

The Saints' Advocate.

"TRUTH WILL PREVAIL." "IN GOD WE TRUST."

Vol. 1.

Plano, Illinois, September, 1878.

No. 3.

The Saints' Advocate.

PUBLISHED MONTHLY.

W. W. BLAIR & Z. H. GURLEY, EDITORS.

CHRIST THE END OF THE LAW.

IN treating of "Celestial Marriage," in the ADVOCATE for July, we incidentally mentioned a great fact, one that all Latter Day Saints should be familiar with, and be agreed upon, namely, that "the law of Moses," "was fulfilled in Christ, and ceased by limitation with the ushering in of the gospel, as is taught by both the Bible and Book of Mormon." And now a correspondent, one of the Apostles under one branch of the Great Latter Day Apostasy, takes offense at our statement, and pronounces it "a lie."

We are sorry that we aroused the wrath of the gentleman, and that he cast at us such an inellegant expression; yet we are glad to see this frank denial of our position, if he is sincere, which we will not question, as it gives an opportunity to uproot, by the infallible word of God, one of the rankest evils, and most dangerous and destructive doctrines held by various factions of the "latter day apostasy," namely, that the law of Moses, or at least parts of it, continued in force under the gospel, after the cross.

Out of this position naturally grows the doctrine of polygamy, retaliation—"an eye for an eye; and a tooth for a tooth,"—"blood atonement," priestly

domination, and very many of the evils taught and practiced by professed Saints, which have "caused the way of truth to be evil spoken of."

This same position contributed, largely, in working the apostasy of the former day saints as we learn from the New Testament and church history.

Paul opposed it frequently, and with great vehemence, as may be seen by reading his epistles. To the Roman saints, who were largely composed of Jews, (see Rom. 2 : 17, 7 : 1), he wrote as follows:

"By the deeds of the law there shall no flesh be justified in his sight. * * * But now the righteousness of God without the law is manifested, being witnessed [testified of] by the law and the prophets. * * * Therefore we conclude that a man is justified by faith without the deeds of the law."—Rom. 3 : 20, 21, 28.

Again :

"We are not under the law, but under grace"—Rom. 6 : 15.

And again :

"Ye are also become dead to the law by the [sacrifice] body of Christ."

That "the law" here spoken of embraced all parts of it, even including the ten commandments, is seen where Paul identifies some of those commandments as parts of "the law." Rom. 2 : 21, 22 ; 7 : 7.

The fact is, the entire law given to Moses, as a code, was as a whole abrogated, and was succeeded by "the law of the Spirit of life,"—"the gospel," "the New Covenant"—of Christ; and this latter law was in force from the cruci-

fixion and resurrection of Christ. (Heb. 9 : 16-18; Matt. 28 : 18-20).

This latter law—covenant—gospel—is far superior to the law of Moses. It applies to the desires, intentions, thoughts and purposes of the soul, as well as to the outward acts. It strikes with its vivifying and enlightening power, to the very depths of man's intellect and affections. It throws its light in upon the most secret and delicate springs of human action, and points out the true way for all the intellectual, affectional, spiritual, and physical forces to manifest themselves. It was and is as much superior to "the law of Moses," as the effulgent splendors of the noon-day sun are superior to the pale, gray light of the moon.

The old law said, "Thou shalt not kill;" but the new "law" in Christ says, "Whosoever is angry with his brother without a cause, shall be in danger of the judgment."—Matt. 5 : 21, 22. The old "law" said, "Thou shalt not commit adultery;" under the new, it is said, "Whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart."—vs. 27, 28. In Moses' law it was written, "An eye for an eye, and a tooth for a tooth;" but under the new, "Resist not evil."—vs. 38, 39. Under the Mosaic covenant it was said, "Thou shalt love thy neighbor, and hate thine enemy." But Christ said, "Love your enemies, bless them that curse you, and do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and the good; and sendeth rain on the just and on the unjust."—vs. 43-45.

The defective "law of Moses" was

done away, *entirely*, and gave place to the perfect law of Christ. In further proof of this we quote:

"As many as are of the works of the law are under the curse. * * * No man is justified by the law in the sight of God. * * * Christ hath redeemed us from the curse of the law, being made a curse for us. * * * Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promises were made. * * * The law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come we are *no longer under a schoolmaster*."—Gal. 3 : 10, 11, 13, 19, 24, 25.

In harmony with the foregoing are the following texts:—Gal. 4 : 21-26; 2 Cor. 3 : 6-13; Col. 2 : 13-17; Heb. 7 : 19, 22; 8 : 6-13; 9 : 1-22; 10 : 1-9.

Now all this is fully and clearly confirmed by the Book of Mormon. Let us hear its testimony, for it is plain, and its teachings must be final with Latter Day Saints.

"And notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled; for, for this end was the law given; wherefore, the law hath become dead unto us, and we are made alive in Christ, because of our faith; yet we keep the law because of the commandments; and we talk of Christ, we rejoice in Christ, we preach of Christ, we prophesy of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins. Wherefore, we speak concerning the law, that our children may know the deadness of the law; and they, by knowing the deadness of the law, may look forward unto that life which is in Christ, and know for what end the law was given. And after the law is fulfilled in Christ, that they need not harden their hearts against him, when the law ought to be done away.

"And now behold, my people, ye are a stiff-necked people; wherefore I have spoken plain unto you, that ye can not misunder-

stand. And the words which I have spoken, shall stand as a testimony against you: for they are sufficient to teach any man the right way: for the right way is to believe in Christ and deny him not; for by denying him, ye also deny the prophets and the law.

“And now behold I say unto you, that the right way is to believe in Christ, and deny him not; and Christ is the Holy One of Israel: wherefore ye must bow down before him, and worship him with all your might, mind and strength, and your whole soul; and if ye do this, ye shall in no wise be cast out. And inasmuch as it shall be expedient, ye must keep the performances and ordinances of God, until the law shall be fulfilled which was given unto Moses.

“And after Christ shall have risen from the dead, he shall shew himself unto you, my children, and my beloved brethren; and the words which he shall speak unto you, shall be the law which ye shall do.”—2 Nephi 11: 7-10.

“For, for this intent have we written these things, that they may know that we knew of Christ, and we had a hope of his glory, many hundred years before his coming, and not only we, ourselves, had a hope of his glory, but also all the holy prophets which were before us. Behold, they believed in Christ, and worshipped the Father in his name; and also, we worship the Father in his name. And for this intent, we keep the law of Moses, it pointing our souls to him; and for this cause, it is sanctified unto us, for righteousness, even as it was accounted unto Abraham in the wilderness, to be obedient unto the commands of God, in offering up his son Isaac, which is a similitude of God and his only begotten Son.”—Jacob 3: 1, 2.

“Yet the Lord God saw that his people were a stiff-necked people, and he appointed unto them a law, even the law of Moses. And many signs, and wonders, and types, and shadows showed he unto them, concerning his coming: and also holy prophets spake unto them concerning his coming: and yet they hardened their hearts, and understood not that the law of Moses avail-eth nothing, except it were through the atonement of his blood; and even if it were

possible that little children could sin, they could not be saved; but I say unto you, they are blessed; for behold as in Adam, or by nature they fall, even so the blood of Christ atoneth for their sins.”—Mosiah 1: 14.

“And now ye have said that salvation cometh by the law of Moses. I say unto you that it is expedient that ye should keep the law of Moses as yet; but I say unto you, that the time shall come when it shall no more be expedient to keep the law of Moses. And moreover, I say unto you, that salvation doth not come by the law alone; and were it not for the atonement which God himself shall make for the sins and iniquities of his people, that they must unavoidably perish, notwithstanding the law of Moses. And now I say unto you, that it was expedient that there should be a law given to the children of Israel, yea, even a very strict law: for they were a stiff-necked people: quick to do iniquity, and slow to remember the Lord their God; therefore there was a law given them, yea, a law of performances and of ordinances, a law which they were to observe strictly, from day to day, to keep them in remembrance of God, and their duty towards him. But behold, I say unto you, that all these things were types of things to come.”—Mosiah 8: 1, 2.

“Behold, I say unto you, that I do know that Christ shall come among the children of men, to take upon him the transgressions of his people, and that he shall atone for the sins of the world; for the Lord God has spoken it; for it is expedient that an atonement should be made; for according to the great plan of the eternal God, there must be an atonement made, or else all mankind must unavoidably perish; yea, all are hardened; yea, all are fallen, and are lost, and must perish except it be through the atonement which it is expedient should be made; for it is expedient that there should be a great and last sacrifice; yea, not a sacrifice of man, neither of beast, neither of any manner of fowl; for it shall not be a human sacrifice, but it must be an infinite and eternal sacrifice.

“Now there is not any man that can sacrifice his own blood, which will atone for

the sins of another. Now if a man murdereth, behold, will our law, which is just, take the life of his brother? I say unto you, Nay. But the law requireth the life of him who hath murdered; therefore there can be nothing, which is short of an infinite atonement, which will suffice for the sins of the world; therefore it is expedient that there should be a great and last sacrifice; and then shall there be, or it is expedient there should be, a stop to the shedding of blood; then shall the law of Moses be fulfilled; yea, it shall all be fulfilled; every jot and tittle, and none shall have passed away. And behold, this is the whole meaning of the law; every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God; yea, infinite and eternal; and thus he shall bring salvation to all those who shall believe on his name; this being the intent of this last sacrifice, to bring about the bowels of mercy, which overpowereth justice and bringeth about means unto men that they may have faith unto repentance. And thus mercy can satisfy the demands of justice, and encircles them in the arms of safety, while he that exercises no faith unto repentance, is exposed to the whole law of the demands of justice; therefore, only unto him that has faith unto repentance, is brought about the great and eternal plan of redemption."—Alma 16 : 27, 28.

These quotations set forth clearly the object of the law of Moses, and the fact that it would be fulfilled in Christ, and be terminated—ended—in his crucifixion and resurrection. And now follows the personal testimony of the crucified and risen Savior, when he revealed himself to the Nephites:

"Behold I am Jesus Christ, the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father and the Father in me; and in me hath the Father glorified his name. I came unto my own, and my own received me not. And the scriptures concerning my coming are fulfilled. And as many as have received me, to them have I given to become

the sons of God; and even so will I to as many as shall believe on my name, for behold, by me redemption cometh, and in me is the law of Moses fulfilled. I am the light and the life of the world. I am Alpha and Omega, the beginning and the end. And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings; and ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost, even as the Lamanites, because of their faith in me at the time of their conversion, were baptized with fire and with the Holy Ghost, and they knew it not. Behold, I have come unto the world to bring redemption unto the world, to save the world from sin: therefore whoso repenteth and cometh unto me as a little child, him will I receive; for of such is the kingdom of God. Behold, for such I have laid down my life, and have taken it up again; therefore repent, and come unto me all ye ends of the earth, and be ye saved."—B. of Nephi 4 : 8.

"Think not that I am come to destroy the law or the prophets. I am not come to destroy but to fulfill; for verily I say unto you, One jot nor one tittle hath not passed away from the law, but in me it hath all been fulfilled. And behold I have given you the law and the commandments of my Father, that ye shall believe in me, and that ye shall repent of your sins, and come unto me with a broken heart and a contrite spirit. Behold, ye have the commandments before you, and the law is fulfilled; therefore come unto me and be ye saved; for verily I say unto you, that except ye shall keep my commandments, which I have commanded you at this time, ye shall in no case enter into the kingdom of heaven. * * * Therefore those things which were of old time, which were under the law, in me are all fulfilled. Old things are done away, and all things have become new; therefore I would that ye should be perfect even as I, or your Father who is in heaven is perfect."—Book of Nephi 5 : 9, 10, 11.

“And it came to pass that when Jesus had said these words, he perceived that there were some among them who marveled, and wondered what he would concerning the law of Moses; for they understood not the saying, that old things had passed away, and that all things had become new. And he said unto them, Marvel not that I said unto you, that old things had passed away, and that all things had become new. Behold I say unto you, that the law is fulfilled that was given unto Moses. Behold, I am he that gave the law, and I am he who covenanted with my people Israel; therefore, the law in me is fulfilled, for I have come to fulfill the law; therefore, it hath an end. Behold, I do not destroy the prophets, for as many as have not been fulfilled in me, verily, I say unto you, shall all be fulfilled. And because I said unto you, that old things hath passed away, I do not destroy that which hath been spoken concerning things which are to come. For behold, the covenant which I have made with my people, is not all fulfilled; but the law which was given unto Moses, hath an end in me. Behold, I am the law, and the light; look unto me, and endure to the end, and ye shall live, for unto him that endureth to the end will I give eternal life. Behold, I have given unto you the commandments; therefore keep my commandments. And this is the law and the prophets, for they truly testified of me.”—Nephi 7:1.

These testimonies, overwhelming in amount, positive and emphatic in their statements, are conclusive and decisive as to the ending of the law at the crucifixion of Christ.

Every Latter Day Saint who teaches the law of Moses, or any part of it, or who seeks to justify himself by it, stands condemned by the unerring word of God, and is found fighting against God and his Christ. Hear it, O ye Latter Day Saints! Give ear unto the word of God, and to the voice of his Spirit; and trust no longer in man, who is powerless to save! Let your trust be in the gospel of Christ—“the doctrine of Christ”—

he alone can atone for sin; he alone can save.

But I am cited by my objector to Book of Nephi, 16:6, in proof that the law of Moses was not terminated at the cross. Our reply is, simply, that the portion of Malachi there found was given to the Nephites, not that *they* should keep the law of Moses, as is assumed; but as a revelation of what the Lord had given to Israel on the Eastern Continent, and what the Lord required of them.

“The law was given by Moses, but grace and truth came by Jesus Christ.”—John 1:17.

“Being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. * * * Therefore we conclude, that a man is justified by faith without the deeds of the law.”—Rom. 3:24, 25, 28.

“Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.”—John 8:31, 32.

W. W. B.

THE LATTER DAY APOSTASY.—No. 2.

THAT there would be a great Apostasy from the faith, as restored in the latter days, is seen in the revelations given through the Seer. In Doctrine and Covenants, 87 (85): 2, it is said:

“Verily I say unto you, [Joseph], the keys of this kingdom shall never be taken from you, while thou art in this world, neither in the world to come; nevertheless, through you shall the oracles [revelations] be given to another; yea, even unto the church. And all they who receive the oracles [revelations] of God, let them beware how they hold them, lest they are accounted as a light thing, and are brought under condemnation thereby;