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PROMISES TO ISRAEL.

BY J. H. WAGGONER.

God chose the children of Israel, and separated them to himself, and made them the depositaries of his truth. Our relation to the truth committed to them involves the whole question of our duty to God; and their relation to the truth and promises given to them determines their future destiny. No subject in the Bible can be of more importance than this, as on a correct understanding of it depends an understanding of the purposes of God in both covenants; and there is no subject on which a greater misunderstanding exists. Where a diversity of views exists there must be some error, and according to our introductory remarks, we believe there is a means of determining where the truth is on this subject. An examination of two points is necessary to settle this controversy.

1. The conditional nature of the promises made to the Jews.

2. Under which of the two covenants the special blessings to them were to be conferred.

On the first I would remark that all of God's purposes of grace to man, are conditional. To deny this, is to advocate Universalism, and deny free agency. True, he chose them for the love that he had to their fathers, but their fathers obtained the blessings by faithful obedience, and to the children the continuance of these favors was contingent on their obedience. This is so evident that it needs no proof. When God required Pharaoh to let them go, it was, not only that he might bless them, but that they might serve him. Ex. x, 3. And he said to them, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me," &c. Ex. xix. See Lev. xxvi.

As the blessings set before them were conditional, they could claim them only on the fulfillment of the conditions. But the Scriptures abundantly prove that they were "a disobedient and gain-saying people." Therefore it must be admitted that they can receive nothing in the future for any consideration in the past. And therefore if any promise is fulfilled in their behalf in the future, it must be on the performance on their part of the conditions on which it is based. But if they fail to fulfill the condition, the blessing is of course forfeited, and the promise cannot be fulfilled.

On the second point the conclusion is equally evident. The first covenant has passed away, and nothing can be claimed or granted under an abolished system. Of course, all future blessings must be granted under the new covenant, subject to its conditions and restrictions. So we are now shut up to one single point of inquiry; to wit, Do

the Scriptures teach that the natural descendants of Jacob are entitled to any special privileges or blessings under the new covenant? We affirm that they do not, and appeal to the testimony of God's word.

It will be borne in mind that we have presented evidence that the first covenant has passed away and the second been established in its stead. See pages 47 and onward. An additional testimony may be in place here, as it stands intimately connected with the promises to Israel.

Christ is the "Mediator of the new covenant." Heb. ix, 15; xii, 24. The Scriptures invariably speak of him as being a Mediator at the present time. See Heb. viii, 6; 1 Tim. ii, 5; 1 John ii, 1; Heb. ix, 24; Rom. viii, 34. And they never speak of him as a priest, mediator, or intercessor in a future dispensation.

Again, the blood of Christ is "the blood of the covenant." Matt. xxvi, 28. As "the life is in the blood," and man by transgression has forfeited his life, blood is given to make an atonement. Lev. xvii, 11. Hence, "without the shedding of blood there is no remission." When Paul declares in Heb. ix, 15, that "he is the Mediator of the new testament," he gives a reason that the most strenuous advocate of the Age to Come will scarcely deny. He says, "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." Heb. ix. If Christ is not the testator here referred to, then another must die to ratify the covenant; but this will not be claimed. Thus it is proved beyond the possibility of contradiction that the new testament or covenant was ratified, or "of force," when Christ died.

Many of the advocates of the Age to Come, perhaps a large majority, contend that the offerings (or commandments contained in ordinances), will be re-instituted in that age. But according to the testimony of Paul they make themselves transgressors against the gospel and make the gospel a system of transgression against the divine economy, by setting aside that which must be re-instituted. They pervert and confound the testimony of the word, having the first covenant done away to establish the second; the second not yet made; but when it is made it will be by the re-establishment of all the peculiarities of the first!

If all would consider the proofs that the New Covenant has been made, and the relation it sustains to the promises of God, this confusion would be avoided. But the promises are read without considering their connection with the qualifying declarations of the New Testament. This is the same manner in which the temporal millennium and other fallacies are advocated. Yet it is considered by some that the New Testament, especially Paul's letter to the Romans, sustains the Age to Come by maintaining the future fulfillment of special promises to the Jews. This we must examine. If a few expressions only are considered, a construction may be placed upon them altogether at variance with the tenor of the whole. This should be avoided. The eleventh chapter is especially relied upon to prove that the Jews will be restored, nationally, to a pre-eminence in the purpose of God's grace; but the previous chapters positively forbid that such a con-

struction be put upon it, and a careful examination of that chapter itself will show the unsoundness of their conclusions.

In the first chapter, after expressing his confidence in the saving power of the gospel, and laying the sure foundation of justification by faith, the apostle described the world in its sinful condition. This description has been, by some, applied to parts of the world, or to the heathen. But the Apostle makes his own application. He says, "Therefore, thou art inexcusable, O man whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Chap. ii, 1. From this application it is vain to appeal. The Apostle then goes on to show that Jews and Gentiles are alike subject to the wrath of God for disobedience, and are alike the recipients of his grace through patient continuance in well-doing, "for there is no respect of persons with God." That obedience, and not merely profession, name, or birth, is pleasing to God, is clearly shown in the latter part of chap. ii, where the Jew is told that if he is a transgressor of the law, his circumcision is made uncircumcision; but if the Gentile keep the law his uncircumcision is counted for circumcision.

The real advantage which the Jew possessed is stated in chap. iii, 1, 2, but in verses 9, 10, he says: "What then? are we better than they? No, in no wise: for we have before proved, both Jews and Gentiles that they were all under sin; as it is written, There is none righteous, no, not one." After thus proving the whole world guilty, justification by faith (the only hope of the guilty) is again introduced, and again it is declared that "there is no difference; for all have sinned and come short of the glory of God" [verses 22, 23]; of course, boasting is excluded [verse 27]; and well may the Apostle exclaim: "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God which shall justify the circumcision by faith, and the uncircumcision through faith." Verses 29, 30.

Let those who claim a special blessing for Abraham's natural descendants carefully examine the statements in chap. iv. It begins with an inquiry as to what "Abraham, our father, as pertaining to the flesh hath found." This is an important query; for surely none of his children according to the flesh, can claim more than he, their father, obtained in that manner. But the argument of the Apostle makes it evident that he received nothing at all for such a consideration. If he received any thing as it respects the flesh, it was, of course, received as his own right, and then he would have cause to glory, though not before God [verse 2], but Paul says boasting is excluded by the law of faith, and Abraham's blessing or justification was of faith, by believing on Him that justifieth; therefore, the children of Abraham can claim nothing by reason of their birth, but must seek it, like Abraham, by faith. And the blessing of Abraham (justification by faith), comes upon all believers, whether Jews or Gentiles; and Abraham himself received the blessing in uncircumcision, "and he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe though they be not circumcised; that righteousness might

be imputed to them also." Verse 2. As all are sinners, all are under the condemnation of the law, and there can be no justification by the law. The children of Israel promised to keep it, but they did not; and the covenant under which they received the law could not, therefore, confer the blessing. If that covenant could have secured the blessing *they would have stood independent of Abraham, and thus have set aside justification by faith, and destroyed the claim of all believers; as it is said in verse 14, "For if they which are of the law be heirs, faith is made void, and the promise made of none effect, and in Gal. iii, 18: "For if the inheritance be of the law it is not of promise; but God gave it to Abraham by promise." I hope all who are affected with Judaizing notions will carefully consider these points.*

In the succeeding chapters are enforced the declarations respecting the law and justification by faith, and the subject of Abraham's children is again brought up in chap. ix. Some of the expressions in this chapter have been considered; and although Paul was by birth a Jew, and had a feeling for his "kinsmen according to the flesh," he could not deny himself and destroy the facts set forth in the previous chapters, but cuts off the claim of the unfaithful to the name of *Israel*, or *Abraham's children*. And it is of those—the unbelieving descendants of Jacob—that he speaks in his comparison of the vessels of the potter; God had endured with much long-suffering the vessels of wrath fitted to destruction. Verse 22. He has certainly endured much of that rebellious people, considering the privileges conferred upon them; and the application is evident from this connection, and from chap. x. 21. "But to Israel he saith, all day long have I stretched forth my hands unto a disobedient and gainsaying people." The believers in Christ, "not of the Jews only, but also of the Gentiles," are "vessels of mercy" prepared unto glory; and the prophecies as well as the promise to Abraham are brought in to attest this truth. Hosea says: "I will call them *my people*, which were not my people; and her *beloved*, which was not beloved. And it shall come to pass, that in the place where it was said unto them, ye are not my people; there shall they be called the children of the living God."

These promises refer to, and are fulfilled in, the new covenant. And we hence learn that where God spoke of *his beloved* and *his people* in the past dispensation, he referred to the descendants of Jacob; but the same terms when used in prophecies reaching beyond that dispensation refer as well to the Gentiles, who are "fellow-heirs, and of the same body," and partakers of the *same promises*.

I come now to an examination of chap. xi, which has been termed (incorrectly, I think), the stronghold of Judaism. The expressions in previous chapters, also in the letter to the Ephesians, are plain and positive, and clearly prove that God has no *special regard* for the literal descendants of Jacob; and that his purposes and promises will all be fulfilled without again building up the middle wall that Christ in his gospel has broken down. And if Paul has here shown that in the purposes of God's grace there is a difference, he has certainly contradicted what he has said in other scriptures, especially in Romans ii and ix, and in his letter to the Ephesians. One fact is siezed upon as favoring that view, viz.: that a difference is admitted between Israel and the believing Gentiles; and a *supposition* has obtained that Paul also teaches that all Israel will be saved after the fullness of the Gentiles be come in. These two points we will now consider.

1. We admit that there is a difference, nationally, but this admission does not favor their view of this question. To maintain their view they must not only show a difference of birth, but they must also show that they are not fellow-heirs and partakers of the same promises. Many are ready to admit that "in Christ" they are "one body," and partakers of the same promises "in the gospel," and not otherwise. But to this we reply that all of God's gracious purposes

are "in Christ," for, as the first covenant made with Israel at Sinai has passed away, we necessarily turn back to the original promise or Abrahamic covenant, which is identical with the gospel; all the promises to him being fulfilled in his seed, which is Christ. Beyond this we claim that *Israel* is used in two senses, of which we shall speak hereafter.

2. It is claimed that Paul teaches that all Israel will be saved after the fullness of the Gentiles be come. To maintain this they say that blindness has happened to them only *in part*. Rom. xi, 25. True, God hath not cast them away in the sense of utterly rejecting them but still calls on them to be reconciled to him, and receive the blessing of Abraham through faith in Christ. And blindness has happened to them only *in part*. This is expressive of *extent* only; for the *duration* of this blindness, see verses 9, 10; and Isa. vi, 9-11. If blindness had happened to them *wholly*, not even a remnant could be saved; and *all Israel* to whom the promises are made is only a remnant. There are others that are "*of Israel*," but the remnant alone are Israel. Will any claim salvation for more of them than the remnant? If so, where is the promise? Paul makes the promise of God fulfilled in the remnant [chap. ix, 27, 28], and says, "And as Esaias said before, Except the Lord of Sabaoth had left us a seed [a very small remnant, Isa. i, 9], we had been as Sodoma, and been made like unto Gomorrah." Verse 29. He claims no more than this in Rom. xi, and certainly no scripture presents a more favorable appearance for Judaism. And as the promise only refers to the remnant, and they all have equal privileges with the Gentiles there is no need of a change of dispensation, or that they receive special privileges in order to its fulfillment. But they claim that the fullness of the Gentiles must come in first. *There is the great mistake*. The text does not say, *And then, nor after that time, shall all Israel be saved; but it says, "And SO shall all Israel be saved."* Verse 26. The definition of *so*, is *thus*, or *in like manner*, and by examining the whole context we find that it refers to the act of grafting into the good olive tree through faith. Of the word *so*, Webster says it is followed by *as*. Walker says, it answers to *as*, either preceding or following; and there is no antecedent to which it can refer but this: that as the fullness of the Gentiles shall be brought in through their faith, and ingrafted into the good olive tree, (which is Christ), *so* (in like manner), shall all Israel (the remnant) be saved; for, "they also, if they continue not in unbelief, shall be grafted in again." Thus it is seen that the 25th verse refers to *manner* and not to *time*, and the fulfillment is only in Christ. But the question of time is clearly settled in the first part of the chapter. Having previously settled the point that the remnant only have a promise, he says: Even so then AT THIS PRESENT TIME also there is a remnant according to the election of grace." Verse 5. Josiah Litch, on verses 26, 27, says:

"And so all Israel, the holy seed, as above, who shall return, as the substance of the seared oak, 'shall be saved,' in the kingdom of God, and unto eternal life. 'As it is written,' in Isa. lix, 20, 'There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.' This is nearly a literal rendering of the Septuagint version, while the reading of our translation of the passage is a literal rendering of the Hebrew, as follows: 'And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob.'"

The promises to Israel may be embraced in the three subjects of the land, the kingdom, and a gathering or return.

All of our views of the Old Testament promises and prophecies must bow to the expositions in the New Testament. Having examined the more general declarations concerning the hope of Israel, we will now consider the particular points or subject of promises, to show the perfect harmony of

the word of God in the several lights in which it may be viewed.

§ 1. THE LAND.

The only question that can possibly arise in regard to the promise of the land to Israel is this:—Will these promises be fulfilled in the gospel, or out of it—under the new covenant, or the old? If it can be shown that they will be fulfilled out of the gospel, or under the old covenant, then they may also be local and exclusive. But if they are in the gospel, or under the New Covenant, then they are general, and the Gentiles may be fellow-heirs. We think this question is easily settled; indeed, a word of proof on this subject should not be required by any Bible student.

They cannot be fulfilled under the old covenant, for, (1.) They forfeited all claims under that by transgression. (2.) That has passed away and been superseded by the new. (3.) It is an offense against the new, or the gospel, to revive or "build again" the old; as some claim will be done. Gal. ii. 18. (4.) The priests or mediators of that covenant could not take away their sins [Heb. x, 1-4], so they could not recover what they lost by transgression.

To confirm these facts observe that the Lord gave as a reason for making a new covenant with them, that they had broken his covenant which he made with them at Sinai; and although he had promised to be their God, and that they should be a peculiar treasure to him above all people, yet when it was broken by them he could not consistently perform his promise, and so he "regarded them not;" they were on a level with other sinful nations. Rom. iii, 9-19. This should for ever settle the question, that they could acquire no title to an inheritance under that covenant. And if they had any claim under it, it could not have been abolished without an infringement on their rights. It seems very plain indeed that they can only possess the land by complying with the conditions of the new covenant, which is the only one that ever could convey any title to an inheritance. The question yet to be considered is, What inheritance or land is promised under the new covenant?

As the original promise was made to Abraham and confirmed in Christ, we must look both ways for an answer to the question; for Christ is mediator and first heir, and it can be received only through him and under the covenant of which he is the mediator.

Abraham was promised a land for an everlasting possession, and circumcision was instituted as a token of this covenant. Now our opponents assume that a certain part of the earth in its present form must be conferred on his descendants to meet the promise. It is claimed that the promise to Abraham embraced *ONLY* the land *that he saw*; but he did not see all of the present earth, nor any of the new earth. Hence they conclude that *what he saw* would fulfill the promise. What he saw will doubtless be given to him, but not that *only*, nor in the condition in which he saw it. Paul places the subject in its proper light. He says: "For the promise that he should be the HEIR OF THE WORLD, was not to Abraham or to his seed through the law, but through the righteousness of faith." Rom. iv. 13. Then Abraham is heir of the world. "By faith he sojourned in the *land of promise* as in a *strange country*," as other faithful ones, who, with him, "confessed that they were strangers and pilgrims ON THE EARTH." Heb. xi, 9, 13.

Again, Christ is the seed to whom the promises were made [Gal. iii, 16]; he is the *heir of the world*, and the Father promised to give him "the uttermost parts of the earth for a possession." Ps. ii, 8. As he is the heir, so the saints are made "joint-heirs" with him; and by reason of this joint-heirship, "the meek shall inherit the earth." To *inherit* is to receive by *heirship*; but there is no promise or heirship by which we can receive the earth except that to Abraham; Christ is heir as Abraham's seed: hence, the Abrahamic covenant embraced the world, even to

its uttermost parts. The land which the children of Israel possessed under Joshua, is clearly shown in Hebrews, chap. iii and iv, to be typical of the rest which remains to the people of God.

We next consider the *token* of this covenant. This was an outward ordinance; and no one pretends that it is now necessary to observe circumcision as it was first observed in order to be constituted an heir, because the New Testament teaches otherwise. That is not circumcision which is outward in the flesh; but circumcision is that of the heart, in the spirit and not in the letter. Analogy would teach us that the promise of the *land* be as much enlarged in the New Testament, as the *seed* of Abraham, which is made to extend to the Gentiles; or the *token*—circumcision—which is no more external, but internal and spiritual.

In Rom. iv, 11, this token is entitled a sign and seal. In Eph. i, 13, 14, the Apostle says: "Ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession." We here learn that the inheritance, already purchased, is yet to be redeemed, and we receive the token, earnest, or assurance thereof until its redemption. The sign reaches no farther than to the thing signified: we have the earnest or assurance reaching to the point of realization, but it would convey no assurance beyond that point; therefore our inheritance cannot be fully realized, till the purchased possession is redeemed. This proves conclusively that the earth renewed, or the new earth, is the subject of the promise of the Abrahamic covenant. Jesus, the mediator and heir, is now ministering for those of both dispensations, or for transgressions under both covenants, "that they which are called might receive the promise of an *eternal inheritance*." Heb. ix, 15. All who lived under the first covenant were transgressors; of course they forfeited the blessings placed before them. Jesus secures to the faithful among them an eternal inheritance—not a temporal possession; not under the curse as it is at this time, but redeemed: so that the hope of all now rests on "an inheritance incorruptible, undefiled, and that fadeth not away." 1 Pet. i, 4. As before said, to *inherit*, is to *possess by heirship*; and if we receive an *inheritance* redeemed, incorruptible, and undefiled, these conditions must necessarily be attached to the possession named in the will by which we are constituted heirs. This will is the Abrahamic covenant: the only source of any blessing since its ratification by the death of Jesus.

§ 2. THE KINGDOM.

A few thoughts will only be demanded on this point in addition to those previously given on the reign of Christ over the true Israel. But it will be borne in mind that the promises of the kingdom to the descendants of Jacob were conditional, all of which were forfeited under the old covenant; and they can only be regained by obtaining an interest in Jesus, now the prince, soon to be crowned King. The first promise of a kingdom to that people is found in the covenant made at Horeb, recorded in Ex. xix, the condition of which was that they were to obey God's voice and keep his covenant, or the ten commandments. Deut. iv, 12, 13. Again, a conditional promise is stated in Ps. lxxxix. But the fact of its being forfeited by them is shown in many scriptures: most clearly in our Saviour's words to them in Matt. xxi. After condemning them out of their own mouths, he adds: "Therefore say I unto you, *The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof*." Verse 43. And an Apostle declared that the poor of this world, *rich in faith*, are heirs of the kingdom which God hath promised to *them that love him*. Jas. ii, 5. See also remarks on Rom. ix, and Eph. ii and iii.

§ 3. THE RETURN OF ISRAEL.

Perhaps no one subject has been talked of so much which is yet so little understood as this.

"The return of the Jews" is a stereotyped theological phrase, but the views entertained on it are vague and indefinite. Our faith on this point is easily expressed. We believe in the gathering of Israel to their own land; but we must apply the same New Testament rules here that we have to other classes of promises, to wit: that the true Israel are of faith, and the Gentiles by faith are made partakers of the promises. There are two classes of Old Testament prophecies on this subject, one harmonizing or agreeing with New Testament declarations on the same subject, to be fulfilled in the future, the other agreeing with the history of the past. It will be impossible to notice these to a great extent, yet a few examples will be necessary to show it in its true light.

Those who advocate the return of the Jews in the Age to Come, do it on the assumption that there has never been a gathering of Israel since the Babylonian captivity. But that this is a mere assumption, and an error, can be shown by both sacred and profane history. There is some disagreement amongst chronologists as to the precise date of some of the prophetic writings; but in this they all agree that all the prophets except Malachi wrote before the return of the Jews from Babylon. They may be given about as follows: Isaiah, 758 B. C.; Jeremiah, Ezekiel, and Obadiah, 588; Daniel, 534; Hosea, 725; Joel, 761, Amos, 787; Jonah, 800; Micah, 758; Nahum, 720; Habakkuk, 605; Zephaniah, 608; Haggai and Zechariah, 518; Malachi, 400. These will include the *latest* periods of their prophecies, and the *decree* for the return was in 457. Hence, quotations from their writings to sustain the theory in question have the full weight of chronology against their being so applied. And we shall see that the texts themselves, do not favor that view.

Isaiah xliii, has been quoted with confidence. This was written before the captivity, and the reference to its fulfillment in the connection is so plain that no mistake can arise respecting it, if it is read with any care and attention.

"But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee: and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west: I will say to the north, Give up: and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth: even every one that is called by my name: for I have created him for my glory, I have formed him: yea, I have made him." Verses 1-7.

Also in chap. xlv, 26, the Lord declares himself as their redeemer "that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof" (margin—wastes). In verse 28 the instrumentality used in the fulfillment is shown:—"That saith to Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid."

By turning to the record we find that the decree for the return of the children of Israel was a very liberal one, giving full permission to all *who would* to return. No more liberal decree could be given, unless it were one of *compulsion*, requiring them to return whether they would or not. But no prophecy contemplates this.

"Now in the first year of Cyrus, king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made

a proclamation throughout all his realm, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth: and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of *all his people*? his God be with him, and *let him go up* to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God), which is in Jerusalem. And *whosoever remaineth in any place* where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will offering for the house of God that is in Jerusalem." Ezra i, 1-4. Again, in the decree of Artaxerxes, chap. vii, 13:—"I make a decree, that *all they of the people of Israel*, and of his priests and Levites, in my realm which are minded of their own free will to go up to Jerusalem, go with thee." Jeremiah, speaking of the return of Israel *from all the nations* and *from all the places* whither they had been driven, introduces the same condition that Artaxerxes does in his decree:—they shall go up voluntarily. "For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the Lord: and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive." Jer. xxix, 10-14. He also places this general gathering after the seventy years' captivity.

These plain declarations are sufficient to cut off the assumption of our opponents, that only two tribes returned, while the ten remained scattered. There is no evidence that *all of any* tribe returned, while we have evidence that *some of each* tribe returned, even all that were willing.

Josephus proves conclusively that twelve tribes were restored after this captivity. He says that Ptolemy Philadelphus sent a request to the Jews to "send six of the elders out of every tribe," for the purpose of translating the law into the Greek. When they were sent, word was returned to Ptolemy thus: "We have chosen six men out of every tribe, whom we have sent and the law with them." Josephus says they sent *seventy-two*; thus the twelve tribes were represented. See *Josephus Ant. B. 12, ch. 2, sec. 4-7*.

This testimony is corroborated by Scripture. That the tribe of Levi was represented in the return is evident, for the priests were all of that tribe. But Ezra says further, "So the priests and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and *ALL ISRAEL* in their cities." Ezra ii, 70. "And when the seventh month was come, and *the children of Israel were in the cities*, the people gathered themselves together as one man to Jerusalem." Chap. iii, 1; Neh. vii, 73.

When the temple was built, it was dedicated as related by Ezra. "And the children of Israel, the priests and the Levites, and *the rest of the children of the captivity*, kept the dedication of this house of God with joy, and offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering *for all Israel*; *TWELVE* he-goats, according to the number of the tribes of Israel." Ezra vi, 16, 17; viii, 35. If ten tribes were lacking it would be truly singular, that it should not be mentioned in such a connection as this.

There is another *gathering of Israel* spoken of in both Testaments, which we will briefly notice. Isa. xxvii evidently refers to it. Note in verse

11 the expression parallel to Rom. xi. "When the boughs thereof are withered, they shall be broken off; the women come and set them on fire, for it is a people of no understanding; therefore he that made them will not have mercy on them, and he that formed them will show them no favor. And it shall come to pass in that day that the Lord shall beat off from the channel of the river into the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel. And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria; and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." Verses 11-13. This we think is easily identified as the gathering of the New Testament. When the Saviour comes, "he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. xxiv, 31.

That this is the gathering of Israel referred to in the prophets is proved by reference to Eze. xxxvii. After relating the vision and the revivifying of the dry bones, the Lord said, "Son of man, these bones are THE WHOLE HOUSE OF ISRAEL: behold they say, our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God: Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. * * * And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will GATHER THEM; on every side, and bring them into their own land." Verses 11, 12, 21. Comp. vs. 20-28, and Rev. xxi.

This gathering is coincident with that of Matt. xxiv, above referred to, as the graves of the house of Israel will be opened when the Lord sends his angels with a sound of a trumpet to gather his elect. The various points referred to in Isa. xxvii, Eze. xxxvii, and Matt. xxiv, are united in 1 Thess. iv, 16, 17. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air."

In 2 Thess. ii, the subject is also introduced of "the coming of the Lord Jesus Christ, and our gathering together unto him." This we firmly believe is the only gathering of Israel that remains to fulfill the prophecies.

THE CITY AND SANCTUARY OF EZE. XL—XLVIII.

It has been urged that the city described in the vision of Ezekiel is the same as the New Jerusalem of Revelation, and the sacrifices there spoken of signify the restoration of the sacrificial system of Leviticus, and of course the restoration of the Jewish people. We consider that this was a conditional prophecy, the promises of which have been forfeited. Notice chap. xliii, 9-11. "Now let them put away their lewdness, and the carcasses of their kings far from me, and I will dwell in the midst of them for ever. Comp. Jer. xvii, 19-27. Thou son of man, show the house to the house of Israel that they may be ashamed of their iniquities; and let them measure the pattern. And if they be ashamed of all which they have done, show them the form of the house, and the structure thereof, and the goings out thereof, and the entrances thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof," &c.—*Bernard's Bible*.

Though there are points of similarity between the visions of Ezekiel and John, yet similarity does not prove identity. In this case there are also points of dissimilarity, which of course forbid identity.

It is claimed that Christ is now preparing a people out of all nations to be priests in the fu-

ture age. But the priests of Ezekiel's vision were all Levites. Chap. xliii, 19; xlv, 15.

It is admitted that those prepared for a place in that are immortalized at the second advent; after which they will neither marry nor be given in marriage. Luke xx, 34, 35. But there marriages of the priests are spoken of. Eze. xlv, 21, 22.

These cannot die any more, but there they could, for the priest was allowed to marry "a widow that had a priest before."—*Ibid*.

It is claimed that "David 2d, Christ," is the ruling Prince spoken of by Ezekiel. But the prince in that city was to offer a sin-offering for himself; and to refer this to Christ is not only absurd but blasphemous. Chap. xlv, 22.

Christ will have the uttermost parts of the earth for his possession; but the prince there was forbidden to oppress the people, or take their possessions for his sons, but should give his sons inheritance of his own possession. Chap. xlv, 18.

The revival of the types here spoken of is impossible. The types were shadows of things to come. No sin was remitted by means of the blood offered by the Levitical priesthood, as it only pointed to a future fact: that fact being reached by faith, and realized when all the righteous, with Daniel, stand in their lot in the person of their Advocate when he makes atonement. But such an order of things cannot exist after the priesthood of Christ closes, and we have shown that his ministration is in heaven, and closes previous to his coming. The fact cannot go before the figure or type, or the thing signified before the sign thereof; so it would be absurd to make an atonement in figure, or typically, for a sin which had already been atoned for in fact. In the gospel, repentance and confession must precede remission [Mark i, 4; Acts ii, 38; 1 John i, 9]; therefore a revival of the Levitical system is impossible, as it would require a new system to admit an atonement by type or in figure after the sin was committed, when, in the ministration of Christ, the atonement had been made in fact, and remission granted, before it was committed!

These reasons are quite sufficient to show that their view of Ezekiel cannot be correct.

THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."
BATTLE CREEK, MICH. FIFTH-DAY, JANUARY 19, 1860.

SABBATICAL CATECHISM.

Concluded.

Ques. How much ground have we now passed over on this subject?

Ans. We have noticed every book in the Old Testament in which the Sabbath is mentioned, and every instance of the occurrence of the word. We have found a harmonious testimony concerning it from creation downward, with no intimation of change or cessation.

Ques. As we have now come to the New Testament, the record of the new covenant, previous to which it is claimed that the Old Jewish Sabbath was done away, will you name every instance of its mention in the book of Matthew?

Ans. The Sabbath is mentioned in three different chapters in Matt., namely, xii, xxiv, and xxvii. In chap. xii it occurs in verses 1, 2, 5, 8, 10-12; in chap. xxiv, in verse 20; in chap. xxvii, in verse 1.

Ques. How long after the crucifixion of Christ was Matt. written?

Ans. About six years.

Ques. How many times mentioned in Mark?

Ans. Eleven times in six chapters, viz., i, 21; ii, 23, 24, 27, 28; iii, 2, 4; vi, 2; xv, 42; xvi, 1.

Ques. How many times mentioned in the book of Luke?

Ans. Eighteen times in five chapters, viz., iv, 16, 31; vi, 1, 2, 5-7, 9; xiii, 10, 14-16; xiv, 1, 3, 5; xiii, 54, 56.

Ques. Under what circumstances was the Sabbath mentioned in the last of the above references?

Ans. It was after the crucifixion. After the women

had beheld where the body of Jesus was laid, "they returned," says the record, "and rested the Sabbath day according to the commandment."

Ques. Could this be true if the Sabbath was abolished at the death of Christ?

Ans. It could not.

Ques. What evidence then does the testimony furnish?

Ans. It is irrefragable evidence that the Sabbath, the seventh day, the day on which God rested, and which the Jews were required to keep, was binding this side of the crucifixion, in the gospel dispensation.

Ques. How many times is the Sabbath mentioned in John.

Ans. Eleven times in four different chapters; namely, v, 9, 10, 16, 18; vii, 22, 23; ix, 14, 16; xix, 31.

Ques. How many times in Acts?

Ans. Eight times in five different chapters; viz., xiii, 14, 27, 42, 44; xv, 21; xvi, 13; xvii, 2; xviii, 4.

Ques. Where was Paul when he kept the Sabbath according to the testimony of chap. xviii?

Ans. In Corinth.

Ques. Where was Corinth?

Ans. It was a city of Greece, about twelve degrees west from Jerusalem.

Ques. How great a difference of time would this difference of longitude involve?

Ans. About one hour.

Ques. How then could Paul keep the Sabbath in Corinth, where the time differed so much from that at Jerusalem?

Ans. Because it is not necessary, in order to keep the Sabbath, to observe the same absolute time, as the shallow argument of some is. It is only necessary to keep the Sabbath as it is brought to us by the revolution of the earth; hence, there is no difficulty in keeping it in different longitudes.

Ques. How do you know this?

Ans. From the very fact that Paul did keep the Sabbath at Corinth, where it would commence somewhere near an hour later than at Jerusalem.

Ques. How long did Paul remain at Corinth?

Ans. A year and six months, including seventy-eight Sabbaths. Acts xviii, 11.

Ques. How many of the allusions to the Sabbath in the New Testament have reference to a time subsequent to the crucifixion?

Ans. Fifteen; viz., Matt. xviii, 1; Mark xv, 42; xvi, 1; Luke xxiii, 54, 56; John xix, 31; and the book of Acts throughout.

Ques. How long after the crucifixion was the book of Acts written?

Ans. About thirty years.

Ques. What fact does this establish?

Ans. It establishes the fact that the Sabbath is acknowledged by Inspiration as an existing institution in the gospel dispensation.

Ques. Does the term Sabbath occur in the New Testament subsequent to the Acts?

Ans. It does not.

Ques. Is the Sabbath anywhere brought to view in the New Testament under any other term?

Ans. Nowhere except in Rev. i, 10, under the title of Lord's day. If a day of the week is here intended, it must have reference to the Sabbath, as that is the day of which the Son of man is Lord. See Mark ii, 28.

Ques. As the New Testament is considered by Sunday-keepers a stronghold, as it is the only hold, for their institution, will you tell us how many times the first day of the week is mentioned in the New Testament?

Ans. Only eight times; and six of these have reference to scenes connected with the crucifixion and resurrection. The other two references [Acts xx, 7; 1 Cor. xvi, 2] furnish positive proof that the first day of the week was used as a secular day.

Ques. How does the Saviour define his relation to the law?

Ans. He says, Think not that I am come to destroy the law or the prophets. . . . Till heaven and earth pass away, one jot or one tittle shall in no wise pass from the law till all be fulfilled.

Ques. Does the word "all" here refer to the law?

Ans. It does not; it is neuter, plural, and means all things.

Ques. How do you know that the law here spoken of is the moral law?

Ans. Because it is our rule of righteousness? Verse 20.

Ques. But how does testimony in favor of the moral law help the Sabbath?

Ans. Because whatever is predicated of a thing as a whole, is predicated of all the parts contained under it; and the Sabbath rests in the very bosom of the decalogue.

Thus, like a bright sunbeam, runs the testimony of the word of God, from Genesis to Revelation, concerning the glorious rest day of Jehovah.

TRUTH.

THERE is a vast difference between truth and error; though through the influence of sectarianism many have come to the conclusion that the difference is quite unimportant. It makes no difference, say they, what a man believes, if he is only sincere. But it seems quite evident, if we take the Scriptures for our guide in the matter, that men may be left really and sincerely to "believe a lie," and that, as a consequence, they may be damned "who believed not the truth, but had pleasure in unrighteousness." All admit that we must worship God in *spirit*, in order to our acceptance; but it is no less required of us that we should worship him in *truth*. And as God's requirements are just, we may, notwithstanding all the jargon of sectarianism, attain to a knowledge of the truth. Very important, then, and interesting is the inquiry,

What is truth? As Jesus came into the world to "bear witness unto the truth," we will hear his testimony on the point. In his prayer to his Father, in behalf of his disciples, he says, "Sanctify them through thy truth: *thy word is truth.*" John xvii, 17.

The word of God is truth; and nothing he has ever uttered through the agency of prophets or apostles can have a higher claim to be called his word, than the Ten Words which he spake from Sinai. Accordingly the Holy Spirit testifies by David, "Thy righteousness is an everlasting righteousness, and *thy law is the truth.*" Ps. cxix, 142. "Thou art near, O Lord; and *all thy commandments are truth.*" Verse 151. The ten commandments are the truth, because they are founded on the unchangeable principles of truth, justice and righteousness. The precept, "Thou shalt have no other gods before me," is the truth, because there is no other God. And each one of these commandments expresses a great and important truth. The Sabbath commandment, no less than the rest, tells the truth. It says, "In six days God made heaven and earth, the sea, and all that in them is, and rested the seventh day." This truth cannot be abolished or changed. It is a fact—a thing done—and it cannot be undone. And as we are his creatures, we are ever bound to honor him as our Creator by remembering the day of his Rest to keep it holy.

To abolish the law of God, would be to abolish the truth. To change any one of its precepts, would be to "change the truth of God into a lie." To keep the first day as the Sabbath, would represent that God rested on the first day and then labored the other six, which is not the truth. Hence David says, "Thy word is true from the beginning; and every one of thy righteous judgments endureth forever." Verse 160. All these commandments are truth and righteousness; and God has declared that his righteousness shall not be abolished. "My tongue shall speak of thy word; for all thy commandments are righteousness." Verse 172. The Lord says by Isaiah, "But my salvation shall be forever, and my righteousness shall not be abolished." He immediately adds, "Hearken unto me, ye that know righteousness, the people in whose heart is my law." Isa. li, 6, 7.

The law of God is the truth; and Jesus says, "For this cause came I into the world, that I should bear witness unto the truth." He testifies as follows: "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, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till

all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he 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." Matt. v, 17-19. Our Lord sealed this his testimony by dying for our transgressions of that law; thus attesting, in the strongest manner possible, its eternal justice and truth.

Paul agrees with David, that the law of God is the truth. He says, "An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law." See Rom. ii, 17-20. He is speaking of the moral, and not the ceremonial law, for he adds, "Thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery?" Verses 21, 22.

The truth must be obeyed. Faith in Christ exempts no one from obedience to the law of God. Says Paul, "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." Rom. ii, 8, 9. They that do not obey the truth obey unrighteousness. What is unrighteousness? "All unrighteousness is sin." What is sin? "Sin is the transgression of the law." Then they that obey unrighteousness transgress the law, while they that obey the truth do not transgress it. And the wrath of God will come upon every soul, Jew or Gentile who does not obey the truth.

1 Pet. i, 22. "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." It may be objected that this text has reference to obedience to the *gospel*, by which their souls were purified. Admit it. But what is the first requirement of the gospel upon those who are convinced of its truth and are "pricked in their hearts?" Repentance. Repentance of what? Of sin. What is sin? Transgression of the law. Then it is impossible for a person to obey the gospel without turning from the transgression to the obedience of the law of God. Repentance has reference solely to the violated law. Hence Paul ever preached the perpetuity of the law of God; for he testified both to Jews and Greeks, "repentance toward God, and faith toward our Lord Jesus Christ."

Truth purifies and sanctifies the soul. "Ye have purified your souls in obeying the truth." Will obedience to error produce the same effect? If it will, it makes but little difference which we hold; but if it will not, it is of vast importance that we have the truth.

"Sanctify them through thy truth; thy word is truth." Some speak of sanctification as if it were a work of the Spirit, in answer to their prayers, without any particular reference to the word of truth. And sometimes they make this sanctification a shield with which to ward off the truth. Speak to them of a duty which they neglect, and they reply, "The Lord would not bless me as he does, if I were wrong." This is reversing the order of heaven. Instead of saying, The Lord hears our prayers, and therefore he does not require us to obey his word, we should rather say, with an apostle, " whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

The person that is sanctified, in the scriptural sense of the term, is wholly set apart to do the will of God. And he will find his moral duties in the word. Says Jesus, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

"But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." 2 Thess. iv, 13. Salvation is obtained through sanctification of the Spirit and belief of the truth. Will the belief of a lie do just as well, if we only believe it? Let us see. Commencing with verse 9, we read, "Even him whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the *love of the truth*, that they might be saved. And for this cause God shall send

them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." Those who do not love and believe the truth have pleasure in unrighteousness; that is, they have pleasure in the violation of God's law, which is truth and righteousness. "And this is the condemnation, that light is come into the world, and men loved darkness (error) rather than light (truth), because their deeds were evil." The disobedient fear to know what the truth is, lest it should condemn them, therefore they close their eyes against the light, and this very course proves their condemnation. As light increases they ought to hail it with joy; but instead of this, they begin to say, "Our forefathers were good folks, and we believe that we can be saved by doing as they did."

"And ye shall know the truth, and the truth shall make you free." John viii, 32. Some avoid the truth as a yoke of bondage; but let him that would be free indeed, seek and obey the truth. Says David, "I will walk at liberty, for I seek thy precepts." "But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed."

The truth always meets with opposition. "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it." John viii, 44. The devil abode not in the truth—he broke the commandments of God, and became a murderer and a liar. Therefore he and all that hold to his side hate and oppose the truth. People hold to such parts of the commandments of God as custom and the consent of community have made fashionable; but present an unpopular truth for their obedience, and it will prove them whether they are of God. "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." Verse 47.

Earthly governments oppose the truth; and that one called by our Saviour "the abomination of desolation spoken of by Daniel the prophet," was most successful in its opposition. The little horn of Dan. viii, is evidently a symbol of the Roman government. Of this power it is said, "And it cast down the truth to the ground; and it practiced and prospered." Dan. viii, 12. What was this truth, and in what way was it cast down? A reference to chap. vii, 25, will explain. The little horn of this chapter is a symbol of the same Roman government in its Papal form. Its opposition to the truth of God is thus expressed: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws." It was the laws of God that he would think to change; and those laws are the truth. To change these laws, is to cast down the truth to the ground; or, as Paul expresses it, to change the truth of God into a lie. Rom. i, 25. "Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator." The apostle is speaking of idolaters—those who worshiped created things, and who "changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and creeping things." They broke the first and second commandments. The truth, that there is but one living and true God, they changed into a lie, by worshiping the creature; thus denying the truth taught in these commandments.

Now the fourth precept of this same law requires us to remember the day of the Creator's rest, to keep it holy. If we refuse to do this, or, professing to obey, change the day and observe one on which he did not rest, do we not as really change the truth of God into a lie? The Sabbath law is the truth equally with every other commandment of the decalogue. And when we have witnessed the many flimsy theories and excuses by which its claims are perverted and set aside, we have been forcibly reminded of the words of Isaiah, concerning the person that breaks the second commandment: "He feedeth on ashes; a deceived heart has turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" Isa. xlii, 20.

The truth will be resisted in the last days. The Roman power has fulfilled the predictions concerning it. It has cast down the truth to the ground—changed the

times and laws of God, and enforced the observance of a substitute of the Sabbath of the Lord. The example of the "Mother Church" has been followed, and will be to the last. Hence Paul, in describing the religionists of the *last days*, says, "Ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith." 2 Tim. iii, 7, 8. It is in view of the perils of the last days, when men "having a form of godliness" shall deny its power and "resist the truth," that the apostle, after affirming the sufficiency of the holy Scriptures to make the man of God perfect, "thoroughly furnished unto all good works," proceeds to give the following most solemn charge: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, *Preach the word.*" Chap. iv, 1, 2. This solemn charge is not exclusively to Timothy, "ordained the first bishop of the church of the Ephesians," but it rests with special force upon all that occupy a similar position in the *last days*, of which the apostle is prophesying. "For," he adds, "the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." Are we in the last days? If we are, do we recognize the fulfillment of this prediction? Where are the teachers that preach the word, the whole word, the unchanged and unchangeable law of God? If one tittle of that law has failed, the word of Christ has failed. But the fables of the abolition and of the change of that law are heard almost everywhere. There are heaps of teachers who teach these and other fables. But still the solemn injunction, *Preach the word*, has come down to, and rests upon, us in these last days; and the word *will be preached*. And it is not a word that is all gospel and no law. If it were, it could not "reprove, rebuke, exhort with all long suffering and doctrine." Though the masses have turned away their ears from the truth, the truth must, and will be, preached to all that have ears to hear, and hearts to obey.

In Isa. lix, we have a description of the state of things existing in these last days. It is evident that it applies to the last days; for the Lord immediately repays "fury to his adversaries." He is "displeased" at the state of things described, and puts on "the garments of vengeance." And we are plainly told that "the Redeemer shall come to Zion," or rather, *out of Zion*. Verses 15-20. See Rom. xi, 26; Ps. xiv, 7. In what state then will the Redeemer find the world, in relation to the truth? Let us hear. "Your lips have spoken lies, your tongue hath muttered, perverseness. None calleth for justice, nor any pleadeth for truth: they trust in vanity and speak lies." Verses 3, 4. "In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment." Verses 13-15.

What is transgressing, but violating the law of God? And what is "lying against the Lord," if justifying our transgression by saying that he has abolished or changed his own law, is not? or by claiming to keep the *spirit* of the law, when we will not so much as keep the letter? Truly, truth faileth, and he that departeth from this evil course maketh himself a prey. If he embraces *all* the commandments of God, the artillery of nominal religion is immediately turned against him. But, blessed be the Lord! some will depart from evil and breast the storm of persecution. Such will soon hear their Master say, Well done, good and faithful servant, enter thou into the joy of thy Lord! A time of trouble and persecution is before us, but the saints of God will be delivered out of it. For

The truth is able to save. It will be the shield and buckler of the saints in the time of trouble, their seal and passport to the city of God. The time of trouble, when the wrath of God will be poured out in the seven last plagues, and the wicked of earth will be cut off, is described in Ps. xci; and the security of God's people at that time is thus expressed: "He shall cover thee

with his feathers, and under his wings shalt thou trust: *his truth shall be thy shield and buckler.* Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Ps. xci, 4-10. Such will be the security of the Lord's people in the evil day. The truth will shield them, while the enemies of the Lord sink beneath the unmingled wrath of God. Does any one believe that error and falsehood will be as good a shield? Certainly not. *Now* is the time to procure this shield and buckler.

The apostle Peter, in view of the coming of the Lord, exhorts us as follows: "Wherefore *gird up the loins of your mind*, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Pet. i, 13. This is in perfect accordance with what our Saviour said in reference to the same event. "Let your *loins be girded about*, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." Luke xii, 35, 36. What is to be the girdle for our loins? Let Paul answer. "Stand therefore, having your *loins girt about with truth*, and having on the breastplate of righteousness." Eph. vi, 14. The girdle then is the truth, and this is closely connected with the breastplate which is righteousness, or right doing—obedience to the law of God which is the truth.

"Open ye the gates; that the righteous nation which keepeth the truth may enter in." Isa. xxvi, 2. Ah! here is the grand result. The gates of the city of God will be thrown open, and the righteous nation that keepeth the truth will be welcomed in. And since the law of God is the truth, how beautifully does this harmonize with the last benediction of the coming One: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii, 14.

How valuable then is the truth! But while we would exalt the truth of the law to its proper place, we do not detract anything from the mercy and peace of the gospel. How beautifully are the law and gospel blended together! In the language of David, "*Mercy and truth are met together; righteousness and peace have kissed each other.*" Ps. lxxxv, 10. God can justify the penitent sinner that believes in Jesus, and yet maintain the justice of his law, and secure future obedience. And those thus reclaimed through faith in Christ become a righteous nation that keep the truth, and will have a right to the city of God. Since then the truth is of such infinite value, it is a question of the greatest importance,

How can we know the truth? The acquisition of this inestimable knowledge is not the exclusive privilege of the wise and prudent of this world. The poor may obtain it as well as the rich; especially if they be poor in spirit. No collegiate course of instruction can avail so much toward gaining this knowledge, as a spirit of humble obedience to the will of God. We shall find a genuine and infallible guide to the knowledge of the truth in the word of God.

Says Jesus, "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 viii, 31, 32. Again, "Jesus answered them, and said, My doctrine is not mine but his that sent me. *If any man will do his will*, he shall *know the doctrine*, whether it be of God, or whether I speak of myself." Chap. vii, 16, 17. What is the will of him that sent Jesus, if it is not expressed in the Ten Words which he spake with his own voice, and engraved with his own finger on tables of stone? The person that is humble enough to do these precepts, through evil as well as good report, is better qualified to know the truth of a doctrine than all the "doctors of divinity" in the world who break were it the least of these commandments, and *teach men so*. "Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers; for thy tes-

timonies are my meditation. I understand more than the ancients, because I keep thy precepts." Ps. cxix, 98-100. "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments is a liar, and the *truth* is not in him." 1 John ii, 3, 4.

There is a "*present truth*" [2 Pet. i, 12] for the present time. The present truth is, that God is now moving out a message [Rev. xiv, 9-12] by which to restore his down-trodden truth to all the remnant of his little flock, in order to prepare them for translation into his everlasting kingdom at the coming of our Lord Jesus Christ, which is near, even at the door.

Reader, if you would be of that happy number, *obey the truth.* R. F. C.

LETTERS.

"Then they that feared the Lord, spake often one to another."

From Bro. Bryant.

BRO. SMITH: I feel to rejoice in the prospect that is before the people of God, of soon seeing the King in his beauty. And in view of this prospect how important that we are diligent, that we may be found of him in peace without spot and blameless! How important that we confess and forsake our sins and every false way, and become fully prepared to exercise a saving influence upon those around! I believe, dear brethren and sisters, that we each have something to do in this work of spreading the light of the third angel's message. God has chosen servants that he has called to go forth publicly with this message: this may not be our duty, but can we not greatly strengthen them for the work by supplying their needs and also by daily living the truth we profess before those around us? O let us be up and doing while the day lasts and improve every opportunity to benefit our fellow-men by setting the truth before them in publications or otherwise as the way may open, and earnestly and humbly ask the blessing of our Heavenly Father upon the effort. We believe that the present message is destined to bear away the victory, and fit a people for the coming of the blessed Saviour. O for that faith that will press through the darkness, that will surmount difficulties; a disposition to patiently labor on until our blessed Master shall return to gather his waiting ones home to their everlasting rest.

In hope of eternal life, T. BRYANT, JR.
Jay, Me.

From Bro. Ingfield.

BRO. SMITH: Till I noticed in your ever welcome paper of the 8th ult., the query, Why do we not hear more from the brethren and sisters through the *Review*? I supposed that you were overburdened with correspondence, and that not half was published that was received. If a word from us in the West can in the least degree encourage our dear brethren and sisters in Christ, most cheerfully do we add our mite. Of the glad tidings of the gospel in the broad sunlight of the present truth we were entirely ignorant until last September, when brethren Hull and Cornell visited our town. Of the result of their labors you are already apprised. Although we number not less than seventy, and feel a deep yearning of spirit that our families, our friends, and our neighbors may embrace the truth and go with us, yet to numbers as such, we have no regard, and seldom refer to it to each other. Whether we number seventy or seven the glorious truths are the same, just as precious to the believer. And how precious! O could you see us, gathered together as we are from the different sections of Babylon as well as from the world, with "one Spirit, in one mind, striving together for the faith of the gospel;" not having been disaffected towards the former organizations to which were attached, for many of us parted from them with much reluctance as from our common mother; could you, could our brethren and sisters scattered abroad see us, how would your hearts "rejoice with them that do rejoice." Never before have I witnessed such manifestations of genuine Christian brotherly love; full, free, outgushing; not the ebullition of feeling, but predicated on an intelligent faith in the doctrines of the Bible. Better expressed by Paul, "Knit together in love, unto all riches of the full assurance of understanding." In the light of present truth how

clear the word of God shines! How the former mysteries are unsealed so that "wayfaring men though fools shall not err therein" How we love our Bibles, making them our companions day and night!

We meet for prayer on the evening of the Sabbath; in the morning to search the Scriptures whether these things are so; and in the afternoon for prayer and especially to encourage each other by our testimony for Christ. Our regular weekly prayer-meeting is on Wednesday evening; besides which we have one or two prayer-meetings each week in private houses. Our county judge has generously granted us the use of the old court-house for Sabbath and Wednesday.

We are weak, but babes in the truth, and we need to meet often, to exhort one another daily. We need to be much in prayer, to be importunate at the mercy-seat. We are in earnest, determined in His strength to go up and possess the city. We want to be dead to the world, to be wholly consecrated to the service of God. We want to walk in the straight testimony of Jesus to the foot of the cross. We want to be humble, consistent, whole-hearted followers of the Lamb. O brethren, pray for us. Pray with us "that the word of the Lord may have free course and be glorified."

Yours in the bonds of truth,

C. INGLEFIELD.

Knoxville, Iowa.

From Sister H. I. Camp.

DEAR BRETHREN AND SISTERS: It is with a desire to glorify the Lord that I now write a few words to speak to you of the goodness and mercy of our kind heavenly Father to me. Especially for a few months past, have I been led at times to rejoice with joy unspeakable and full of glory. I have felt that the Lord has been better to me than all my fears. I have had the blessed evidence that he cared for me. I do feel my hope, trust and confidence increased in him, and am determined to press forward, and try to gain the perfect victory.

When contemplating what has been done to purchase salvation for us, and what a rich reward is held out before us, if we are faithful, I wonder that ever I should have an indifferent feeling. O, how much there is to induce us to become devoted Christians! to be ever alive in this holy cause, and ready for every good word and work. I can truly say, I love the life and power of the religion of Jesus. I often regret that my love is not ever fervent and unabating towards the dearest object of our affections. O, how wonderful that Jesus could ever leave the glory he had with the Father, come down into this poor, dark world, be surrounded by sin and sinners, become a man of sorrows and acquainted with grief! And why all this? O, wondrous love! that we might come to God through him and be saved.

Can any of us remain indifferent to our soul's salvation? Let us see to it that we make our calling and election sure while it is called to-day: knowing that the night soon cometh when no man can work. Are any becoming weary in well-doing? Bear with me while I entreat of you not to leave and wound the dear Saviour, and bring a reproach upon his precious cause. Those who are not willing to bear the daily cross, and be despised by the world, will in a little while wish to be with those whom the Lord shall exalt; and who are they? Those who have honored him by keeping all his commandments and the faith of Jesus. For one I choose rather to suffer afflictions with the people of God than to enjoy the pleasures of sin for a season.

I love the Lord because he is good; his mercy endureth forever. How blessed the hope set before the Christian! Language fails to express what the heart, through the influence of the Holy Spirit, feels at times. We have a soul-refreshing view of brighter scenes to come, when the saint who has suffered and toiled here will be called home to rest with him who has in this world been to him the one altogether lovely, and the chiefest among ten thousand. I do feel thankful for what I have through grace experienced of the goodness and mercy of the Lord. But I need, and I long for more. I earnestly desire to gain the complete victory over everything wrong. I feel that it is no small thing to be an every-day Christian. In no way can we be owned and approved of him who has said, "But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is

in secret, and thy Father which seeth in secret shall reward thee openly," only by faithfully obeying this command of Jesus. How blessed the promise contained in this command! Truly we need the open reward day by day, that we may bear the fruits of the Holy Spirit. How precious the privilege to come unto him who has been in this world, and who has been tempted in all points like as we are, yet without sin, and to feel the blessed assurance that he hears our cry.

"Sweet hour of prayer! sweet hour of prayer!
That calls me from a world of care,
And bids me at my Father's throne,
Make all my wants and wishes known."

O, may the Lord help us, who profess the religion of Jesus, to adorn our profession with a well ordered life and a godly conversation. May we heed the word of the Lord which says, "But exhort one another, and so much the more as ye see the day approaching." And finally may we hear the welcome applaudit, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

HARRIET I. CAMP.

Gaysville, Vt.

From Bro. Upson.

BRO. SMITH: Considering the solemn and interesting moments of time in this world's history which we occupy, I feel that I want to address a few lines to the brethren and sisters through the *Review*, whom I love in deed and in truth.

It is now about nine years since I embraced the third angel's message in connection with the two former ones. I still feel the same interest in the Advent movement I ever have, and hold the present truth as sacred, although our hopes and expectations have not yet been realized. I feel that we have no reason to be discouraged, when we can see one event after another taking place in fulfillment of God's word, which are precedent to the great eventful day, or Christ's second coming. God leads his people in a way they know not of, to try and prove them and see whether they will trust in him or not. His ways are not our ways, nor his thoughts our thoughts; "for as the heavens are higher than the earth, so are his ways above our ways, and his thoughts above our thoughts." The trial of our faith is more precious than gold.

When I first embraced the third angel's message, I thought it could not exceed three years before our Lord would come. Then I knew not how wretched and miserable and poor and blind and naked I was, and how little prepared I was for the greatest event that ever can take place. I feel that there is a great conflict just before us. We shall need be well disciplined in order to withstand the enemy of all righteousness, having our joints girt about with truth, and having on the breast-plate of righteousness, and our feet shod with the preparation of the gospel of peace; and above all, taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked, &c. The third angel's message has a wide field. It connects the two former ones which have been given according to prophecy. It also prepares the hundred and forty-four thousand for translation, who are to be redeemed from among men, and be without fault before the throne of God. May he give us grace to endure unto the end that we may be saved.

D. UPSON.

Catlin, N. Y.

Extracts from Letters.

BRO. J. AVENELL writes from Lindon, Wis., concerning the *Review*: "I cannot say that I can adopt its doctrines in every particular; yet I think it advocates a good deal of truth. That you have the truth in regard to the natural mortality of man, and that God has based immortality upon man's obedience to his law, and faith in the Son of God, I can no longer doubt. But whether it is my duty to keep the seventh day of the week for the Sabbath when everybody else keeps the first day, is a question that I am unable to answer, as I want to attend meetings and Bible-classes that are held only on that day. But if there should be a band of Sabbath-keepers raised up in this vicinity, I am one that stands ready to join them. Until then, I must meet with those with whom I can do the most good."

NOTE. We think our friend has taken one good step in adopting the belief of the natural mortality of man

He also says that immortality is based upon obedience to God's law: another good position. The next step to be taken is to ascertain what that law really teaches; and if he becomes thoroughly satisfied that it demands the devotion of the seventh day of each week to religious purposes, instead of the first, we trust he will not wait for the co-operation of the multitude, as God has never suspended obedience to his law upon the consent of the majority. If our friend will faithfully let what light he has received, shine out in the meetings and Bible-classes of which he speaks, we trust the time will soon come when he would not be alone should he commence the observance of the seventh day as the Sabbath.—ED.

We are happy to learn that the effort made in behalf of the truth in Wakeman, Ohio, by Bro. Cornell some time since is not without effect. Bro. Coon writes us from that place, from whose letter, although intended perhaps to be private, we take the liberty to make an extract for the sake of those who may be interested in the matter. Bro. C. says:

"Enclosed you will find five dollars which Bro. Tomlinson sends: two dollars to apply on his paper, two dollars for books, and one dollar he wishes you to send to Bro. Cornell, as it was under his labors that he was brought into the light of present truth. Bro. T. has taken a bold stand for the truth, and is keeping the Sabbath; and it is causing quite a number to investigate the matter; and I think the time is soon coming when a spirit of investigation will be manifest here."

Bro. E. Styles writes from South Bend, Ind: "I thank the Lord that he sent his messengers this way so that I heard the third angel's message. There are six of us in this vicinity trying to keep all God's commandments and the faith of Jesus. Last Sabbath there were eighteen present at our prayer-meeting. We had a good meeting. I feel assured we can claim the promise. I can say the commandments are my delight."

Bro. H. Olmstead writes from Elmore: "May God bless the truth to all who hear, and may it spread through the length and breadth of our land. God's truth will stand while all things hasten to decay. The word has gone forth from his mouth, and he has said that it shall not return unto him void. It is evident, verily, in regard to the commandments, that many have ears to hear, but will not hear, and eyes have they, but see not, lest seeing with their eyes and hearing with their ears they be converted and God should heal them. May the Lord of the harvest send more laborers into the field. I will do what I can in my feeble way, for the cause of truth. I let all my friends who will read the *Review*, have the privilege. The cause of truth is advancing. Bless the Lord! His hand is set to the work; may all his people see the light and come out and keep his laws."

OBITUARY.

DIED in Charleston, Vt., on the 25th ult. in the 21st year of her age, Harriett N. Clough, daughter of sister Hannah Clough. Though Harriet made no public profession of religion till a few weeks previous to her death, yet while in health and strength, she manifested a love and attachment for the cause of God and his people. She possessed an even, amiable and sweet disposition.

For some time after her health failed her, she feared she might lean upon a false hope. But she gave a clear and satisfactory evidence of the forgiveness of all her sins, and of her acceptance with God. Her end was calm, peaceful and happy. She faithfully exhorted those who visited her in her last days, to keep all the commandments of God, and prepare to meet her in heaven. Her anxiety for the salvation of her friends was deep and ardent. She fell asleep with a bright and buoyant hope of a part in the first resurrection. This is the third time that wasting consumption has visited the family of sister C. within a few years. Joseph, Wesley and Harriet now sleep side by side.

Her funeral was attended at the house of Bro. Enoch Colby, where she died. A discourse was preached from the words "If a man die shall he live again?" Job xiv, 14.

A. S. HUTCHINS.

THE REVIEW AND HERALD.

BATTLE CREEK, MICH., FIFTH-DAY, JANUARY 19, 1880.

We would call the especial attention of the reader to the article on the Promises to Israel, by Bro. Waggoner, occupying the first pages of this paper. It is an important subject and one which we trust will be carefully studied.

The Harvest

Is plenteous. The calls are many and urgent. We feel the burden of your cases, but how can we comply? On my return from a short trip eastward, I received eight letters with calls for labors. Besides these, there are many pressing calls. And I presume every messenger is similarly situated.

The brethren and sisters will see the necessity of exercising patience, as it is impossible for us to comply with all their requests. Many must be disappointed; but in their disappointments we can sympathize with them much better than they can understand or realize our anxieties and feelings of responsibility to discern duty amid so many calls.

This state of things should not be suffered to perplex nor to bewilder us. Duty clearly presses upon the churches at such a time, and under such circumstances:—

First, to pray for the messengers, that the Lord will direct their steps and guide them in judgment; and,

Second, to pray the Lord of the harvest to raise up laborers for the harvest. O that the churches would feel the necessity of this duty! Brethren, wake up! Unite your cries to God, and look away from us poor, feeble creatures to the Lord of the harvest. Plead with him. He can hear—he can answer. O Lord, roll the burden upon the churches.

I would add for the information of my friends, that my arrangements are already made to go to Ohio soon.

J. H. W.

Letter From Bro. Cornell.

BRO. SMITH: I wish to say a few words through the *Review* to those who are in any way troubled upon the subject of "oath-taking." A dear brother writes to me that he has been much troubled upon that subject, and fears that he is looking through the doubting spectacles. I will say to him, that there is no doubt but what his fears are well grounded, if things look dark. Those glasses are so fixed that everything viewed through them appears inverted, "turned upside down;" they "make light darkness, and darkness light." I have tried those eye glasses, and know very well how things appear through them. After wearing them awhile, you begin to feel confused and lost, and a sort of "don't-know" or "may-be-so" spirit comes over you, and before you are aware of it your foundation is destroyed, and you feel that you have nothing to build upon. When FAITH is gone you have nothing to add to, no incentive to virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, and of course, he that lacketh these things is blind, and cannot see far enough to reach the "exceeding great and precious promises."

Those "doubting spectacles" are recommended very highly by the religious peddlers of the day, as the very best to aid our spiritual vision, but whoever wears them long will surely be blind. The majority wear them, and this is why they do not see the Sabbath, Lord's coming, gifts, &c.

If the things of the spirit of God are foolishness to the churches of the day, then it is because they are carnal, and not able to discern the things of God. They are wearing the wrong spectacles, and they cannot see through to the end. Paul says we "see through a glass darkly" (or partially) but thank the Lord, the believer's glasses enable him to look "through" and see the glories within the veil; and the more he looks, the more he is changed into the same image: and this "looking through" is sure to impart the spirit of "go through," the very spirit we need. If we are established in the present truth we are on the "through" train by express to Mt. Zion. We see an account in the papers of a French girl being marked or labelled, St. Louis, to be sent by express. If the train did not

"smash up," she went *through*, no doubt. But no such "if" stands in the way of the present truth train; it is going through sure. And we, if we are properly marked with the seal of the living God, shall go through. If there be written upon us, God, New, Jerusalem, via the Law and Gospel Rail Road, care of the Heavenly Express Company (the angels), we shall not fail to go THROUGH; for on this line everything is insured, and there cannot be a failure or delay, though heaven and earth pass away.

But to return to the subject of "oath-taking," I will say that probably no one has had more to sacrifice in feelings on that subject than I have. And now, though I do not see it all clear, yet there is one thing I know, and that is, I never was blessed in cherishing the view I had of that subject, as I have been in those points upon which the body is united. The Lord's hand is set to lead out his people, and he will show them truth as fast as they will appreciate it, and live it out.

The light on the time to begin the Sabbath, and the Laodicean message, came in the right time, and the Spirit witnessed to them. But not so with the view we had of swearing. Our conviction rested upon the bare argument. We did not see clearly that the plan of God is to have the Spirit lead into all truth. My prayer is that we may learn wisdom by what we suffer on this point; for if we run ahead of the angels, it is ours to "retrace our steps, and meekly follow no faster than the angels lead." (See Testimony No. 5.)

There are truths which the Holy Spirit has brought to bear upon the minds, and feelings too, which we have been very slow to receive and live out. Again and again have we been most solemnly admonished on very important matters—those things that pertain to salvation. Let us who have had in some things "zeal without knowledge," no longer suffer the enemy to draw our attention to his finger-boards, and then run us off the track to spend our zeal to the injury of the cause we love.

We could not see that the exhortation of the apostle James, "Above all things, my brethren, swear not," could refer to anything but judicial oaths: it could not be that we were in danger of being led into vain and idle profanity of various kinds. We were "rich" and increased in spiritual goods so that we "had need of nothing" of this kind. I remember too that we once thought the humiliating reproof of the testimony to the Laodiceans could not apply to Sabbath-keepers. No, it could not be we were in that condition, and so the testimony was applied to the nominal Adventists. If it had not been for the spirit of "thinking more highly of ourselves than we ought to think," we might have seen that the burden of the apostle James' testimony, was concerning vain and idle conversation, and worldly "by-words," and of the sayings that are not convenient. My conviction is that many of us have a greater work to do before the "well done" can be applied to us than we have been in the habit of thinking was before us.

Let those words, "Neither by any other oath," be fully observed among us, and it will sweep off many words and phrases that are used by many every day. If some have had to overcome tobacco, others have to overcome a habit of speaking idle words, fit only to be uttered by mouths defiled with tobacco, or something equally abominable. If Phil. iv, 8, were observed, there would be less idle talk among the remnant. I am glad to be able to report some victories in this direction; but alas! how far I am from being like Jesus, our pattern, who stands for us before the ark of the holy covenant. The flesh must be crucified, and its deeds must cease and die. O what a work it is to overcome, and and yet by the grace of God it can be performed. But what is done must be done quickly. Then may we give all diligence to make our election sure, and not delay till to-morrow what ought to be done to-day. May the Lord help us to work fast, and be found in the end with the faithful servants on Mt. Zion.

M. E. CORNELL.

Whatever God has intended you for, you may safely trust him to bring you to; he may lead you round, but he will guide you right: see the history of Joseph.

If man cannot, God can; therefore engage the Lord on your side, and all will be well.

LITTLE SPOTS.

I have not wealth, or power, or skill,
To broadcast all around;
The world's wide field I may not till,
Nor sow its fallow-ground;
But LITTLE SPOTS are here and there,
Which I may weed of grief or care.

APPOINTMENTS.

PROVIDENCE permitting I will hold meetings in West Monroe, Oswego Co. N. Y. as the brethren may arrange Jan. 21st and 22nd, and remain in that vicinity one or two weeks. F. WHEELER.

Providence permitting, I will meet with the church in Round Grove, Ills., the first Sabbath and first-day in February. WM. S. INGRAHAM.

Business Department.

Business Notes.

I. Sanborn: As your book account was settled with missionary funds, your present remittance is applied to missionary purposes. J. W.

W. M. Sexton: It was received. We receipt in this number. Excuse the delay.

T. Bryant & Wm. S. Ingraham: Your orders for bound INSTRUCTORS will be attended to as soon as we can get some bound.

Wm. Merry: We have no German Hymn Books.

H. S. Gurney: Will make it right in next number.

J. Chase: The receipt in No. 6 was yours. Read J. for D.

Mary A. Tilden: You order the paper sent to Geo. W. Gregg, Chaska; please give us the State.

M. E. Cornell: There was but \$1.00 in your letter in which you say you sent two to apply on R. Garrett's paper; that was on the National Bank, Equality, Ills.

Cordelia Cottrell: You do not give us the name of your brother in Iowa, for whom you order the REVIEW, &c.

Letters.

Under this head will be found a full list of those from whom letters are received from week to week. If any do not find their letters thus acknowledged, they may know they have not come to hand.

H. C. Whitney, C. Inglefield, E. Styles, A. Mounson, E. Rose, D. Upson, L. M. Castle, T. Bryant, Jr., C. B. Preston, E. Degarmo, H. C. West, A. Ross, J. Walker, D. W. Hull, W. M. Sexton, Wm. S. Ingraham, Geo. Busk, W. Hargrave, L. Seaward, H. W. Kellogg, C. O. Taylor, J. E. Titus, S. Lane, A. J. Dyer, F. Bond, Mrs. E. Stephenson, S. E. A. Bogue, H. S. Gurney, E. Harris, S. R. Lathrop, p. m., J. H. Cottrell, C. Cottrell, M. Labounty, R. Ashald, I. C. Vaughan, Wm. S. Higley, Mrs. A. F. Butler, J. Chase, A. A. Farnsworth, C. W. Nelson, G. W. Gregory, Wm. Potter, F. Walter, J. A. Simonds, M. E. Cornell, S. S. Lamson, F. Gould, M. N. Savage, D. T. Taylor.

Receipts.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW AND HERALD to which the money received pays. If money for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

FOR REVIEW AND HERALD.

W. D. Williams 1,00,xvi,1. L. Seaward 2,00,xv,14. E. H. Seaward 1,00,xiv,14. L. Pinch 1,00,xvi,7. Z. Carpenter 2,00,xvi,25. P. Allen 2,00,xvi,25. C. Allen 1,00,xv,25. H. C. West 1,00,xvi,7. E. Degarmo 1,50,xvii,1. Wm. Bryant 1,00,xvi,1. A. J. Dyer 1,00,xv,10. J. E. Titus 1,00,xiv,1. C. Walker 1,00,xvi,1. Mrs. E. A. Averill 2,25,xiv,20. L. M. Castle (for Mrs. C. Brooks) 0,25,xv,1. E. Rose 2,00,xix,1. Cyrus Smith 2,00,xv,17. A. Mounson 2,00,xvi,10. W. Holden (for S. Holden) 2,00,xv,1. Mrs. M. Lathrop 1,00,xv,6. H. Rector 1,00,xv,6. A. Rankin 1,00,xvi,7. Thos. Lindsay 1,00,xvi,7. J. Paul 1,00,xvi,7. C. Blundell 1,00,xvi,7. Wm. A. McIntosh 1,00,xvi,7. Susan McIntosh 1,00,xvi,7. Sally Turner 1,00,xvi,7. K. Hoyt 1,00,xvi,7. F. A. Shaw 1,00,xvi,7. L. F. Chase 1,00,xvii,1. R. Garrett 1,00,xv,11. M. Labounty 0,75,xvi,3. C. Cottrell (for A. A. Harris) 0,50,xvi,7. A. C. Hudson (0,50 each for I. L. Oviatt, E. Warner, and Mrs. Buck) 1,50, each to xvi,9. C. W. Nelson 1,90,xvi,20. Wm. Potter 1,00,xvii,1. J. Durham 8,75,xv,7. E. P. Burditt 2,00,xvii,1. D. Upson 1,00,xvi,1. G. C. Reed 1,00,xvi,7.

FOR MISSIONARY PURPOSES. R. Griggs, \$1,00. R. M. Pierce and family (s. b.) \$8,69. H. Barr, (s. b.) \$4,00. E. Royce, (s. b.) \$1,31. Wm. Potter, \$1,00. I. Sanborn, \$13,00.