still this rest to call
The "Sabbath day," this answers all—
"It's Jewish."

The gospel teachers' plain expression,
That "Sin is of the law transgression,"
Seems not to make the least impression—
"It's Jewish."

They love the rest of man's invention,
But if Jehovah's day we mention,
'This puts an end to all contention—
"It's Jewish."

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, that if he should keep its precepts he would be in danger of falling from grace! We say that this view is based on the fact that the law was not 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 our school-master to bring us to Christ, shows conclusively that it has not been abolished. Because an abolished law can never show men 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."

Rom. vi, 14, 15. "For sin shall not have dominion over you; for ye are not under the law, but under grace. What then? Shall we sin, because we are not under the law, but under grace? God forbid." What is it to be under the law then? Hear the testimony of the Bible. Rom. iii, 19, 23. "Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. For all have sinned, and come short of the glory of God." Then in the sight of God, the whole world is condemned and become guilty before him, as transgressors of his law. The sentence of condemnation is just and righteous, so that EVERY MOUTH IS STOPPED. Where is there hope of salvation then? Surely, man in this state is lost.

How is the law a school-master to bring us to Christ? Answer. The law shows our guilt and just condemnation, and that we are lost without a Saviour. Read Paul's account of this school in Rom. vii, 7—25. "By the law is the knowledge of sin." Rom. iii, 20. "I had not known sin but by the law." Rom. vii, 7. Then the instruction of the law is absolutely necessary, that we may know ourselves to be sinners in the sight of God. We find ourselves sinners by past offences, and unable to render present obedience. The just penalty of the law hangs over our heads; we find ourselves lost, and fly to Jesus Christ for refuge. What does he do to save us from the curse of the law? Does he abolish the law, that he may save its transgressor? He tells us that he did "not come to destroy" it; and we know that the law being holy, just, and good, cannot be taken back without destroying the government of Him who gave it. Does the Saviour modify its character, and lessen its requirements? Far from it. He testifies that not one jot or tittle shall "pass from it till all be fulfilled." Matt. v, 18; Luke xvi, 17; James ii, 10. And he shows that those who in heart commit any act of iniquity, are transgressors of the law. Matt. v, 22, 27, 28; I John iii, 15. If the Saviour did not abolish or relax the law, how can guilty man hope for salvation? What then does the Saviour do? He gives himself to die in our stead. He offers his own "life a ransom for many." Matt. xx, 28. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii, 16. We now lay hold on Jesus Christ as the great atonement for our transgressions, and receive a full and free pardon of all offence. A way has now been laid open by which man, though justly condemned by the law of God, can yet be saved without dishonoring, or making void the law. God can be just and yet "the justifier of him who believes in Jesus." Rom. iii, 25, 26.

Need we inquire further what it is to be under grace? We have already seen in what manner we are saved, notwithstanding the law condemns us, and yet the claims of the law are not made void. When we were lost and ruined by transgression, and had no way to escape the just sentence of the law, God gave his own Son to die for us. The law can then allow mercy to enter and offer pardon to all who will accept it by faith in Jesus Christ. In his person mercy and truth meet together. The law justly condemns us; Jesus bears our sins in his own body on the tree; faith in him justifies, and saves us. The law brings us to faith; faith does not make void the law, but establishes it. Those who are under sin are under the law, those who have been pardoned are under grace. Two states then are brought to view in the New Testament.—1. Under the law.—2. Under grace. Those who are under the law, are condemned: those who are under grace, are pardoned. We ask, does Christ come and die to redeem us from the just sentence of the law, that he may bring us to a state where we may at pleasure violate its precepts? Is the law of a character so sacred that it must needs have the death of the Son of God for its atonement,

and when the sinner has obtained pardon, is it then "relaxed, or slackened up," so that it is at his option whether to obey it or not? Does this state of grace give us license to violate the law of God? In answer to these inquiries, we are told that "that part of the law which Christ quoted is certainly binding on us. But those precepts which he did not quote, are not to be regarded, 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 condemns 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 farther, he does not re-enact those precepts which he quotes, but refers to them as a part of the law of God. But one or two views can be taken of this subject.—1. Christ meant that those commandments which he quoted were the only ones which should henceforth be binding, or, 2. He appealed to the law of God as to the highest authority, and cited those commandments which were particularly 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 in the face of the fact that they were all to continue till the crucifixion, when as some say they were all abolished. 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 by quoting a part of the law he sanctioned its high authority, and left it on its own basis, as the law of his Father, 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 "convinced" by it "as transgressors." That we are justified by grace through faith is evident, [Eph. ii, 8,] and yet faith does not "make void 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" shows us how we may be pardoned. We are justified by grace through faith. Faith works by love. This is the love of God that we keep his commandments. Thus love is the fulfilling of the law.

Gal. iv, 21—31. Those who would reject pardon by faith in Jesus Christ, and take their own chance for salvation through a law which justly condemns them, and shuts their mouths, are here addressed. The Holy Spirit illustrates the old and new covenants by an allegory drawn from the family of Abraham. The great promise having been made to Abraham, that he and his seed should inherit the earth, he was, by virtue of this covenant, called the "father of all them that believe." Rom. iv, 11. This covenant was based on "the righteousness of faith," and contained all those blessings which the subsequent ones secured to his seed. The covenant from Sinai added another condition, viz., "the righteousness of the law." The new covenant is based on the original condition, and points us to Christ's atonement, as the source of grace, that we may fulfill the righteousness of the law." Rom. viii, 3, 4. Notice, it is not the law of God which is represented by the bond-woman, neither is it the gospel which is represented by Sarah. But Hagar represents Jerusalem which now is, and is in bondage with her children, and Sarah represents Jerusalem which is above, which is free, which is the mother of us all. The son of the bond-woman represents the children of Old Jerusalem by the first covenant, even as Isaac represents the children of the New Jerusalem, by the new covenant. The bondage of literal Israel was not because the law of God was given to them,

but because they were its transgressors,—the servants of sin. John viii, 33—36. The freedom of those who are the children of the New Jerusalem is not that the law has been abolished, but that they have been made free from sin. Rom. vi, 22.

Gal. v. That the "yoke of bondage" here spoken of means "the law of commandments contained in ordinances," and not the law of God, is evident from many considerations. The ordinance of circumcision was not one of the precepts of the royal law—was not a part of the ten commandments; but it belonged to the law of Moses. John, viii, 23. The apostles [Acts xv.] in treating of circumcision, and the law of Moses in general, call it a yoke which neither they nor their fathers were able to bear. But that the law of God, so far from being a yoke of bondage, is the delight of God's saints, both testaments prove. Ps. i, 2; cxix, 174; Rom. vii, 7, 22; viii, 1-7; 1 John v, 3. And the fourth commandment is particularly pointed out as such, Isa. lviii, 13, 14. Those who observed circumcision were debtors to do the whole law of Moses; for if one of its ordinances is binding all of them must be. Then we should have to return to its offerings and atonements, and thereby reject the one offering of Jesus Christ, the only ground of justification before God. The typical service was succeeded by the antitypical, when the bond-woman was succeeded by the free-woman. "Love is the fulfilling of the law?" Why so? Answer: Because, "This is the love of God that we keep his commandments," and "love worketh no ill to his neighbor, therefore love is the fulfilling of the law." 1 John, v, 3; Rom. xiii, 10.—Love to God consists in rendering obedience to those commandments which contain our duty to Him; love to our neighbor consists in obeying those commandments which contain our duty to him. Those who love God with all their hearts, and their neighbor as themselves, render cheerful obedience to those precepts which hang on these two great commandments, not forgetting the "new commandment" of Jesus, that his people love one another EVEN AS HE LOVED US. John, xiii, 34; 1 John iii, 16, 22-24. Love then does not make void the law, but fulfills it. Charity, the perfect love of God, is then the end, the object, the design of the commandments of God. If we are led by the Spirit we are not under the law, for AGAINST those who bring forth its fruit, there is no law. Gal. v. 18-23.

Eph. ii, 11-17. The care with which Paul has stated what was abolished at the crucifixion, will enable us to understand the subject in its true light. Does he testify that the law of God was abolished? Far from it, for in chapter vi, he enforces the duty of obedience to parents by quoting the fifth commandment. What does he say? He testifies that Christ abolished in his flesh the enmity, the law of commandments contained in ordinances. The middle wall of partition was thus broken down, and the enmity between Jews and Gentiles was slain by the cross, that through the one offering, both might be reconciled to God. The law of ordinances, which pointed forward to the sacrifice of Jesus Christ, was abolished or done away in him; because the body had been reached which cast the shadow. Col. ii, 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, 14-23. 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 shown to be guilty before God; by the other, was given a typical atonement, which pointed forward to the offering of Him who should die for the sins of the world. The one having reached its antitype, is abolished; but the other stands, if possible, on a firmer basis than ever. Rom. iii, 31. For the immutability of its character is shown in that the Son of God must lay down his life before guilty man could be rescued from its just sentence. The ordinances of the Jewish Church, ceased with that Church, being succeeded by those of the Christian Church. But the law of God pertains to men not as members of any Church, but as moral agents, amenable to the government of God; hence it is not changed, relaxed, or abolished by any dispensation.

Jesus Christ came not to destroy this law, but he did abolish the law of ordinances, nailing it to his cross. The PRECEPTS of the one were spoken by the voice of God, and were written with his own finger in tables of stone; but the other was written by

the hand of Moses in a book. The one was the "royal law" from the "King eternal;" the other is "the hand-writing of ordinances." Matt. v, 17-19; xix, 17; James ii, 8-12; Rom. vii, 7, 12, 22; Eph. ii, 15; Col. ii, 14; Acts, xv, 5.

Col. ii, 14-17. A second testimony is borne to the same point. The hand-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, we are not to be judged by any of its festivals or ordinances. Mark the contrast. James introduces that part of the royal law which contains our duty to our neighbor, [compare Matt. xxii, 35-40; 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, as they that 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 sabbaths, besides the Sabbath of the Lord; we here contrast the laws by which they were enforced.

Heb. viii, 6-13. The 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 faultless, 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 "waxed 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 Testator. Heb. ix, 15-17; 1 Cor. xi, 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! Nor can this point be met fairly by saying that *Christ brought forward a part of the law* by quoting it, for it would be absurd to believe that he re-enacted part of a law which was already in force, or rather that he re-enacted 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-enacted those commandments which he quoted, for their argument 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, Ex. 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 convince a man of sin. Rom. iv, 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 be 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 the 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 one 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—no cloak for our sins. Certainly we cannot plead the right to make void the "commandment of God" that we may keep "the tra-

dition of the elders." Mark vii, 9. The fourth commandment is definite, requiring us to keep that day holy which God himself rested upon, and sanctified. We may charge God with folly in giving this commandment, but in the day of Judgment we shall find that obedience would have been far better.

1 John iii, 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 is "the transgression of the law." Every sinner 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. 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 be 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 tread 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.*

Paris Me., Feb., 10, 1851.

THE ROYAL LAW CONTENDED FOR.

SOME BRIEF GROUNDS, SERVING TO PROVE THAT THE TEN COMMANDMENTS ARE YET IN FULL FORCE, AND SHALL SO REMAIN TILL HEAVEN AND EARTH PASS AWAY.

BY EDWARD STENNET.

[Printed 1658.]

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 Eccl. vii, 29, *God hath made man upright, 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. ii, 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 gross 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 glory, and he added no more; and he wrote them upon two tables of stone, and delivered them 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 xix, 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, 1-4,) 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 un-

into the heart, when the law of sacrifice is abolished? Compare Heb. x, 6-9, with Psalm. xl, 6-8. That this is the law that is here 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, 23, and in verse 22 he professeth he delights in the law of God after the inward man; and God saith he 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 and put 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: *My son, keep my words, and lay up 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 fleshy tables of his heart.

4. When God promiseth 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. lxxxix, 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, my 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 type,) in behalf of all the seed; and the chastisements must be the portion 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 law is it that reaches all the seed, if not the law of the ten commandments, with those laws which are comprehended in them.

5. These commandments are eminently distinguished and marked out from all the ceremonial laws, both to show their eminency 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.* And these works are called, *all his commandments*, Ps. cxi, 7, and they are ten. Deut. iv, 13. * *

They are distinguished from the ceremonial ordinances, and called all the commandments, to set forth their number, as before said, and their eminency; and therefore they are so frequently called in the Scripture, *the commandments of God*, distinct from the other laws, which were shadowy in the time of the law of shadows, (as these places of Scripture, besides many others, do show, viz., Deut. v, 31; vi, 11; vii, 11, viii, 11; xi, 1; xxx, 16; 1 Kings ii, 3; viii, 58; 2 Chron. xix, 10; Neh. i, 7, and x, 29, &c.) and distinct from the testimony of Jesus in clear gospel times. In Rev. xii, 17, note that the dragon's war 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 cxi, 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, that is under both ministrations, that of 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 the disciples, (Isa. viii, 16, 17,) clearly 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 farther appear if we consider Deut. vii, 9. Our Lord saith in Matt. v, 17, 18, *Think not that I am come to destroy the law or the prophets; I am come 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:

1st. 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. Therefore it must be such a law as the doing of it holds forth good works to public view.

2d. It is such a law as Christ professes he came not to destroy; but 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 was against us, and contrary to us, and took it out of the way, nailing it to his cross.

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 law.* 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.

4th. This is such a law as must stand in force, every jot and tittle 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, must we not fulfill it? The Apostle saith that for this end Christ died. *For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit.* Rom. viii, 3, 4. 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 every one that loves acts his part towards the fulfilling of it.

5th. It farther appears to be the ten commandments, by the use Christ makes 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, forasmuch 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, you shall be called the 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 farther mistake, he repeateth the law in many particulars, 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 destroy, 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 become guilty before him, (verse 19,) and that therefore 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 faith, and not by the law of works. Verses 27-30. But lest the Gentiles should think, because they could not be justified by the works of the law, that therefore they might look upon the law

as a thing done away or made void, he puts this question to the uncircumcised Gentiles, "Do we then make void the law through faith? God forbid; yea, we establish the law." He settles this question, whether the law be in force to believing Gentiles or no, with a God forbid; which shows the greatness of his zeal against such a persuasion, 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 that 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 slew him. "Wherefore the law is holy, and the commandment is holy, just and good," (verses 11, 12,) not that the holy and just law was made death unto him—God forbid—but sin, that it might appear sin, by this good law wrought death in him, that by the commandment sin might appear exceeding sinful. Verse 13. And if so, then this law did not die with the body of Christ; though we are dead to the law by the body of Christ, that we should serve in newness of spirit, and not in the oldness of the letter, and that we should be married to another, even him who is raised from the dead; we being dead to that spirit of bondage in which we were held, that we set our obedience to the law no longer in the room of Christ as our head and husband; Christ by his blood having purchased us from that power that the law had over us by reason of sin. So that our service is not to satisfy the law, as a woman serves to please her husband that she is bound to; but we are not dead to serving in newness of spirit in obedience to Christ as our husband. Rom. vii, 4-6. In this sense the Apostle delights in the law of God after the inward man, (verse 22,) though the other law in his members stood in great opposition to it. Verse 23. Mind this chapter well, and it will appear so plain that he that runs may read, that the Apostle intends no such thing as to take us from our obedience to the law, nor yet the abrogating of the law, but the contrary.

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, which 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 *was* 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."

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 whosoever shall keep the whole law, and yet offend 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 John 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, sin could not be a transgression of it so long after; neither could any be convinced of sin by it, because it was not. But the Apostle saith, "Whosoever committeth sin transgress-

eth 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 of 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, "that Christ was made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Gal. iv, 4, 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 complaineth 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 slight it, but to magnify it and make it honorable. Verse 2. Previously it was in tables of stone, 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 I conceive the law to be magnified and made honorable, and upon this account God is well pleased for his righteousness' sake, that is, I conceive, for his Son's sake.

THE REVIEW AND HERALD.

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

PARIS, FEBRUARY, 1851.

OUR VISIT TO VERMONT.—It will doubtless interest the brethren to hear of the state of the cause in those places we visited in our late tour; so we will give a brief sketch.

On our way we met with the brethren in New Ipswich, Bennington, and Washington, (N. H.) In the last two named places they have but recently embraced the message of the third angel, yet they are decided and strong. Our dear Bro. Wheeler, of Washington, told us, with much feeling, that he felt deeply impressed with a sense of duty to go out and give the message. We hope the way will soon open before our brother, so that he may go out and sound the third message with success, as he did the two former cries.

At Waterbury, (Vt.) a goodly number of disciples came together.—Bro. Joseph Baker, of Lebanon, (N. H.) was with us. His decided and faithful testimony for the truth added much to the interest of the meeting. We learn that he is out among the brethren giving the message. May the Lord bless his labors, and give him access to the hearts of those brethren with whom he labored, and held sweet counsel in sounding the "everlasting gospel" and the fall of "Babylon." A large portion of the Adventists, among the mountains of Vt. and N. H., have heard, with joy, the former messages, especially the "Seventh Month Cry," from the mouth of Bro. Baker. And we expect that many, in the wide "harvest" before him, will, through his labors, receive this last message of mercy to the "little flock." Our meeting at W. was one of labor and some trial, yet God gave us the victory, and the truth triumphed. Some, who had never heard our position so fully explained, confessed the truth with joy. A spirit of fanaticism, which has struggled hard in Vermont, was happily checked, and, we think a good step was taken to promote gospel order in the church. Bro. A—A—, who has traveled much from place to place, and to whom Tim. iii, 6, may apply, was, in a kind manner, advised by the unanimous voice of all present to seek a steady home, and no longer be a trial to his

brethren 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 prejudiced against our views till 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-smith, (II Tim. iv, 14,) "the Lord reward him according to his works."

We learned that it had been reported in Bristol, (Vt.) that we profess to be the "angel 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 revived his bleeding cause 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 brethren with a Chart, if we had, some thousands should have been prepared instead of 300. But this would be a useless expence, 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—\$2; without being sized, painted &c., just as it comes from the Lithographer, \$1.25. Those sent by mail have to be pre-paid.

Those who send money should be particular to state whether they wish the amount in Charts, or, whether it is 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:—Dear Bro. Himes:—I want you to say through the "Herald," that I have been very much annoyed with newspapers and pamphlets containing, as I believe, spurious doctrines, such as the old Jewish Sabbath, door of mercy closed, dreams, visions, &c. I have received as many of the above as I wish for. I want no more of such chaff."

Bro. Lothrop, of Canada East, gave us, last June, the names of a number, all strangers to us, and among them was Samuel Dennett.—We sent him the "Advent Review," containing the spirited testimonies of leading Advent men, (which certainly should not "annoy" any one bearing the Advent name,) and all we have since published up to No. 2 of the Review and Herald; therefore we infer that he refers to our publications. Here we wish to remark:—1. The terms "Jewish Sabbath" and "Christian Sabbath" are not the language of the Bible. The language of both Testaments is "THE SABBATH;" Jehovah styles

it "THE SABBATH OF THE LORD THY GOD;" and "MY HOLY DAY;" but Mr. Dennett, in order to stigmatize the day that God has highly honored, calls it the "Old Jewish Sabbath."

2. Mr. Dennett speaks of the "door of mercy;" but the Bible speaks of no such "door." True, Bro. Miller, and others, have used this unscriptural term, (which gives a very wrong idea of our views,) to express their work done for the world; but if we believed that God had forgotten to be merciful to his erring children, we should cease to present truth to them.

3. It really seems a pity that Mr. Dennett should be "annoyed," as he says, so long with the truth, when if he had returned one paper, we should have sent him no more. And here we wish to say that if any, to whom we send the paper, are in a like condition, you can be relieved at once by returning this No. with your name and address written on it. Such a course would look much more Christian and consistent, for those who reject the letter of the law of God, and profess to fulfill it in LOVE, than to breathe out such bitterness through the "Advent Herald."

[A letter written by a Second Advent brother to his son.]

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 ask ourselves 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 their contents. It was to "them that dwell on the earth, to every nation, tongue and people, saying 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 struck, 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. xviii, 4, saying, "come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues," has been fulfilled. Were God's people in the Catholic Church?—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. Was 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 Bridegroom 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 that made such a complete consecration of time, property and self, among the Advent bands? Was there ever such a time in the world's history? Did it not savor 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

been praying, searching the Word, and sacrificing, to find the truth, to be deceived by these movements, and utterly fail? Or has the devil been permitted to make so exact a counterfeit, as to deceive the very elect?

It does not destroy the fulfillment of prophecy, if we should get a hundred unscriptural views of what constituted the Bridegroom's coming. I think it is more safe to acknowledge that we may have been mistaken in what constituted the coming of the Bridegroom, and the shut door, than to throw the whole prophecy away. God will not fulfill his prophecies but once, if we look for their fulfillment again as long as the Jews have for the first coming of Christ. And now what has given force and edge to these messages? It has been the preaching of time. Had time been out of the "messages," they would never have come to any point. And now has the preaching of time been of God, or of men? God has certainly given us time in his word. The 2300 days, as preached by Bro. Miller and others, ended in '44, tenth day of seventh month. This gave point to the Midnight Cry. Here all the numbers given us in the Bible ended harmoniously. From that time what confusion has there been about the ending of the 2300 days?

No one has successfully attempted to make the different numbers harmonize 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 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 their commencement. And B. C. 457 was the starting point. Whether there will be any further attempts to make those days cover '51, '52, or '55, I know not. But for one I have lost all confidence in these brethren having any light on prophecy since '44. 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 done; 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 to be cleansed. Turn to Ex. xxv, and read a few of the first verses, then turn to the first of chap. xxxvi, and you will be at no loss to know what God has called his Sanctuary. You will recollect that this was to be made in exact imitation of something that God showed Moses on Mount Sinai. Here is light, but I do not expect what I have written on the subject of the Sanctuary will give you much light. Defer deciding until you hear more.

I think I have foreseen the awful vortex to which we must be driven, who have adopted any other time for the ending of the 2300 days than '43, or tenth day of seventh month, 1844, unless the Lord should come soon. The genius of men will not be able to move them much further, and then where are we? God's prophetic time has failed, and all the past movement which was got up by the preaching of time, and all our confidence that we were led by the Spirit of God in that movement is lost. I ask again, where are we? If God did not lead this people when did he ever lead a people? I confess for one, that if I were not led by the Spirit of God in trying to spread these messages, I have never known what the Spirit of God was. In more than twenty years experience, I have had no doubts of the leadings of God's Spirit, and never less than while penning these lines. With this view of the subject, I ask where is the evidence that the Lord will come in my day, or in yours?—You may answer that the signs and the Image spoken of in Daniel show that He is near. So they do in connection with the time, but how definite is the Image? Almost 1100 years have we been in the "toes," and can you tell how much longer we may remain there? The darkness of the sun and moon in 1780, and the falling of the stars in 1833, how long will it be to the shaking of the powers of heaven, and how long from this point to the coming of the Lord? Who can tell? You see ———, that by following these opinions, (for I think they have no light on prophecy answering to this day,) and their necessary results, I am brought near the vortex. Hence I embrace the "Midnight Cry," the "Shut Door," and "the Third Angel's Message" as being my last refuge, as I stated at first.

The embracing these truths has opened a light upon the book of Revelation, and on the Types, (so freely used in proclaiming the Midnight Cry,) as I have never seen before. I now feel that I am on the track of prophecy, and that the coming of the Lord is near. This to me is no small source of comfort, to have evidence on which I can rest, that this state of trial is soon to end. My time and your patience might be exhausted, were I to undertake to bring to your view the whole subject connected with the Shut Door. Suffice it to say, it does not in my opinion, exclude all conversion. But it does exclude those who have wilfully rejected all these Messages. I believe that the names recorded in the Lamb'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 antitype of the "Breastplate of Judgment." Ex. xxviii, 15; and xxxix, 8. Read the passages in their connection, and if you will read from Ex. xxiv, to chap. xl, you will see with what exactness God has had his Sanctuary made, and all that pertains to it. Were these things recorded 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 cleansing 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?—Have need of nothing? Do not know they are "poor and miserable," etc. They are all "counseled 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, 11-22. They must be "zealous and repent." This church came out of the Philadelphia or Brotherly-Love church, and this, out of the Sardis church, as was preached in '44. When has the world beheld, since the days of the apostles, a band of brethren that loved more fervently, coming together from the different churches. But where was the Laodicean 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 "Shut Door." You 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 clearness from these brethren? There is need of zeal and repentance, or the Lord will execute his threatening in verse 16.

When I began this I had no expectation of using so much paper in asking and 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,) the vials of God's wrath will be poured 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 now to test the real friends of God, as in former days, I doubt not. And that something should be preached so crossing that the proud heart will not receive, and the humble and contrite will not reject, I doubt not.

This letter is too far advanced to gratify your wish to know how I dispose of all the New Testament objections we used to urge against my present views: and had I more space I might rail at doing it to your satisfaction. I will freely acknowledge that there are some passages that have had a strong influence upon my mind, to hold me to my former views (and when once the position is taken that there is no distinction

between the Law given by Moses, for the observance of the children of Israel, through their generations, and the Law written by the finger 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. xi, 19,) 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 the Sabbath has not been slightly examined, or hastily embraced. I am not aware of being influenced by any soul; but by the truth presented. I have never embraced a doctrine more crossing; but he that follows Christ will find crosses.

"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 be not on the Sabbath day. Matt. xxiv, 20. And it is evident from history that the seventh day Sabbath was observed for centuries 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. How far 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 whosoever shall break one of the least of these commandments 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 they returned and prepared spices and ointments; and rested 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 will ask what advances have you made in your christian course, 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 exposed 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 happyfying 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 engraven in tables of stone, is perpetual.

W.

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 Tract Society," including their "History of the Sabbath."—61 pages.

THOUGHTS ON THE SABBATH, AND THE PERPETUITY OF THE LAW OF GOD.—This work embraces the articles of Bro. J. N. Andrews, published in the Review and Herald.—32 pages.

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

Bro. Hiram Edson 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 as proclaimed in '44. The general course of Advent believers since that time in calling the moves in '43 and '44 'a mistake,' and their making new calculations on the periods looked inconsistent to him. He finally lost his interest, backslid, gave up his hope, and went into the world; but never denied, nor gave up the truth. He always felt like standing in defence 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 me home, and did so. He is gaining strength fast. 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. Free 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. Edson. We found a number of precious souls who were ready to receive the present truth. The interest on 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 is opening the way for the message. I never felt more like doing the whole will of God than now. Never did I realize the goodness of God, and his tender love for his people as at the present. The fellowship of the saints is sweet. O, I want to be pure in heart that I may see God, and join the heavenly company that have washed their robes, and made them white in the blood of the Lamb."

Bro. Bates writes from Guildhall, Vt., Jan. 22: "Bro. Lindsey and self accompanied Bro. Lothrop and family [from Melbourne] to Eaton. The Lord blessed his word to the good of souls there. Edwin Lothrop, wife, two daughters and sister have embraced the *present truth*, and are rejoicing with the other five that keep the Sabbath there. Opposition raged high; but God gave his children the victory.

At Ascot 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 Roswell F. Cottrell," 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 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. Edson; S. Howland; I. Camp; David Arnold; E. Harmon; J. B. Sweet, \$1; R. F. Cottrell, \$1; C. S. Hurlbut, \$3; ("For the cause," which we use in publishing the pamphlets;) D. R. Palmer, \$20; A. Ross, \$10; E. Everts, \$3; (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.