

THE ADVENT REVIEW, AND SABBATH HERALD.

"Here is the Patience of the Saints; Here are they that keep the Commandments of God and the Faith of Jesus."

VOL. III.

ROCHESTER, N. Y., THURSDAY, MARCH 3, 1853.

No. 21.

JOSEPH BATES, J. N. ANDREWS } Publishing Committee
and JOSEPH BAKER, }
JAMES WHITE, Editor.

PUBLISHED SEMI-MONTHLY,

At South St. Paul St., Stone's Block, No. 21, Third Floor.

Terms.—**GRATIS.** It is expected that all the friends of the cause will aid in its publication, as the Lord hath prospered them.

All communications, orders, and remittances, should be addressed to JAMES WHITE, Editor of the Review and Herald, Rochester, N. Y. (post-paid.)

THE PILGRIM'S SONG.

BY ANNIE R. SMITH.

We are going, we are going, now a lonely Pilgrim Band,
To a brighter world of glory—to a fair and happy land;
Tho' the path, in which we travel, is a rough and thorny way,
It leads to blessed realms above, in one eternal day.

CHORUS.

When the crowns of gold we wear, and the palms of vict'ry bear,
In joy shall we forget all the sorrows here we share; [ring,
Then we'll strike our harps and sing, while our songs of triumph
O'er the plains of glory echoing the praises of our King.

We are going, we are going where our trials will be o'er,
Where grief and suffering enters not, and we shall weep no more;
Yes, they tell us there are mansions bright unsullied by distress,
An inheritance unfading, which the saints will soon possess.

We are going, we are going where the fields are ever green,
Where marks of Time's decaying finger never shall be seen;
O, if so much loveliness is here, to deck our earthly home,
How beautiful must be that land where blight can never come!

We are going, we are going where no tempests dim the sky,
Where everlasting beauty reigns, and pleasures never die;
We are going where the Saviour said a place he would prepare,
And come again, that we might with him reign for ever there.

We are going, we are going to a City that is near,
Behold! to Faith's foreseeing eye its pearly gates appear;
And now to earth's allurement will we bid a last adieu,
For the prize in heaven treasured, for the faithful and the true.

We are going, we are going to the regions of the blest,
Where our toil and care is ended, and the weary are at rest;
O, speed on the promised hour, quickly come and claim Thine
OWN—

We long to meet, to part no more, around the radiant throne.
Rochester, Feb. 21st, 1853.

THE RETURN OF THE JEWS.

BY GEORGE STORRE.

It is said, "The world cannot come to an end yet, for the Jews are to be brought in first;" it is asked, "God must have some great design in having kept the Jews a distinct people for the last 1800 years;" and, it is asked, "What can that design be but their conversion to Christianity?"

In reply, I remark, God has not kept the Jews a distinct people. Here is the root of the error of our opponents, in regard to the Jews. I will not deny but that they are a distinct people; but, the question is, who has kept them so? Our opponents say God has; but I deny it. God has no more kept the Jews a distinct people than he has kept drunkards a distinct people; or than he has kept Mormons, or Mohammedans, or Papists, or liars, or any other class of wicked or deluded men, a distinct people. The fact is, God broke down the partition wall between Jews and Gentiles by the death of his Son; and never intended that any distinction should exist after "the seed should come to whom the promise was made." That seed is Christ. See Gal. Chap. iii. Christ, says Paul to the Ephesians, [ii, 14,] "is our peace, who hath made both one, [Jews and Gentiles] and hath broken down the middle wall of partition."

To talk about God's keeping the Jews a distinct

people in the face of such positive declarations of the Bible to the contrary, it seems to me, shows a strong disposition to maintain a theory at all hazards. The truth is, God has abolished all distinction, under the gospel dispensation, between Jews, as the natural descendants of Abraham, and Gentiles. That very circumstance was what enraged the proud Jews, and they united in rebellion against God's purpose, and blasphemously said they would not be put on a level with the Gentiles; and they have labored for 1800 years to keep up a wall of distinction, which, in the purpose of God, was to exist no more after his Son broke it down by his death upon the cross.

The Jews, then, have kept themselves a distinct people, and have done it in opposition to the will of God unto this day, as really and as criminally as drunkards have kept themselves a distinct people; and it may just as well be claimed that God has kept the drunkards a distinct people, with the design to convert them, as to set up such a claim for the Jews. I repeat it, the Jews are a distinct people by their own fault, and as criminally as drunkards, or any other class of sinners.

I shall now call attention to a few texts of Scripture which show that the natural descendants of Abraham, under the gospel, have no peculiar privileges or promises. See Matt. iii, 9: "And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham." Thus John the Baptist lays the axe unto the root of the trees of Jewish prejudice and pride, and gives them to understand that a dispensation is now opening, in which the being a literal descendant of Abraham would avail nothing.—This was a dreadful blow to Judaism, and it made the "dry tree" shake to its very roots. Now let us see if our Saviour did not cut it entirely down. See John viii, 39: "They answered and said unto him, Abraham is our father. Jesus saith unto them, if ye were Abraham's children, ye would do the works of Abraham."

Here is a plain, positive denial that the Jews, as such, were the children of Abraham; and a clear statement of what constitutes a real child of Abraham, viz., doing the works of Abraham. Our Lord tells the Jews, in verse 44, "Ye are of your father the devil." This gives us a clue to the inquiry, who has kept them a distinct people? It is their father, the devil. Let none attribute such a devilish work to God any more. They are a distinct people because they choose to obey the devil rather than God; and to suppose that their conversion is to be the result of their serving devils, is to suppose that God gives to men a reward for rebellion. Besides, whenever a Jew is converted, his distinctive character as a Jew ceases at once. This shows that their being a distinct people, is a work of the devil and not of God, as God abolishes that distinction when they obey him. Now let us look at Rev. ii, 9: "I know the blasphemy of them which say they are Jews, and are not, but are of the synagogue of Satan." Again, Chap. iii, 9: "Them of the synagogue of Satan which say they are Jews, and are not, but do lie."—Can any doubt who are meant by real Jews in these verses? Are they not real Christians? While the natural descendants of Abraham, as such, or Christians, who are so only in pretence, are of the synagogue of Satan. In connection with these texts, see Rom. ii, 28, 29: "For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh. But he is a Jew which is one inwardly;

and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."

Here inspiration settles the question, that those whom we call Jews are not Jews; and God no more regards them as Jews, than he regards drunkards as sober men; or, than he regards wicked apostates as real Christians. We are here also given to understand distinctly, who are Jews under the gospel dispensation—they are real Christians.

That the literal descendants of Abraham, as such, are utterly rejected, except on the same conditions of other sinners, see Isa. lxi, 11-15: "But ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for that troop, and that furnish the drink-offering unto that number. Therefore will I number you to the sword, and ye shall all bow down to the slaughter; because when I called ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not. Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry; behold, my servants shall drink, but ye shall be thirsty; behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen, for the Lord God shall slay thee, and call his servants by another name."

What language could more forcibly express an utter rejection from the very name of being God's people than that here employed? Read over these verses again, and see how carefully and clearly God distinguishes between the Jews, as such, and his people.—That this rejection of them from being his people was to last till the end of this world, see the following verses, where we are carried down to the new heavens and the new earth; and then God tells his people, whom he shall call "by another name," "Be ye glad and rejoice for ever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy." What Jerusalem? See Rev. xxi, 1, 2: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

Here is a perfect parallel, and when compared together, gives us a clear idea of the language of God by Isaiah, in the verses under consideration. The Lord adds, in verse 19, "And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying."—This exactly corresponds with Rev. xxi, 4: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Now see Rom. ix, 6-8: "Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel; neither, because they are the seed of Abraham, are they all children; but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Compare this with Gal. iv, 28: "Now we, brethren, [We, Who? Believers—whether from among the Jews or Gentiles] as Isaac was, are the children of promise."

Here the Apostle settles the question who are children of promise; and settles it to be those who have faith in Christ, without regard to their previous nationality. These are the persons to whom the promises are made, and not the natural descendants of Abraham.

What has become of old Jerusalem and her children? The Apostle tells you in the 25th verse of this chapter—"For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." Is this old bond-woman and her children to inherit the promises of God with real Christians? See verses 30 and 31, of this chapter—"Nevertheless, what saith the Scripture? Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bond-woman, but of the free."

But where is the Jerusalem to which the promises are made? See verse 25: "But Jerusalem which is above is free, which is the mother of us all."

Thus we learn, that old Jerusalem, or the Jews, as such, are rejected from the promises of God; and that all the promises pass over to the servants of God, who are called by "another name," viz., to true Christians, who are the only true Jews and children of Jerusalem; so that there are no promises of restoration, or conversion, to the literal descendants of Abraham, more than to any other class of sinners.

"But," says the objector, "the Jews must be brought in with the fullness of the Gentiles;" and he adds—"that's Bible language." Thus spake a Doctor of Divinity of this city. Well, Doctor, where in the Bible do you find such language? Please tell us. Ans. Nowhere! It's not there! It's only in the Doctor's Creed! That's all! But is there nothing that sounds like it in the Bible? Perhaps there is; but when D. D.'s tell us that such words are Bible language, they should be careful that they quote correctly. The portion of Scripture, doubtless, referred to, is Rom. xi, 25: "For I would not, brethren, that ye should be ignorant of this mystery, (lest ye should be wise in your own conceits,) that blindness in part is happened to Israel, until the fullness of the Gentiles be come in."

Now if this verse proves the return or conversion of the Jews, it proves also that it will not take place "until the fullness of the Gentiles come in." Of course, there is to be no more of the Gentiles converted after the bringing in of the Jews commences; and as I understand the aforesaid Doctor thinks the return of the Jews is to commence this year, his doctrine is as fatal to the Gentiles as ours. Let all then who are not Jews, be aroused to seek salvation immediately. This year, remember, "our enemies themselves being judges," probation is to cease to the Gentiles.

As the strength of the whole argument, so far as the New Testament is concerned, lies in the eleventh chapter of Romans, I will give that chapter a full examination.

First. Who was the Apostle addressing in that chapter? The 13th verse will tell you: "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office." What was his controversy with the Gentile converts? It is evidently about the nature of that rejection, of which the Jews were the subjects. It seems, the Gentiles had imbibed the notion that God had utterly rejected the Jews, so that they were placed beyond the reach of salvation. Paul undertakes to refute that idea. How does he do it? Let us begin the chapter. "I say then, hath God cast away his people? [That is—has he so rejected them that there is no salvation for them?—God forbid.] But how do you prove that, Paul? I will tell you, says the Apostle. *First*—"For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin," and I have obtained salvation. This is my first proof that God has not cast away the Jews so but that they may have salvation. But, Paul, you are a favored character—have you any other proof that God has not put the Jews beyond the reach of

his mercy? Yes, says the Apostle, "God hath not cast away his people which he foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal." The Apostle adds—"Even so then, at this present time, also, there is a remnant according to the election of grace;" this is my second argument that salvation to the Jews is possible, wicked as they are; I am saved, and a remnant besides are saved. Paul then proceeds to say—"And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded, (according as it is written, God hath given them the spirit of slumber, eyes that they should not see, ears that they should not hear;) unto this day."

Who were the election? Ans. Paul, and that part of the Jews who embraced the gospel; because they "were obedient to the faith," [see Acts vi, 7,] the Lord elected, or chose them to the enjoyment of his favor, as his spiritual Israel. Those who did not obey [Chap. x, 16, 21,] "were blinded." The Apostle then goes on to say, [verses 9, 10,] that David prophesied of this thing: "And David saith, Let their table be made a snare, and a trap, and a stumbling block, and a recompense unto them; let their eyes be darkened, that they may not see, and bow their back always."

Why were their eyes darkened? Because they rejected the true light, the Lord Jesus Christ. But the Apostle adds, [verse 11,] "I say, then, Have they stumbled that they should fall?" beyond the possibility of salvation? "God forbid;" or by no means, as the phrase signifies; "but through their fall salvation is come unto the Gentiles, for to provoke them to jealousy;" that is, the Jews were provoked to jealousy by the salvation of the gospel being preached to the Gentiles. See Acts xiii, 45, 46: "But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

The middle wall was now broken down—the Jews fell from the peculiarity they had enjoyed, and through, or by the means of that fall, salvation came to the Gentiles on the same terms that it flowed to a Jew; viz., by faith in Jesus Christ. "Now," says the Apostle, [verse 12,] "if the fall of them be the riches of the world, [or be the means of enriching the world, by salvation flowing to all men with equal freedom,] and the diminishing of them [or, as the margin reads, loss of them, or their loss,] the riches of the Gentiles, [or, has been the means of riches to the Gentiles,] how much more their fullness?" As though the Apostle had said, "Salvation has richly flowed to you Gentiles through the loss to the Jews of their peculiarity, but if they could be induced, generally, to embrace the gospel, there would be a still greater blessing flow to the world." And surely the unbelief of the Jews has prevented thousands and millions, probably, from embracing Christianity; and what a work of enriching the world they might have accomplished had they espoused the cause of Christ, instead of employing all their influence against it!

The Apostle now proceeds to say, [verses 13 and 14,] "I speak to you Gentiles; inasmuch as I am the apostle of the Gentiles, I magnify mine office; if by any means I may provoke to emulation them which are my flesh, and might save some of them."

Surely this language does not look much as if the Apostle thought that the Jews were all to be convert-

ed. He even expresses a doubt as to the salvation of any of them; but says, he labors, if by any means he might save some of them. He must have been peculiarly unfortunate in his expressions, if he intended to teach that the Jews were certainly to be converted. But, says the Apostle, [verse 15,] "If the casting away of them [viz., the unbelieving Jews] be the reconciling of the world, [i. e., the cause of the gospel of reconciliation being preached to the world; or, perhaps, more strictly, the means of destroying the cause of enmity between Jews and Gentiles, bringing all on to the same ground in relation to God and one another, thus destroying the enmity which had existed, by his cross, see Eph. ii, 15–18,—if this casting away of them resulted so gloriously for the world,] what shall the receiving of them be [if by any means I might save some of them] but life from the dead?" That is, if the Jews could by any means be brought to give up their unbelief, and embrace Christianity, it would give new life and power to the gospel itself. But Paul is very far from teaching that they should actually do so. All the Apostle's language shows a doubt about the Jews, many of them, ever embracing the religion of Jesus. But he says, [verse 16,] "If the first fruit be holy, the lump also" [may be holy.] Is not that the sense? The verb is, is not in the original. What is the Apostle's argument? Is it not this? Though I have my doubts whether many of the Jews will be saved, yet their salvation is possible; for if the first fruit [viz., the Apostle himself, and the remnant of whom he had spoken in verse 5,] be holy, [or have been made holy] the lump [or body of the Jews may be made holy] also; and if the root [Christ, see Isa. xi, 10,] be holy, so are the branches." That is—if those who are now unbelieving, would believe on Christ, the root, they would become holy, as well as we who are the first fruits, and so they might be saved. The whole argument goes to prove the possibility of the salvation of the Jews; but, at the same time, shows that the Apostle had doubts whether many of them would be saved, though he hoped to save some of them.

He now proceeds to caution the Gentile converts against being puffed up because they had been brought into exalted privileges; and he does this with tremendous effect, in verses 17–22. He says, "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say, then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear; for if God spare, I not the natural branches, take heed lest he also spare not thee. Behold, therefore, the goodness and severity of God; on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off."

The Apostle then goes on to say, [verse 23,] "They also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again." If they abide not still in unbelief. Here the Apostle carefully sets his sentinel. It is a small word, it is true, but it is of tremendous import, showing that the Apostle never designed to be understood as teaching the certainty of the Jews' conversion; if he had intended to teach it, he would not have set the unbending word *if* to stand sentinel to keep all carnal Jews and Gentiles out of the church of God.

The Apostle now proceeds to argue this case still further, and says, [verse 24,] "For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree?"—if they abide not still in unbelief. He then goes on to say, [verse 25,] "For I would not have you to be ignorant of this mystery, lest you should be wise in your own conceits, that blindness in part is happened to Israel, [or to a part of Israel, viz., those who believed not, and this blindness will continue] until the fullness of the Gentiles be come in;" that is till the end of the world; for, till then, we have no reason to suppose the fullness

of the Gentiles will be come in. The Apostle saw that a part of the Jews would continue to reject Christ till the end of the world; but that was no evidence of the impossibility of their salvation, if they would give up their unbelief. Paul then adds, [verse 26,] "And so all Israel shall be saved, [if they abide not still in unbelief, for the Apostle speaks constantly in reference to the trusty sentinel he has set to guard against intruders,] as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins."

Where is this written? See Isa. lix, 20, 21: "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.—As for me, this is my covenant with them, saith the Lord; my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever."

Here the Prophet helps us to understand the Apostle; and he teaches us that the promise is that the Redeemer shall come unto them that turn from transgression in Jacob; and that the covenant relates to an eternal inheritance, and not to a mere conversion of any class of wicked men.

The Apostle next proceeds to say, verse 28, that, "As concerning the gospel, they [the unbelieving Jews] are enemies for your sakes, [or on your account, i. e., they were enemies because the partition wall was broken down, and the Gentiles were admitted to the same favor of God as themselves, and on the same terms—see Acts xiii, 42-46,] but, as touching the election, [that is, the believing Jews—see verse 7,] they are beloved for the fathers' sakes."—God has a special love to a believing Jew for the fathers' sake on the principle that he "keepeth covenant and mercy with them that love him, to a thousand generations." See Deut. vii, 9. Thus, the Gentile converts were made to understand, that though God had rejected the unbelieving Jews from his favor, yet, when they believed, as they all might if they would, they were regarded with special favor for the fathers' sake; for, God had not forgotten the faith of Abraham, Isaac, and Jacob; and his "gifts and calling" to the fathers, he had never repented of, or changed his purpose of making them the chosen vessels through whom he would bless the world.

Now let us examine the *original promises* made to the fathers. See Gen. xiii, 14, 15. "And the Lord said unto Abram, after that Lot was separated from him, lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward and westward; for all the land which thou seest, to thee will I give it, and to thy seed forever."

Now see 17th chapter, 7th and 8th verses. "And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

Now compare these promises with Acts vii, 4, 5.—"Then came he out of the land of the Chaldeans, and dwelt in Charran; and from thence, when his father was dead, he removed them into this land, wherein ye now dwell. And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child."

Now, if the promise to Abraham related to literal Canaan, then the promise of God utterly failed.—But it did not relate to that; and Abraham never so understood it. In proof of this, see Heb. xi, 8-10.—"By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in taberna-

cles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God."

The Apostle goes on to say, verses 13 to 16.—"These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned: but now they desire a better country, that is, a heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city."

The Apostle continues to discourse, and enumerates David, Samuel and all the prophets, who dwelt in the literal Canaan, and yet he tells us, verses 39, 40; "And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect."

If the promise related to the possession of literal Canaan, they did receive it; but Paul declares they did not receive the promise; which shows that the promise related to a different inheritance; even an heavenly, or the New Earth; for the meek shall inherit the earth.

Let us now examine the original promises as made to Isaac and Jacob. See Gen. xxvi, 3, 4. "Sojourn in this land; and I will be with thee, and will bless thee; for unto thee and unto thy seed, I will give all these countries: and I will perform the oath which I swore unto Abraham thy father: and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed."—See, also, Gen. xxviii, 13, 14. "And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed.—And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee, and in thy seed, shall all the families of the earth be blessed."

Now let us inquire, who "thy seed" is, to whom those promises are made. See Gal. iii, 16: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."

"Thy seed," then, "is Christ." Did Christ ever possess a foot of old Canaan? No. He had "not where to lay his head;" so he testifies himself. The promise, then, was not fulfilled to Abraham, Isaac, nor our blessed Lord; and hence remains to be fulfilled.

Let us now see if we can determine to what the promise related, and who are the heirs of it. See Rom. iv, 13-16. "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. For if they which are of the law be heirs, faith is made void, and the promise made of none effect. Because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed: not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all."

Now we have found what the inheritance is—who the heirs are—and who the children are to whom the promises are made, not the literal descendants of Abraham, but all who are of faith. The world belongs to Christ and his people: they have been persecuted and destroyed out of the earth; but our Lord is coming to glorify his saints, and to destroy his and their enemies, and take possession of the inheritance, after purifying it by fire, and renewing it in glory.

But let us examine the subject still further as to

who are the heirs, and to whom the promises belong. See Gal. iii, 6-9. "Even as Abraham believed God, and it was accounted to him for righteousness; know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham."

Now see the 15th to 19th verse, same chapter.

"Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise; but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator."

See also 26th to 29th verse, same chapter. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

If this does not settle the question, as to whom the promises belong, it seems to me impossible to settle any question.

Abraham, Isaac and Jacob, neither received nor looked for a temporal inheritance. They understood the promises in a higher sense. They will be brought in, and all the true seed with them; but, it is into an eternal inheritance, in the new heavens and new earth.

When God brought Israel into literal Canaan, he directed all the wicked inhabitants to be destroyed out of it; so when he is about to bring his true Israel into the promised inheritance, and give them the world for their everlasting possession, he will destroy all the wicked out of the earth. See Prov. ii, 22.—"But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."

See, also, Malachi iv, 1-3. "For behold the day cometh that shall burn as an oven: and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings: and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of hosts."

Look at Rev. xi, 15-18. "And the seventh angel sounded: and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned."

And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth."

In view of the fact that the heirs of the promises are Abraham's children by faith, and not by natural descent, read the following Scriptures. Isa. xxxiii, 15-17, 20-22. "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of op-

pressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high; his place of defence shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the King in his beauty: they shall behold the land that is very far off. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down: not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us." Isa. xxxv, 3-6, 9, 10: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, be strong, fear not: behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. No lion shall be there, nor any ravenous beast shall go up thereon: it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. lv, 12, 13: "For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Isa. lx, 18-22: "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls salvation, and thy gates praise. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous; they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation; I the Lord will hasten it in his time."

See also Eze. xxxiv, 23-28: "And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them: I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land—and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill, a blessing; and I will cause the shower to come down in his seasons—there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make them afraid."

Thus we have "given unto us exceeding great and precious promises." But take those promises and give them to carnal Jews, and you "take the children's bread and cast it unto dogs." Such is the work, I think, those are doing who apply such promises to any but Abraham's children by faith: to them "the promises are made," and to them alone. The

true Israel shall all be gathered when Christ appears in the clouds of heaven—then "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 the heaven to the other." Wherever they have been scattered, they shall now all be gathered; yea, into "their own land," and shall be "heirs of the world;" then will the saints have taken the kingdom, and they shall "possess the kingdom for ever, even for ever and ever."

That glorious day is now "nigh, even at the doors." Let the children of God lift up their heads, for their redemption is at hand; now ready to be revealed.—Let us wait, watch, and keep ready for that day.

In conclusion, I wish my readers to look at the following texts: 2 Cor. i, 19, 20: "For the Son of God, Jesus Christ, who was preached among you by us, even by me, and Sylvanus and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." Compare this with 1 John v, 12. "He that hath the Son hath life; and he that hath not the Son of God, hath not life."

Can it be plainer, that *all* the promises of God are in Christ? and therefore they are not to any soul *out* of him; whether carnal Jews or any other class of wicked men. May the Lord give us understanding in all things, and guide us unto his eternal kingdom.

THE REVIEW AND HERALD.

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

ROCHESTER, THURSDAY, MARCH 3, 1863.

Dangers to which the Remnant are Exposed.

THE accounts of the prosperity of the cause, which we daily receive from the brethren East and West, are indeed cheering. There is not only a steady increase of number, but an evident growth in grace with those who believe, and have a mind to work for the Lord.

But with all our prosperity as a people, probably there never was a time when the remnant were more exposed to dangers than at the present time. Let us not forget that we are in the perilous times of the last days, and that Satan is ready to deceive us if possible in one way if he cannot in another. This fact should not be forgotten. We will here point out some of these dangers.

1. While the position we occupy is perfectly satisfactory to the mind, being sustained by the plain word of God, and while enjoying a degree of the Holy Spirit, there is danger of resting down on a theory of the truth for salvation, without living out, in all the walks of life, its holy principles. There must be a daily searching of heart to see if in all respects it is right with God. Without close self-examination, comparing words and acts with the Word, and bending all the energies of the soul to press heavenward, no man can walk with God amid the perils of the present time of apostasy and spiritual wretchedness. It is true that God has set his hand to gather his people into the unity of the faith, and bring them to Mount Zion; but in order for God's plan to save us, there must be corresponding action on our part.

2. There is great danger of "the cares of this world, and the deceitfulness of riches," choking the word of truth in many, and they becoming unfruitful. If the cares of this world fill the mind, there can be no place for thought of heaven, the truth, and a thorough preparation. "The deceitfulness of riches"—mark well the phrase. What! riches deceive? Yes, nothing is so well calculated to eclipse the glory of the heavenly treasure, and shut the soul up in the darkness of this poor world, as earthly treasures. Some are becoming unfruitful and feeble in the truth, and the things of the Spirit of God, and are sinking and dying by reason of "the cares of this world, and the deceitfulness of riches." Reader, beware!

3. A few may be in danger of moving too hastily in using that over which God has made them stewards. To dispose of possessions so as to throw off all care, and live in a careless, idle state, would be a sin

against God, and would result in sure spiritual death. "Not slothful in business," as well as "fervent in spirit, serving the Lord," will be the duty of those not called of God to labor in his cause, until the day of the Lord shall come. It is to be regretted that any of those who preach the Word, should travel by public conveyance long distances, spend considerable means, and tarry but a day or two in a place, and accomplish little or nothing. Such a course is a useless waste of means, and precious time in traveling, and is calculated to weaken confidence in the spiritual judgment of those who teach the truth. A too free command of means might greatly injure an inexperienced brother. We know from the history of the past, that it has injured some.

4. There are many calls for laborers, those who can give the reasons of our faith. And as some who should be in the field are bound at home for various causes, and these calls grow more urgent, there is danger of some taking it upon themselves to teach, without being called of God to the work. They may have some apparent success, a few may embrace the truth through their labors; but this is by no means a certain proof that they are moving in the order of God. It is sufficient to say, that those called to this holy work will give unquestionable evidence to the church that the hand of the Lord is moving them, if the people of God stand in his counsel where they are prepared to judge.

The cause of present truth in some places, has suffered as much in time past, by the injudicious course of some who have run without being sent of God, as from any other source. Brethren, while you look around on the wide harvest field, and see but very few laborers and witness the numerous calls for help, pray the Lord of the harvest to raise up and fully qualify men, who shall feel the weight and responsibility of their calling, and who shall have judgment in the things of the Spirit of God. But be careful and not urge any poor mortal out into this work who is unprepared to labor for God.

5. There is with some, danger of fanaticism. We as a people believe that it is the plan of God to restore to the true church, prior to the Second Advent, the gifts which he set in the gospel church. There is no more evidence that He who set them in the church has himself taken them away, than there is that he has taken away his Sabbath, and left us with none, or given us a new one. And while the Spirit of God is moving upon his people, and while the special operations of the Spirit are witnessed, Satan thinks it a favorable time to urge the unguarded soul to move beyond the Spirit, and confusion will follow. Here we will say, that the work of the Spirit of God is perfectly intelligible to God's people.

The Apostle, speaking on this subject, says, "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation.—Let all things be done unto edifying." 1 Cor. xiv, 26. Let this last clause be weighed well. The Apostle continues: "And the spirits of the prophets are subject to the prophets; For God is not the author of confusion, but of peace, as in all churches of the saints." Verses 32, 33.

Here, then, we learn that the object of the gifts and operations of the Holy Spirit is the edification of the church. God is the author of peace, and his work, in all its forms or points, will move on in sweet harmony, "unto edifying" of the church. Those who are blest of the Lord, and are especially moved by his Spirit, will possess the fruit of the Spirit, which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. v, 22, 23. O! what delicious fruit! Much is comprehended in these words. "The spirits of the prophets are subject to the prophets."

False exercises may be known also by their fruit.—"Ye shall know them by their fruits." Those who have them, will generally be found to possess an exalted, unteachable, unyielding spirit, unknown to the gospel of the Son of God. And such "puffed up," deluded ones are sometimes so positive and unyielding, as to set aside the judgment of the entire church,

vainly thinking that God is leading them in the way to heaven alone, leaving their brethren all behind.—Disorder and confusion must be the sure result, where such spirits are suffered to teach and rule.

And let it be remembered that God is uniting his people, that his work is intelligible to the saints, and that every spirit that is calculated to scatter, should be closely watched. But let not these remarks bind the feelings of the faithful who are seeking for more of the Holy Spirit. It is your privilege to share it largely. But all the operations of God's Spirit have a special meaning, and are designed to unite and edify the church.

6. There is danger of some of the brethren making too much of small points. It is true that "times" (the beginning of the year, months, and the day) have been changed by the power of the "Little Horn," as well as the "laws" of God. And the Word plainly points out our duty to engage in the work of repairing the breach in the Law of God; but does it also plainly teach that it is our duty to change back again these "times?" We think not. True, we should commence to keep the Sabbath according to the original division of time; but we see no command, or real necessity for changing time-pieces, as some have done, to correspond with the ancient manner of numbering the hours of the day. We have not the least objection to this change, unless it is made an important item of present truth, then, with our present light, we shall object.

We have thought of the propriety of leaving the use of the names given to the days of the week, which are Sunday, Monday, &c., and call them First-day, Second-day, &c., and probably shall; but to change back to the ancient time of commencing the year, the months, &c., we must say that we have not time to bestow on such an arrangement. And if there is any duty binding on us in this matter, we fail to see it. The mass of men are prejudiced against us, because we observe the fourth commandment. Should we go into an entire change of all these times, back to ancient reckoning, might we not needlessly create still more prejudice, and keep some from coming to the truth? Satan wants to get us from the great work. Let us be on our watch.

We have endeavored to point out some of the many dangers to which the remnant are exposed, and hope that what we have written may prove a timely warning to some, and a blessing to the precious cause of truth. May God add his blessing.

THE BETTER TIMES, OR, THE EARTH REDEEMED.

THE Bible plainly teaches that this earth redeemed and made new, is to be the final abode and inheritance of the saints. Its present condition, marred and blighted by the curse, is the result of sin—the work of Satan. And "for this purpose the Son of God was manifested, that he might destroy the works of the Devil." 1 John iii, 8. The destruction of the works of Satan, by Christ, was not to be accomplished in his crucifixion and resurrection only, nor in his mediation as a priest in the heavenly Sanctuary, but it will be completed when he comes the second time and raises the saints, clothed with immortality, changes the living righteous, and at the second resurrection, destroys all of God's enemies, "gog and magog." Then the Devil and his angels, and all the wicked men, will be "burned up root and branch." The curse will be removed, and the world made new. Then God will have a clean universe.

Hark! hear the new creation song of Jubilee!—"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever." Rev. v, 13. This song will not be marred by the wails of the damned in some locality of God's universe; for they will not be. "For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Ps. xxxvii,

10, 11. Then "the kingdom and dominion, and the greatness of the kingdom *under* [not above] the whole heavens, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." Dan. vii, 27.

O, what child of God, what heir of the promised inheritance, would not desire the better times? And from the heart pray, "Thy kingdom come, Thy will be done in earth as it is in heaven."

We have not time to dwell on this most glorious theme; but will give the following, written by L. D. FLEMING, and published in the *Midnight Cry* of 1843.

"Nevertheless, we, according to his [God's] promise, look for new heavens, and a new earth, wherein dwelleth righteousness." 2 Peter iii, 13.

The scriptures of divine truth present to the eye of the true Israel of God, a most animating prospect.—Relying upon the promises of Him who cannot lie, they look forward with a full assurance of the consummation of their fondest hopes. If they are depressed while looking abroad upon this sin-cursed earth, beholding the ravages which sin has made for six thousand years—if they groan within themselves while they see their promised possession desecrated by all the evils that sin has brought into the world—they are animated, on the other hand, while looking forward to "the redemption of the purchased possession," the earnest of which they have in the Holy Spirit.—This earth is promised to God's people for an everlasting inheritance, to be possessed by them *for ever, even for ever and ever*.

I propose to show from the word of God, that the earth, renewed, is to be the home and heaven of the saints, for ever—that it is to be redeemed, and restored, and totally exempted from all the frailties and miseries to which its inhabitants are now heirs.

What devastation and wretchedness has sin spread over the fair heritage of God's people! The earth and all its appurtenances were, when brought from the Creator's hand, pronounced *very good*.

Man, the crowning piece of God's workmanship, was made upright, and placed at the head of all things on the earth. This earth was *designed* for man's abode. It was made for man, and man was made for it. It was adapted to his nature, and his nature was adapted to it. This is evident from the fact, that God pronounced all good—*very good*. Also from the fact, that, subsequent to the revolt of man from God, the burden of God's promises to his peculiar or faithful people, have all been concerning this earth. God said, [Gen. i, 26.] "Let us make man—and let them have dominion over all the earth." The *whole earth* belonged to the territorial dominion of man. But this dominion was lost by the first Adam, in consequence of

SIN.

"Sin entered into the world, and death by sin; so death passed upon all men." By sin, and its consequences, death, the earth was cursed—its beauty tarnished—and its rightful Sovereign supplanted. Discontent, rebellion, hatred, sickness, sorrow, pain and death, became the patrimony of man. Man lost his *life*, and his heritage or kingdom. And now, the only hope of the race was in a

SECOND ADAM.

If the *first Adam* was put in possession of this earth, as his inheritance and dominion, and by sin lost it, with his life—then the *Second Adam*, will of course redeem and possess the lost dominion, the identical dominion; otherwise he cannot be the second.—If Christ is put in possession of a new territory, of that new territory he will be the first and not second possessor. If Christ be the second Adam, then this earth must of necessity be the territorial dominion which he shall inherit. The idea which, in these modern times, is so prevalent in the church, that this earth is to be left by Christ and his subjects, to the enemy, or perhaps to a total destruction at last, is a violation of the whole tenor of the word of God. On this subject, the church has evidently lost sight of the great

lights of revelation. Her hope has become untangible—her ideas are vague and beclouded—her inability to apprehend what she tries to apprehend, paralyzes her energies, weakens her faith, exposes her to the assaults of her infidel enemies, leads her to forget her high and holy calling, makes her worldly-minded—preferring the world as it is, to what her beclouded apprehensions seem to promise her hereafter.

The first Adam having lost the earth, with his life, which is necessary for the possession of the earth, the second Adam came to redeem both the life of man and the territory. "The first man, Adam, was made a living soul; the last Adam, a quickening spirit."—"The first man is of the earth, earthy; the second man is the Lord from heaven." 1. Cor. xv, 45, 47.

Since the fall of the first Adam, the dominion has been in the hands of wicked Gentile powers, and will there remain till He whose right it is to reign, on the throne of his father David, shall come and take possession of his kingdom, and reign for ever. The kingdom is Christ's by promise, which promise was made to Abraham, and renewed to Isaac and Jacob. See Gen. xii, 7; xvii, 7. Paul says, [Gal. iii, 16.] "Now to Abraham and his seed were the promises made.—He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ." Now, what was the promise made to Abraham? Why, Paul says, that he should be "heir of the world." Rom. iv, 13. The promise made to Christ in Ps. i, 8, is that he should have "the uttermost parts of the earth for his possession." Again, in Dan. ii, 35, in speaking of the stone which was to smite the image on the feet, which alludes to Christ, Daniel says, it "became a great mountain and filled the whole earth." Also in Dan. vii, 27, it is said, that "The kingdom under the whole heaven, shall be given to the saints of the Most High."

It should not be forgotten, that the promise made to Abraham, was vouchsafed to him personally, as well as to his seed. The promise was, "I will give it to thee and to thy seed," i. e., all the land that could be seen, or as Paul says, "The world." But Abraham has never yet possessed the promised inheritance. See Acts vii, 5. "And God gave Abraham none inheritance in it: no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed." Now, *how* can this promise be fulfilled to Abraham, except it be in the resurrection? If it is to be fulfilled in the resurrection, then this earth, renewed, is what is promised to God's raised and glorified people. But, perhaps, it will be objected, that this earth is to be destroyed by fire, and that we are to have a "new earth," and consequently this earth is not the promised inheritance. 2 Peter iii, 3-13, gives us a perfect solution of this difficulty. The Apostle speaks of the world that then was, as having perished—as being destroyed—and that in like manner, the present world is reserved unto fire, to be destroyed. But in all this the identity is not destroyed, for although it be burned with fire, and changed as a vesture—the heavens rolling together as a scroll, and the elements melting with fervent heat, yet, its identity will not be lost, any more than that of the renewed saints, in the glorious regeneration. Like the glorified saints, the earth will be *re-generated—renewed—redeemed*, but not annihilated. The saint is a *new creature*, without having lost his identity—so, likewise, we shall have a *new earth*, without losing the identity of the one we now inhabit. Hence, it is clear that the identical earth which we now inhabit, will, when renewed, be the inheritance of Abraham and his seed. "If we are Christ's, then we shall be Abraham's seed, and heirs according to promise." God's people have an *earnest* of the promised inheritance. Eph. i, 13, 14. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were *sealed* with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." Now, an earnest is not the thing of which it is a pledge. It is given as a token, an indubitable assurance that what is promised *shall be fulfilled*. Peter declares, that by fire the elements of this world shall be dissolved, but adds, "Neverthe-

less we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Where is this promise? See Isa. lxxv, 17. "Behold I create new heavens and a new earth; and the former shall not be remembered, nor come into mind," i. e., shall not come upon the heart—shall not be desired. (See the margin.)

I am aware that this passage has generally been applied to a temporal millennium, but Peter does not so apply it, neither does John in Revelations. In the 21st of Revelations, in speaking of the New Jerusalem state, he uses almost the same language as does Isaiah, and they all three evidently refer to the same thing. And this passage in Isaiah being the only one of the kind in the Old Testament, except Isa. lxxvi, 22, which is a continuation of the same subject, must be the one to which Peter alludes. An insuperable difficulty, in applying it to a temporal millennium, is found in the 19th verse, where God says, "And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall no more be heard in her, nor the voice of crying." A temporal millennium contemplates a state in which there will be *dying*. And I ask, will there be no weeping and crying, where there is death? That cannot be. In the new earth we contemplate

THE BETTER TIMES.

1. Because there will be none of the wicked there. "The wicked shall be cut off from the earth, and the transgressors rooted out of it, and the upright shall dwell in the land, and the perfect shall remain in it." Prov. ii, 21, 22. "Evil doers shall be cut off—the wicked shall not be; but the meek shall inherit the earth, and shall delight themselves in the abundance of peace. Their inheritance shall be for ever. But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away. But such as be blessed of the Lord, shall inherit the earth; and they that be cursed of him shall be cut off. The righteous shall inherit the land, and dwell therein for evermore." Ps. xxxviii.

2. Because the Lord will be there to dwell with his people, and there will be no more sin, misery, or death.

"I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, the New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, God himself shall dwell with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away." Rev. xxi.

These glorious *better times* shall have no end.—"The saints of the Most High will take the kingdom and possess the kingdom for ever, even for ever and ever." "Israel shall be saved in the Lord with an everlasting salvation; they shall not be ashamed nor confounded, world without end." The Lord's dominion "will be an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." "He shall reign over the house of Jacob for ever, and of his kingdom there shall be no end."

Who, I ask, that loves the Saviour, does not long for his coming, and for the establishment of "the better times?" Who, that looks abroad upon the present state of this sin-cursed world, does not gladden in the glorious prospect, of the speedy coming of our rightful Sovereign, to establish his kingdom and scatter earth's dark night away? Who, but a rebel, could be displeased with such a change? If our affections are where they should be—if we have yielded to God the whole tribute of a generous heart, the agonizing prayer of the soul will be, "Amen, even so come Lord Jesus, come quickly."

How truly can the heart that is right with God, adopt the words of the poet and say,

"How long, O Lord our Saviour,
Wilt thou remain away?
Our hearts are growing weary
Of thy so long delay.
O, when shall come the moment,
When, brighter far than morn,
The sunshine of thy glory
Shall on thy people dawn?"

LETTER TO JOSEPH MARSH.

DEAR SIR:—As you have talked with me weekly, for six or eight years, till of late, I felt a desire to talk with you a little, and remind you of some things you have said, and how they appear to me. In the *Harbinger* for Jan. 24, 1852, you say to R. C.—"Matt. xxiv, 20, does prove the perpetuity of the Sabbath until the destruction of Jerusalem." But with whom? With the disciples of our Lord? Evidently not." Now you are bringing the disciples of our Lord into a dilemma, for if the disciples did not keep the Sabbath of the Lord our God, the Jews would have stoned them; and if they had kept it according to the commandment (you say the law of Moses) they would have fallen from grace, if you are right; and if they kept it for fear of the Jews, they would have sought to save their lives, and would have fallen under the fearful denunciations of our Saviour when he said, Whosoever shall seek to save his life shall lose it. Think you, that God would have drawn the Romans from the city, and opened a way for escape, for such selfish disciples? Nay, verily. You say, that if the disciples should flee from Jerusalem on that day, and carry their things, the Jews would embarrass their flight, and perhaps kill him. Now, why say, "carry their things?" You know our Saviour told them, not to take any thing out of their house; and those that were in the field, were commanded not to turn back to take their clothes. It seems to me that the Jews would not have waited until the destruction of the city, to have killed the disciples, if they had broke the Sabbath. You say that the Jews would be keeping the Sabbath, because they rejected Christ and his gospel. Now do you candidly believe it? Have you true faith that it was so? Remember that there can be no true faith (the faith that works by love, and purifies the heart, and overcomes the world) without a Divine revelation. So you used to reason. Now to the law and the testimony. Tell me where you find the word of God to prove it. For if you cannot, I shall say to you as you said to me, "it is an unqualified assumption to sustain an unscriptural theory." It seems like false reasoning to me.

I believe the Jews rejected Christ because they did not love and obey the law of God, the ten commandments. You know, to obey is better than sacrifice; and to hearken than the fat of lambs. And to love God with all the heart, and with all the soul, and with all the mind, and our neighbor as ourselves, is more than all whole, burnt offerings and sacrifices. The Jews said, God was their Father. Jesus said, if God was your Father, ye would love me. Did they love Jesus? Jesus said, But now have they both seen and hated, both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in *their law*, they hated me without a cause. Again he saith, 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. David saith, Thy law is the truth. Jesus said, Thy word is truth. Yes, bless the Lord, every word that proceedeth out of the mouth of God, is truth, and man ought to live by it. For, for ever, O Lord, thy word is settled in heaven. And it is easier for heaven and earth to pass, than one tittle of the law to fail. But Jesus said unto them, But now ye seek to kill me, a man that hath told you the truth. And James says, But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one, [point,] he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet, if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty. You see that it was the

law, the ten commandments, that they broke. They were not abolished when the apostle James wrote, and there is a Sabbath in them too. The Jews were transgressors of the law, therefore they rejected Jesus. Now I pray you, in the fear of God, to do all of his commandments; lest haply ye be found to fight against God.

In your remarks to Sr. E. D. M., in the same number of the *Harbinger*, you say, "When a Christian leaves the plain word of the Lord as taught in the New Testament, and makes the law of Moses the rule of his faith, and adopts his own, or some other man's imagination as the criterion by which to expound the plain word that needs no expounding, he must unavoidably plunge into fatal errors." Now what do you say, "Law of Moses" for? Why not say, Law of God, if they are both one? Would it not be as safe? I think not, for when we say, Law of Moses, I believe the mind of the Bible reader generally reverts back to the law that Israel received under the Levitical priesthood; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But when we say law of God, I believe the mind invariably reverts to the ten commandments, the law by which every month is stopped, and all the world becomes guilty before God. Not the Jews only, but also the Gentiles. I suppose our sister took the commandments of God, and the faith of Jesus for the rule of her faith and practice. And 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. You recommend to her, to abandon the mystical principle of interpretation, and adopt the literal; read the New Testament, and believe what it says, and she will be delivered from the yoke of bondage.

Let us read a few passages from the New Testament, and believe what it says. "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. "But if thou wilt enter into life, keep the commandments." Matt. xix, 17. "By this we know that we love the children of God, when we love God and keep his commandments; * * * and his commandments are not grievous." 1 John v, 2, 3. No, no, there is no yoke of bondage in keeping them. In doing them there is great reward. "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. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. xiv, 12. Is there any mysticism about these passages? We leave the candid reader to judge.

In the same *Harbinger* you say to me, "It is unqualified assumption to sustain an unscriptural theory, that divides the law of Moses into two laws, or makes that one law, and the ten commandments another, they are one law—holy, just and good; which was not broken by Christ nor his apostles, but he abolished it." Now why did you not prove, by the New Testament, that they were one law, as a faithful teacher ought to do? I have never seen it proved yet, in all the writings that I have read in the *Harbinger*, or any other paper. You say Moses' law is abolished: so say I. But Christ and his apostles do prove in all their writings, that the law of God, the ten commandments are not abolished. Now why do you, to get rid of the Holy Sabbath, bring yourself into such a dilemma? You say sin is the transgression of the law, and the penalty of the law is death, and the sinner out of

Christ must die the second death. Now how can you prove the destruction of the wicked, without God's law? You cannot. And if you will still trample on the Holy Sabbath, and say God's law is abolished, you never should preach the destruction of the wicked again, neither should you recommend H. H. Dobbey's work, to any man as truth. I want you to read the third chapter of the first part of that work, and you may see how your position looks to me. In conclusion, I pray you in Christ's stead, be ye reconciled to God. Turn away your foot from the Sabbath, from doing your pleasure on his holy day; and call the Sabbath a delight, the holy of the Lord, honorable.

That you may do so, is the prayer of your friend,
POLLY G. PITTS.

Union, Wis.

LETTERS.

From Bro. Chaplin.

DEAR BRO. WHITE:—Last Fall I met Bro. A. A. Dodge at a conference at Oswego, Ind., that informed me that you were publishing a paper at Rochester, N. Y., entitled, "The Advent Review and Sabbath Herald." He proposed to write and order the paper for me, which I received in due time. Our interview was short; but I found him to be firm in the commandments of God, and the faith of Jesus. I was much cheered from his acquaintance, and the information he gave of the spread of the truth. I was glad to meet one of like precious faith, and embrace him in the hope of the gospel, a privilege I had not enjoyed for years.

The Advent band here, that formerly [in 1847] stood on the "commandments of God, and the faith of Jesus," have become scattered. Some have made shipwreck of their faith, some have been overcome by intoxicating liquor, some have made a trip to California, while others have learned to pronounce "dominical day," "nailed to the cross," "blotting out the hand-writing of ordinances that was against us." Others say that under the new dispensation we are left to do just as we are a mind to, as it regards days, but very careful to keep Sunday as the Pope directs, and after Protestant usages, "Babel" for sure! about as much agreement as was in the testimony given at the trial of Jesus of whom it is said "but their witness agreed not together." Mark xiv, 5.

How plain the testimony of the Lord our God; "Remember the Sabbath to keep it holy." "The seventh day is the Sabbath of the Lord thy God."—"The conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." "The Sabbath was made for man." "If thou wilt enter into life, keep the commandments." "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." Thus agree the witnesses of the Bible, that makes known "the sign" of the Lord, the Creator of heaven and earth, to his people "that he doth sanctify." No jar, nor confusion of tongues, nor any such thing, but all speak the same thing, and mind the same thing. This looks like a people of a pure language, heirs of God and joint heirs with Jesus Christ, that will finally inherit all things. Praise his holy name.

Well Brother, I am alone (save my wife) on the Sabbath of the Lord our God, in this region of country. I have not met any one since Bro. Bates visited here, a few years since, until last Fall, when I spent one evening with Bro. Dodge. How changed! A few years ago there was, at Oswego a humble, loving, commandment doing band, where I could meet and pray with, and exhort, and so much the more as we see the day approaching. But now I do not. I tried a few times after they fell back to Sunday, but for me to go out on Friday as our manner was, and rest over the Sabbath, while they were making preparations for Sunday, was not very congenial to my mind, for divine worship.

As it regards the paper, I am well pleased with it. Bro. Edson's article on the Sabbath is good. How clear the testimony, that the fourth commandment makes known the Maker of heaven and earth, and

therefore a sign between the Lord and the children of Israel for ever. Ex. xxxi, 17.

M. P. CHAPLIN.

Washington, Ind., Feb. 22d, 1853.

From Bro. Cottrell.

DEAR BRO. WHITE:—I feel that the truth is good, and I desire to have the whole truth. Christ has given us the blessed assurance that if we continue in his word, we shall know the truth, and the truth shall make us free. The law of God is a "law of liberty," or freedom, to those who are delivered from its condemnation, through Jesus Christ, and are not forgetful hearers but doers of the work. But I do not envy the freedom of those who think that the phrase "law of liberty," implies a liberty to break God's law.—They are the persons that are entangled in a "yoke of bondage."

I am glad that the word informs us that God will have a people that will be "alive, and remain unto the coming of the Lord." Thank the Lord; he has a people on the earth. And when I look around to find them, I confess the search is vain, till my eye rests upon the remnant who "keep the commandments of God, and have the testimony of Jesus Christ." Glory to God! I see his people coming from all places, whither they have been driven, in the dark and cloudy day, and rallying around the standard raised by the third angel. These are the people that are going to Mount Zion, and I want to go with them.

I have visited a portion of Canada West, in company with Bro. Lindsey. We found a few brethren in Mariposa, Reach and Whitby, who are striving to let their light shine amidst the surrounding darkness. May the Lord bless them, and give them grace according to their circumstances. We had not calculated on a sufficient length of time to visit all the scattered brethren in C. W., and as we were there with a sleigh, and the prospect for sleighing was doubtful, we hastened homeward. We regret that we were not prepared to visit all the scattered flock in that country, and also that our visit in Whitby was so short. We found some in the vicinity of St. Catharines who seem desirous to gain the kingdom. They showed no disposition to oppose the truth, but rather seemed convicted. May they, in the strength of the Lord, take a bold stand in favor of the truth. May all the remnant keep in that humble place where the Lord can bless them. Let us not be lifted up with pride, and fall into the condemnation of the devil. Let nothing take our eyes from the prize at the end of the race.

In hope of immortality, R. F. COTTRELL.
Mill Grove, Feb. 23d, 1853.

From Bro. Everts.

DEAR BRO. WHITE:—When we look at things through inspiration, it plainly shows that we may expect that some who arose to meet the Lord, will desire, again, the country from whence they came out, therefore, will make unto themselves captains desiring to go back to bondage.

Therefore when we meet with opposition to the last message of mercy, we should not be discouraged, although caused to weep and mourn over them.

Dear Bro. Sperry and I started on a tour Feb. 1st, visited Castleton, Fairhaven, and Low Hampton, and found some who acknowledged the Sabbath &c., but strange as it is, do not feel the importance of not breaking this great commandment, for which Nehemiah said, "did not your fathers thus, and did not our God bring all this evil upon us, and upon this city." How can one think or act as though God lightly esteemed the offence of breaking the commandment which reveals his holy name, and who will punish with death for breaking the least of them.

From Low Hampton we went to Fort Ann, Welch hollow, found some favorable to the commandments; thence to Dresden, Port Marshall, found some dear, humble children struggling along for life. O, how sad a spectacle are they, who have seen and felt the Sabbath truth, and shrunk at the cross, and try to climb up some other way, how soon they are left to fight against the way of eternal life.

ELON EVERTS.

New Haven, Vt., Feb. 14th, 1853.

From Bro. Hutchins.

DEAR BRO. WHITE:—As I read from the *Review* the increasing interest in the cause of truth, where the sound of the third angel's message is spreading, it affords me much consolation.

Truly it is encouraging and gratifying to learn that many honest souls are already aware of the "famine" in the land among all professed Christians, who reject the message of Rev. xiv, 9-12; "not a famine of bread, nor a thirst for water, but for hearing the word of the Lord." Amos viii, 11.

Jan. 29th I spent the Sabbath with Bro. Barr in Corinth, (where I formerly stood connected with the F. W. Baptist church,) and though none have yet embraced the present truth in that place, the way seems preparing for honest souls to be saved by its reception. O, that the Lord would speed the time!

Feb. 1st and 2d we held meetings in Reading, where we found a few keeping the Sabbath, and others desirous of knowing what they must do to be saved. On the 6th day of the same week, Bro. Barr left for Boston. Sabbath following, I met with a few of the dear brethren in Bridgewater, and endeavored to comfort them and persuade them to remember that "yet a little while, and he that shall come will come, and will not tarry." Last Sabbath we enjoyed another very good meeting at Waterbury, and from a number who spoke, I heard it said, "this begins to seem like our meetings in 1844."

I would further add that for some months past, the cause of truth has been gaining ground in Northern Vermont. Old stubborn prejudices against the truth are fast giving away in many places, and ears are open to hear and hearts to receive the truth. May the Lord enable all of his children to remember and heed the words of the blessed Saviour, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."

A. S. HUTCHINS.

Johnson, Vt., Feb. 17th 1853.

From Bro. Avery.

DEAR BRO. WHITE:—I feel to praise the Lord that I ever had a desire to know the truth, and that I live in this time when the truth is shining with such clearness, and the message of the third angel is being given. It is but a little more than three months since I received the first light on the Sabbath question, (I was then reading the *Advent Harbinger* and thought the Sabbath was abolished,) through the *Review* and other works on the Sabbath. Also, by a careful examination of the word of God, I found that none of the commandments of God were abolished, (as Mr. Marsh would have them,) but were his immutable precepts, that Paul calls holy, just and good; [Rom. vii, 12;] and that that James calls the perfect law of liberty. James i, 25.

I read the *Review* with pleasure, and thank God for the light I received on the present truth through its pages, also, through the labors of Bro. M. E. Cornell, a few weeks since. I am with nine or ten others in this place, trying to keep all the commandments of God, and the faith of Jesus. Rev. xiv, 12. Others are investigating. We have prayer-meetings every Sabbath, the Lord is with us, there is a good degree of the spirit of sacrifice among the little band here. All that I possess of this world's good, I cheerfully lay upon the altar to speed the last message of mercy to this ungodly world.

Yours in hope of soon seeing Jesus,

ALBERT AVERY.

Locke, Mich., Feb. 14th, 1853.

From Bro. Hebner.

DEAR BRO. WHITE:—It is a great comfort to me to address my dear brethren and sisters, scattered abroad, through the *Review*.

I believe that God has set his hand the second time to recover the remnant of his people, and that "the temple of God was opened in heaven, and there was seen in his temple the ark of his testament," [Rev. xi, 19,] containing the commandments of God.

I feel thankful to our heavenly Father that through the open door, the commandments are shining brighter and brighter. Solomon says, "but the path of the just is as the shining light, that shineth more and

more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble." Prov. iv, 18, 19.

Brn. Lindsey and Cottrell, came here the 8th and spent one Sabbath. We had a blessed season, and feel to thank the Lord for sending them this way.—We received much light on the present truth, and the free Spirit of the Lord ran through our midst on his holy Sabbath.

I believe the last message of mercy will spread until all the honest jewels are brought out and sealed, and then victory will turn on Zion's side, and the saints delivered out of the time of trouble such as never was. Daniel says, "and there shall be a time of trouble such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." Dan. xii, 1.

It is my sincere prayer that all the dear saints of God, that have taken hold of his covenant by keeping his commandments, and who have the faith of Jesus, will hold fast until the end; for such only will be saved.

Yours waiting for redemption through our Lord and Saviour Jesus Christ at his appearing and kingdom,
JOSIAH HEBNER.

Oakwood, C. W., Feb. 13th, 1853.

From Sister Miller.

DEAR BRO. WHITE:—I feel desirous to say a word to the scattered flock of God, and I hope that he may speak through me to the comfort of some for whom Jesus died and rose again, who are brought nigh to him by his own blood which was shed so freely on Calvary, when he became the sacrifice for our transgressions. We have nothing to dishearten or cause us to despair, and cast away our confidence. The word of the Lord is immutable, and cannot fail; therefore let us hold on to the sure word of prophecy, contending earnestly for the faith once delivered to the saints, and that he shall come will come, and will not tarry. Now the just shall live by faith; and if he draw back, God will have no pleasure in him. Let us not draw back to perdition.

I rejoice that God has set watchmen upon the walls of Zion, which will never hold their peace; nor give him rest, until he establish and make Jerusalem a praise in the earth, which will proclaim, behold thy salvation cometh, his reward is with him, and his work before him. And we may rejoice in spite of opposition, for the Lord has given us a banner, who fear his name; that it may be displayed because of its truth, and now when the enemy has come in like a flood, the Spirit of the Lord has lifted up a standard against him. Are there few, or many, who will rally around it? With hearts oppressed and sorrowing, let us wait upon the Lord; and be of good courage. I, for one, would have fainted, unless I had believed to see the goodness of the Lord in the land of the living. This hope brings joy to the disconsolate mourner in Zion: and while we weep over our impenitent friends, and would do them good, and have them go with us to Mount Zion, we would resign them to a just God, still pleading at the throne of grace for his mercy to hide them in the day of his wrath. C. MILLER.

Syracuse, Feb. 27th, 1853.

BRO. M. G. KELLOGG writes from Lapeer, Mich., Feb. 15th, 1853:—"The cause of truth is prospering in Michigan. Jan. 6th I met Bro. Case at Grand Rapids, where he gave ten lectures to a congregation of from seventy-five to one hundred and fifty persons, who had never heard a lecture on the second coming of Christ. A few there embraced the present truth.

"From this place we went to Bedford, arrived there Jan. 1st. On First-day, Bro. Case buried seventeen by baptism. In the evening we came together and had a good meeting. We felt that we were sitting together in a heavenly place in Christ Jesus. The brethren and sisters in Bedford, are persuaded that neither death, life, angels, principalities nor powers, nor things present, nor things to come, nor height, nor depth nor any other creature, shall be able to separate them from the love of God, and the keeping of his commandments, and the faith of Jesus. This band, numbering eleven, were once turned from the truth; but thank the Lord, they were his, and they would not stay turned away. And now instead of eleven, they number twenty.

"From Bedford we went to Jackson. Spent one Sabbath there. Left there Feb. 2d, to attend the Conference at Tyrone. The band here numbers over twenty and was with us in very deed. Such a scene I never before witnessed. It was a time of breaking down of hearts before the Lord. We were all fed from our Master's table.

"God is at work in the West. The message is beginning to rise, and may God grant that the messengers may rise with it; rise in the Spirit and power of Israel's God. The interest is increasing, and little bands are springing up here and there all around us. And we hear the cry, 'Come over and help us.'

O, that God would raise up laborers after his own heart, that are dead to the world and alive to Christ, having a good understanding of his truth, and fill them with his Spirit, that they may be enabled to handle his Word discreetly, that they may carry this last message of mercy to the children of men."

The Seventh-day Sabbath not a type of the Christian's Rest. Heb. iv, 4, 9.

BY J. H. WAGGONER.

WHEN God made the promise to Abraham to give the land to him and to his seed, &c., [Gen. xii, 7,] he foretold him of the bondage of his seed, and also said, that "in the fourth generation they shall come hither again," and that they should possess the land of "the Kenites, and the Kenizzites, and the Kadmonites, and the Ilittites, and the Perizzites, and the Rephaim, and the Amorites, and the Canaanites, and the Girgashites, and the Jebusites." Chap. xv, 7-21.

After their full term of service in Egypt had expired, God made choice of Moses to go before them, and lead them out of the land of bondage. The Lord commanded Moses and the people with him thus: go up unto the land which I swear unto Abraham, to Isaac and to Jacob, saying, "Unto thy seed will I give it. And I will send an angel before thee, and I will drive out the Canaanite, the Amorite, and the Ilittite, and the Perizzite, the Hivite, and the Jebusite." Ex. xxxiii, 1, 2. But God was wroth with the people for having made the golden calf, and refused to go with them: and Moses supplicated him, saying, "show me now thy way that I may know thee." And the Lord made answer, "My presence shall go with thee, and I will give thee rest." Verses 13, 14. When they came near to the river Jordan, Reuben, Gad, and the half tribe of Manasse desired their portion on the east side, to which Moses assented on condition that all the men of arms should go over and help subdue the nations on the other side, "until the Lord have given rest unto your brethren, as well as unto you, and they also possess the land which the Lord your God hath given them beyond Jordan." Deut. iii, 20. After they had passed over Jordan and come in possession of the land, it is written, "And the Lord gave unto Israel all the land which he swore to give unto their fathers; and they possessed it and dwelt therein. And the Lord gave them rest round about according to all that he swore unto their fathers: and there stood not a man of all their enemies before them. The Lord delivered all their enemies into their hand." Josh. xxi, 43, 44. Moses, however, was not permitted to cross Jordan, and the people entered into this rest under the leading of Joshua.

The apostle Paul said that "Moses was faithful in all his house [house of Israel,] as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son over his own house; [household of faith;] whose house are we if we hold fast the confidence, and the rejoicing of the hope firm unto the end." Heb. iii, 5, 6. In verses 7-11, he quotes Psalm xcv, 7-11, as follows: "To day if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart, and they have not known my ways. So I swore in my wrath, They shall not enter into my rest."

When Moses desired to know the way of the Lord, he promised him rest; [Deut. xxxiii, 13, 14,] but these had not known his ways, and, therefore, could not enter into his rest. He then exhorts his brethren, to take heed lest there be in any of them "an evil heart of unbelief in departing from the living God;" for if those who fell in the wilderness entered not in because of unbelief, we should fear lest a promise being left us of entering into his rest, any should seem to come short of it. For unto us was the gospel preached as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it. Faith is the condition of entering into this rest. They could not enter in for want of it; but we who believe enter into the rest of God, [MacKnight's Trans.] as the promise was left us of entering into his rest since the children of Israel inherited the land of Canaan.—This rest is only to be entered into by the faithful, who hold fast the confidence, and the rejoicing of the hope firm unto the end. "He that is entered into his rest, he also hath ceased from his own works;" [verse 10;] and God's "works were finished from the foundation of the world;" therefore, (although the promise of entering therein extends to the future,) his rest dates from that period. This is proved by his speaking "in a certain place [Gen. ii, 2,] of the seventh day on this wise, And God did rest the seventh day from all his works." Verses 3, 4. The promise that was left us is spoken of in David, [Ps. xcv,] and if Joshua had given them the rest contemplated in the promise made of God to the fathers, he would not afterward have spoken of another day.

The conclusion is therefore obvious, that "there remaineth a rest to the people of God." Heb. xi, 32-39; Rom. iv, 13, 14; Heb. iii, 5. This rest must bear the same relation to the land of Canaan, that the household of faith does to the house of Israel, [Chap. iii, 6] and that Christ does to Joshua, to wit: the antitype to the type. All types are similar in their na-

ture and objects—they are shadows. Heb. x, 1; Col. ii, 17.

There is nothing in the origin or object of the Sabbath to make it an appropriate type of our future rest. Many have supposed that the Scripture under consideration, proves it to be typical, but to infer from the Apostle's argument in the iii and iv chapters of Hebrews, that God instituted a type or shadow of the believer's rest in Paradise—observed it himself—then blessed and hallowed it, and made it a sign of the sanctification of his people, is certainly stretching an assumption to its utmost limit. Gen. ii, 1-3; Ex. xx, 11; xxxi, 13, 17; Exo. xx, 12, 20; Isa. lvi, 6, 7; lviii, 13, 14. The quotation in verse 4 proves that the seventh day was God's rest day or Sabbath "from the foundation of the world;" and its observance was enforced before the law was given on Mount Sinai; [Ex. xvi,] therefore it could not be the rest given by Joshua. This, according to Josh. xxi, 43, 44; xxii, 1, consisted in the peaceable possession of the land, after their enemies had been driven from it, or destroyed from off it, as "the Lord had sworn unto their fathers." Gen. xv. Of this we cannot enjoy the antitype until "we, being delivered out of the hand of our enemies, may serve him without fear;" [Luke i, 74;] which will not be till we stand on the Mount Zion, singing "the song of Moses the servant of God and the song of the Lamb." Then will the faithful peaceably possess the land promised to Abraham and his seed. Rom. iv, 13, 14. For this rest we hope and pray with "earnest expectation," "for we that are in this tabernacle, do groan, being burdened;" [2 Cor. v, 4;] we "which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, namely, the redemption of the body." Rom. viii, 33.

Praise be to God, the time is hastening on, when those who keep the commandments, will enter through the gates into the city, and have right to the tree of life that grows in the midst of the Paradise of God. And he shall wipe away all tears from their eyes, and there shall be no more death, nor sorrow, nor crying, nor pain.

Soon shall we be from the wicked released,

Soon shall the weary for ever be blest,

Soon shall we lean upon Jesus' breast.

Then there is rest, there is rest."

WE have many calls for No. 16, containing the commencement of Bro. Andrews' article on the Sanctuary. But as that number falls short, we cannot supply them, unless some of our readers return that number. Those who do not wish to keep a regular file, will do us a favor to return No. 16.

THOSE who send money from the West, would do well to obtain New York or Eastern bills when convenient. Some one has sent a one dollar bill on the City Bank, Chicago, Illinois, which we would return if we knew who sent it, for it is of no value to us.

WE would state for the information of our readers, that the fall of the Advent band, at Oswego, Ind., mentioned in Bro. Chaplin's letter, on another page, was the result of the no-Sabbath preaching. Truly, "by their fruits ye shall know them."

SEVERAL have written to us quite recently requesting answers. We are sorry to say that we have no time to write letters at present.

WHEN Papers are returned, the name and address should both be written on them.

BRO. A. R. MORSE wishes us to say that his Post Office address is Wolcott, Vt.

Publications.

THE HIRLE SABBATH, or a careful selection from the Publications of the American Sabbath Tract Society, including the History of the Sabbath—64 pages.

The Sanctuary and Twenty-three Hundred days, 68 pages.

We also have on hand our Hymn Book, well bound, price 30 cents. Postage 2 cents.

Perpetuity of the Law of God—32 pages.

The Seventh-day Sabbath—18 pages.

The Parable of the Ten Virgins—24 pages.

Letters received since Feb. 17th.

E. Everts, M. C. Andrews, H. W. Lawrence, J. Lindsey 2, J. Bates, R. Cochran, A. R. Morse, W. S. Ingraham, A. A. Dodge, B. B. Brown, G. M. Burnett, A. S. Hutchins, C. D. Riggs, P. H. Cowin, H. Lyon, L. J. Richmond, H. S. Gurney, C. M. Brown, F. Wheeler, S. W. Rhodes, M. G. Kellogg, R. R. Chapin, H. Edson, J. Mc. Clennan, A. Stone, J. S. Nicholson.

Receipts.

J. Whitford, J. Tallman, J. Rider, H. Emmons, M. Saunders, S. Sargent, J. Whitteack, P. Gibson, C. Cole, A. Avery, M. Avery, M. P. Chaplin, R. Hemsley, D. Smally, E. Pratt, S. S. Dow, T. F. Giddings, Sr. Smally, each \$1.
C. S. Hurlbut, L. Tarbell, F. Strong, J. L. Baker, E. Emery, D. Robbins, each \$2. D. Daniels, \$3. C. Weston, \$1.50. J. Van'lovan, E. Clark, a Friend, each 50 cents. A. B. Peartall, 36 cents. J. Miracle, 25 cents.

For Tracts.

M. Everts, B. Bryant, each \$1. J. A. Loughhead, G. M. Burnett, each 60 cents. C. Weston, 50 cents. L. Carpenter, \$1.25. S. H. Peck, \$1.75. C. S. Hurlbut, \$2. J. Y. Wilcox, \$1.75. P. & M. Folsom, \$5.