

treat it more to my mind, but seeing no one coming forward I resolved to make an attempt to lay my own views before the readers of the Banner.

Any one taking a concordance and tracing the word *law* throughout the scriptures will easily see that the term law does not always mean the same thing. Want of attention to this particular seems to be one cause of the confusion of speech among the people upon this important subject. The connexion in which the term *law* occurs generally helps to understand its meaning. We read of the law of God, of the law of Moses, and of the law of Christ. In the Sinaic covenant, the law of sin-offering, the law of the burnt-offering, the law of the meat-offering, the law of the leper, the law of her that hath born a male or a female, and of the law of jealousy. &c. And in the New Testament we read of the law of sin and death, of the law of the spirit of life, the law of faith, the law of works, the law of the mind and the law of the members, &c. I intend at present to confine myself chiefly to what is called in scripture the law of God.

This law is like its author, perfect—holy, just, and good. Ps. xix, 7. Rom. vii, 12. God is a spirit. His law is also spiritual, Rom, vii, 14—very broad, Ps. cxix, 96—it reaches even to the thoughts and intents of the heart, Matt. v, 28. God's law is a perpetual rule of righteousness to draw a *line of demarkation* between good and evil. It was not peculiar to the Jews, but was common to all ages and nations. The first man born of a woman was punished for transgressing this law, Gen. iv, 13. The inhabitants of the old world were destroyed for sin, *which is the transgression of law*. Abimeleck, Joseph, the Hebrew midwives, Job, and his friends had knowledge of, and revered, this law; see Gen. xx, 9; xxxix, 9; Ex. i, 17; Job i, 5. All as far as I know admit that the Jews were under the law, and that the other nations of the earth, during the period of the Sinaic covenant, were frequently punished for *sin* is evident from the many woes pronounced against them. In the books of the prophets the very fact of men being commanded to offer sin offerings is a proof of the whole human family being under the law; otherwise they could not be sinners. And as a proof that God's law is still in force under the New Testament, the reader is respectfully requested to examine the following texts, Rom. vii, 12, 14, 22; 1 Cor. xv, 56; 1 Tim. i, 8, 12; James ii, 9, 12; Rom. xiii, 8, 11. In these texts the law is spoken of, not in the past tense, as some would have us to believe, but in the present.

The whole human family are charged with sin, 1 Kings viii, 46;