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

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The Day of the Lord.

BY G. W. HOLT.

Much has been said and written upon the subject of the day of the Lord, or 1000 years of Rev. xx, and different views have been presented.

The view given by Bro. Wm. Miller was, that the Lord Jesus Christ would be revealed from heaven at the commencement of the 1000 years, the righteous dead raised, and the living changed and caught up to meet the Lord in the air; at the same time the wicked were to be cut down, and the earth purified by fire, and prepared for the residence of the saints. They were to live and reign with Christ 1000 years. At the expiration of the 1000 years the wicked dead were to be raised and gather around the camp of the saints and the beloved city, consequently they would come upon the New Earth.

This view we consider erroneous. We cannot believe that the devil with all his wicked host will ever be permitted to tread upon the earth made new. "And I will purge out from among you the rebels, and them that transgress against me; I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel." Eze. xx, 38; see also Eze. xiii, 9.

The Advent Harbinger teaches that there will be probation during the 1000 years, and a great work accomplished by the preaching of the everlasting gospel to sinners, Jews and heathen, by immortal saints.

This we believe to be a gross error; for we read, "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the BRIGHTNESS OF HIS COMING." 2 Thess. ii, 8. Again, "And the kings of the earth, and the great men, and the rich men, the chief captains, and the mighty men, and every bond man, and every free man hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?"

Another view is, that the 1000 years are in the past, the "devil and satan" has been bound during that period, and those that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, have "lived and reigned with Christ 1000 years." That satan was bound, and the saints lived and reigned with Christ during the first 1000 years of the reign of papacy.

The first view we consider the most consistent, but dissent from them all, for this reason, that they do not harmonize with scripture.

We will now attempt to give the bible view of the subject.

There are a number of different days mentioned in the scriptures, 1. The day of 24 hours. 2. The day covering an indefinite period of time. 3. The day of the Lord's anger or wrath. 4. The day of the Lord, or the day of judgment, and reign of the saints with Christ 1000 years. 5. The day of eternity.

The first and second need no comment, as they are well understood and all agree in relation to them.

3. THE DAY OF WRATH. This we believe to be in the future, preceding the day of the Lord. The day of the Lord's wrath has often been confounded with the day of the Lord. In this day the seven vials of God's wrath will be poured out upon the wicked, which will cause the time of trouble such as never was, spoken of by Daniel the prophet.

John in Rev. xviii, speaking of the fall and de-

struction of Babylon, in the 8th verse says; "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." This is evidently a prophetic day of one year. This view I think is sustained by the prophet Isaiah: "For it is the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion." Isa. xxxiv, 8. "For the day of vengeance is in mine heart, and the year of my redeemed is come." Isa. lxiii, 4. "To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." Isa. lxi, 2.

The prophet in the chapters referred to, is speaking of the indignation of the Lord upon all nations, and the treading of the wine-press of the wrath of God. It is here called the day of vengeance and the year of my redeemed. "Zion shall be redeemed with judgment and her converts with righteousness. And the destruction of the transgressors shall be together, and they that forsake the Lord shall be consumed." Isa. i, 27, 28. This agrees with the testimony of Daniel: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: 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 very evident that the pouring out of the seven last plagues of the 15th and 16th chapters of Revelation will cause this time of trouble. "The first angel poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image" Rev. xvi, 2. These plagues we believe will be real and literal, and may be illustrated by the plagues that came upon Egypt.

"And they took ashes from the furnace, and stood before Pharaoh; and Moses sprinkled it up towards heaven: and it became a boil breaking forth with blains upon man, and upon beast." Ex. ix, 10.

"And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters: and they became blood." Verses 3, 4.

"And the Lord spake unto Moses, say unto Aaron, Take thy rod and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt, . . . And the fish died." Ex. vii, 19, 21.

"And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God which had power over these plagues; and they repented not to give him glory." Verses 8, 9.

The prophet Isaiah seems to refer to the same period: "And the waters shall fail from the sea, and the rivers shall be wasted and dried up. And they shall turn the rivers far away; and the brooks of defence shall be emptied and dried up: the reeds and flags shall wither . . . and everything sown by the brooks shall wither, be driven away, and be no more. The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish. Moreover they that work in fine flax, and they that weave net-works [Margin, white works] (Linen and cotton manufactories) shall be confounded." Isa. xix, 5-9.

Joel also refers to the same dreadful scene. "Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come. Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God? The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. O Lord to thee will I cry: for the fire hath devoured the

pastures of the wilderness, and the flame hath burnt all the trees of the field. The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness." Joel i, 15-20.

"And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds." Verses 10, 11.

"And Moses stretched forth his hand towards heaven: and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days." Ex. viii, 22, 23.

This also agrees with the the prophets. "For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." Isa. xlii, 10.

"And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God." Eze. xxxii, 7, 8.

The sun and the moon shall be dark, and the stars shall withdraw their shining." Joel ii, 10; see iii, 15.

"And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day." Amos viii, 9.

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the Kings of the east might be prepared. Verse 12. This doubtless will be literal, and better understood about the time of its fulfillment.

Here John has another view. "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working miracles, which go forth unto the kings of the earth, and the whole world, to gather them to the battle of that great day of God Almighty." Verses 13, 14.

This undoubtedly is the work of Sorcery practised by many at the present time, by the deceptive arts under the names of Biology, Psychology, Mesmerism and spiritual rappings, or pretended communication with the dead. John does not say that this work of deception commenced with the pouring out of the sixth vial; but he here has another view and saw by what means the wicked would be gathered together to the great battle. This work of deception by the false prophets has been practised more or less in all ages of the world.

For this reason the seven nations were driven out from the land of Canaan. "There shall not be found among you . . . any one that useth divination, or an observer of times or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard or a necromancer. For all that do these things are an abomination to the Lord; and because of these abominations the Lord thy God doth drive them out from before thee." Deut. xviii, 10, 12.

"Hearken not ye to your prophets, nor to your diviners nor to your dreamers, nor to your enchanters, nor to your sorcerers which speak unto you. For I have not sent them saith the Lord, yet they prophesy a lie in my name; that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you." Jer. xxvii, 9, 15.

The same deceptions were practised in the days of the apostles by the false prophets "to pervert the right ways of the Lord." "And when they had gone through the Isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus, But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith." Acts xiii, 6, 8.

"But there was a certain man called Simon, which before time in the same city used sorcery, and bewitched the people of Samaria, giving out that

himself was some great one : to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God." Acts viii, 9, 10.

This work of sorcery and deception has been wonderfully revived in these last days. Jesus refers to this among the *signs* of the last days. "For there shall arise false christs, and false prophets, and shall show great signs and wonders, insomuch that, if it were possible they shall deceive the very elect. Matt. xxiv, 24.

Paul also speaks of the same deceptive power before the coming of the Lord. "Whose coming is after the working of satan, with all power, and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. ii, 9—12.

This work of deception will probably increase until the great majority are led captive, and so deceived by it as to engage in the great battle against the Lamb and his humble followers. By this means they are led to resist the truth, and make war upon those that keep the commandments of God and the faith of Jesus. Thus Pharaoh and his host were deceived by the magicians, and led on until they were overwhelmed in the mighty waters of the Red Sea. "And Pharaoh also called the wise men, and the sorcerers: Now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents." Ex. vii, 11—13.

At this time when the wicked host are arrayed against God and his people the seventh vial is poured out. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying it is done. And there were voices, and thunders, and lightnings; and there was a great earthquake such as was not since men were upon the earth, so mighty an earthquake and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Verses 17—21.

In these plagues the wrath of God is filled up on the wicked, and the angry nations of the earth, that have "set at naught the counsel of God, and would none of his reproof" are now cut down without mercy, to be no more a people, until the second resurrection. As saith the prophet Isaiah, "They shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." The pouring out of the seventh or last plague agrees with the testimony of the prophets.

"Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire." Isa. xxix, 6. "And the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hail stones." Isa. xxx, 30.

"The Lord shall roar from on high, and utter his voice from his holy habitation, he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth." Jer. xxv, 30.

"I will plead against him with pestilence and with blood; and I will rain upon him and upon his bands, and upon the many people that are with him, an overflowing rain, and great hail-stones, fire, and brimstone." Eze. xxxviii, 22.

"And the Lord shall utter his voice before his army; for his camp is very great; for he is strong that executeth his word; for the day of the Lord is great and very terrible; and who can abide it?" Joel ii, 11.

"The Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake; but the Lord will be the hope of his people, and the strength of the children of Israel." Joel iii, 16.

"The Lord will roar from Zion, and utter his voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall wither." Amos i, 2.

This day of the Lord's wrath will be dreadful in the extreme. A grievous and noisome sore on the worshippers of the beast and his image, the waters turned to blood, the sun with its withering rays and scorching heat, causing the herbage to fade away, and every thing sown to wither; and men thirsting

for water, and there is none, darkness over the face of the earth, and men blaspheming the God of heaven and repent not; but, like Pharaoh deceived by the magicians, gather together against the King of kings and Lord of lords, and his army that follow him. Thus they are led on by the false prophet that deceiveth them by his miracles until the voice of God from the throne shakes the heaven and the earth, and the mountains are thrown down, the islands disappear, the rocks rend, and hail mingled with fire falls from heaven about the weight of a talent. [Some say 60 pounds others 100 and Richard Watson in his Bible Dictionary says 125 pounds.] And the Lord himself descending from heaven with a shout, and the voice of the Archangel and the trump of God, the graves are opened, and those that sleep in Jesus awake, the living changed from mortal to immortality, and caught up with them to meet the Lord in the air.

Who of the wicked will be able to stand amid the scenes of the day of God's wrath, and the refulgent light and dazzling glory which will enshroud the Son of God at his second coming, as he appears with the glory of his Father, and all the holy angels.

At the appearance of one angel, at the sepulchre, the keepers fell as dead men. It is no wonder then that the wicked flee to the rocks, dens and caves of the earth, and call for rocks and mountains to fall on them, and hide them from the face of him that sitteth upon the throne, and from the wrath of the Lamb. Isaiah says, "And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty when he ariseth to shake terribly the earth."

Some may now inquire respecting the state of the righteous during the day of God's wrath, or pouring out of the seven last plagues. We will let the Psalms and Prophets answer.

"He that dwelleth in the secret place of the Most High shall abide under the shadow, of the Almighty. Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust: his TRUTH shall be thy SHIELD and BUCKLER. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways. He shall call upon me, and I will answer him: I will be with him in trouble; I will deliver him, and honor him." Ps. xci, 1, 3, 7, 10, 11, 15. Please read the whole Psalm.

"When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." Isa. xlii, 2, 3.

"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. For the Lord God shall slay thee, and call his servants by another name." Isa. lxv, 13—15.

"Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. ii, 3.

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. iii, 10.

The four angels are to hold the four winds of the earth until the servants of the living God are sealed. John in vision heard the angel say, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." This agrees with the marking of those that cry and sigh for the abominations done in the land spoken of by Ezekiel. It was said to the men having the slaughter weapons, "Slay utterly old and young both maids and little children, and women: but come not near any man upon whom is the mark."

There seems to be a striking resemblance between this time and the deliverance of the children of Israel from Egypt. The prophet says, "According to the days of thy coming out of the land of Egypt will I show unto him marvelous things." Micah, vi, 15.

The children of Israel remained in Egypt while the plagues were poured out upon their oppressors. The noisome and grievous sore did not in the least affect the children of Israel, neither their cattle. While the Egyptians had blood to drink the Israel-

ites had water; while darkness came upon the Egyptians the Israelites had light in all their dwellings. Thus in the plague of hail mingled with fire, and the destruction of the first born, God's people were not harmed by them.

The servants of God will all be sealed before the plagues begin to fall upon the wicked. The destiny of every one will be decided. "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And behold, I come quickly." Rev. xxii, 11, 12.

When the work of our High Priest is done in the Sanctuary in the heavens, Michael the Great Prince will stand up, clad with the garments of vengeance to go forth to "tread the nations in his anger, and trample them in his fury."

This day is near and hasteth greatly. How important that we be found ready, with our loins girt about with TRUTH, that we heed the admonition of Jesus, to "watch and pray always, that we may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

3. THE DAY OF THE LORD, OR DAY OF JUDGMENT. The length of this day is 1000 years. It is introduced by the voice of God, the revelation of Jesus Christ, the binding of satan, and the final deliverance of all who are found written in the book of life. Here commences the glorious Jubilee to the innumerable company of the redeemed. Jesus, according to his promise, has come and taken his children away from this earth, to live and reign with him in the the Holy City, New Jerusalem, while the earth, which has been tilled for 6000 years, rests, lays desolate, and is left without an inhabitant.

That the length of this day is 1000 years seems to be clearly shown by the following scriptures: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that ONE DAY is with the Lord as a THOUSAND YEARS, and a THOUSAND YEARS as ONE DAY." 2 Pet. iii, 7, 8.

And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a THOUSAND YEARS." Rev. xx, 4.

It also appears by the above scripture to be the DAY OF JUDGMENT, Peter here speaks of the day of judgment, and perdition of ungodly men; and exhorts the brethren not to be ignorant concerning its length.

It also appears from the testimony of Paul, that God has appointed a DAY in which to judge the world. "Because he hath appointed a DAY in the which he will judge the world in righteousness, by that man whom he hath ordained." Acts xvii, 31.

It is also clear from other scripture that the saints will sit with Christ in Judgment. "And Jesus said unto them, verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit on the THRONE OF HIS GLORY, ye shall sit upon twelve thrones, judging the twelve tribes of Israel."

This text proves that the saints must first be raised before they sit on thrones in judgment, with Christ upon the throne of his glory. The rendering of Campbell makes this point still plainer: "Jesus answered, verily I say unto you, that at the renovation, when the Son of Man shall be seated on his glorious throne, ye my followers, sitting also upon twelve thrones, shall judge the twelve tribes of Israel." Matt. xix, 28.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." Rev. iii, 21.

"Know ye not that the saints shall judge the world," says Paul. He also adds, "know ye not that we shall judge angels." Paul undoubtedly here refers to the fallen angels. "And the angels which kept not their first estate, [principality, Margin,] but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." Jude verse 6.

The Psalmist also says, "this honor have all his saints." But we cannot believe it to be in this mortal state. God will not submit the work of judging, to poor erring mortals, subject to the temptations of the devil. It is quite enough for finite, feeble man to overcome the temptations of the arch enemy, and to keep his own heart right in the sight of God.

"Judge nothing before the time until the Lord come, who both will bring to light the hidden things

of darkness, and will make manifest the counsels of the heart."

When the immortal saints sit on thrones with Christ, in the great day of judgment, then they will not only judge the world but fallen angels. Daniel in the night visions saw that judgment was given to the saints of the Most High. But not until the Ancient of days came, and the little horn ceased prevailing against the saints, and was destroyed by the brightness of Christ's coming.

John in vision "saw thrones, and they sat upon them, and judgment was given unto them."

What thrones did John see? Answer, the TWELVE THRONES spoken of by Jesus. Who sat upon them? Answer, the resurrected and immortal saints. This is clear from the connection. John "saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image neither had received his mark, . . . and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished."

It is clear from this scripture that the righteous are to be raised at the commencement of the 1000 years; and the rest of the dead (of course the wicked) are not to be raised until the thousand years were finished.

This 1000 years, and reign of the saints with Christ cannot be in the past, but is in the future. During this period satan was to be bound, John in vision "saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is not Pagan Rome, but THE DEVIL, AND SATAN, and bound him a thousand years, and cast him into the bottomless pit, [abyss,] and shut him up and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." Rev. xx, 1-3. This is not yet fulfilled.

It is written, the dragon gave his power, and his seat, and great authority to the Papal beast. It is also said that they worshiped the dragon which gave power unto the beast: and they worshiped the beast. The dragon power then existed in the beast, and they worshiped both at the same time. The dragon power was exercised by the beast during the period of 1260 years, commencing in A. D. 538, and terminating A. D. 1798; therefore, was not bound: And the saints have not lived and reigned with Christ at any one period more than another, in any sense, since his ascension.

We see the dragons's power exercised by Pagan Rome from the days of Christ to that of Papal Rome; then given to the beast to exercise for the period of 1260 years; then to be exercised by the two-horned beast in making war upon the remnant that keep the commandments of God, and the testimony of Jesus Christ, until the angel comes down from heaven at the commencement of the 1000 years, and destroys his power, binds him and casts him into the bottomless pit, there to remain until the thousand years are expired.

While satan is bound, and the saints keep the Jubilee, the whole land will rest, and lay desolate, without an inhabitant. We will now quote some scripture to show the state of this earth during the 1000 years.

"And the Lord spake unto Moses in Mount Sinai, saying, speak unto the children of Israel, and say unto them, When ye come into the land which I give you, then shall the land keep a sabbath unto the Lord. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; but in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest, thou shalt not reap neither gather the grapes of thy vine undressed: for it is a year of rest unto the land." Lev. xxv, 1-5. This we think shadows forth the rest to the land after being tilled 6000 years, and then resting the seventh.

"BEHOLD, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate, and he shall destroy the sinners thereof out of it." Isa. xiii, 9.

"BEHOLD, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word." Isa. xxiv, 1, 3.

The prophet here has the earth "emptied" and "laid waste"; and then lest some should get the idea that sinners might still live and remain on the earth after the coming of the Lord, he adds, "and turneth it upside down, and scattereth abroad the inhabitants thereof."

Isaiah in chapter xxxiv, in speaking of the indig-

nation of the Lord, and the slaying of all nations, says, "he hath utterly destroyed them, he hath delivered them to the slaughter." And in regard to the earth he says, "from generation to generation it shall lie waste; none shall pass through it for ever and ever."

"But the cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be an habitation of dragons, and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow."

This will be very unfavorable indeed for those who think of remaining on this earth AFTER the Advent of the Lord, to PREACH the everlasting gospel, as they will have a large congregation *only* of these doleful creatures to receive or reject their message.

"Destruction upon destruction is cried; for the whole land is spoiled. . . . I beheld the earth, and lo it was without form, and void; and the heavens, and they had no light. . . . I beheld, and lo there was no MAN, and all the birds of the heavens were fled. I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, THE WHOLE LAND SHALL BE DESOLATE." Jer. iv, 20, 23-27.

"I have cut off the nations: their towers are desolate; I made their streets waste, that none passeth by: their cities are destroyed, so that there is no MAN, that there is NONE INHABITANT." Zeph. iii, 6.

"And the dead shall be cast out as dung, and there shall be no man to comfort them: for the earth shall be wasted, and the cities shall be cast down. There shall be NO MAN LEFT TO TILL THE EARTH, AND TO SOW IT. The trees shall give fruit, and who shall gather them? The grapes shall ripen, and who shall tread them? for all places shall be DESOLATE OF MEN." 2 Esdras xvi, 23-26.

It is frequently asked, If the earth is left desolate of inhabitants during the 1000 years, who will Christ and his saints REIGN OVER during that period, as though it was necessary that the wicked nations of earth should live, for them to reign over.

We would now inquire of such, If it be necessary that wicked nations should live always in order for Christ and his redeemed to reign, how will they reign on the New Earth, after the devil and all his host are cast into the lake of fire, and burned up? We read, "They shall reign for ever and ever," after the New Earth appears. See Rev. xxii, 5. Will the wicked nations live on the New Earth for ever and ever, for Christ and the saints to reign over!! Jesus will reign in judgment, and the saints will reign with him during the period of 1000 years. We have already shown that the wicked are cut down before and at the commencement of this period, and the righteous caught away to be with the Lord.

Some may inquire, where is the abode of the saints at this time. Said Jesus, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." John xiv, 1-3.

Jesus does not say that he will come and live with us, but he will come and take us to his Father's house of many mansions the New Jerusalem, to live and reign with him. Abraham looked for a city not made with hands, but one with "foundations, whose builder and maker is God."

"But Jerusalem which is above is free, which is the mother of us all." Gal iv, 26.

In this city is the throne of God, and of Jesus, also the twelve thrones on which the saints of God will sit. This will be the place of judgment. While the wicked are "shut up as prisoners in a pit," (all dead,) the books will be opened, and their deeds examined, and their judgment meted out accordingly.

John in a vision saw "the books opened, and another book was opened, which is the book of life." Here three books are mentioned. One, the Satute Book, [The Bible,] containing the ROYAL LAW, which is to judge every man. Said Jesus, "the word that I have spoken, the same shall judge him in the last day." [1000 years.] His words were the words of his Father.

"Another book which is the book of life." This is the Lamb's book of life in which the names of the righteous are enrolled, with their good deeds only remaining, their sins having been previously forgiven and all blotted out. The other book contains the names of the wicked with their deeds. Jesus and the saints will be witnesses against the wicked in that day. "Ye are my witnesses saith the Lord."

"Some men's sins are open beforehand, going before to judgment; and some men they follow af-

ter. Likewise the good works of some are manifest beforehand; and they that are otherwise cannot be hid." 1 Tim. v, 24, 25. The sins of the righteous go beforehand to the Sanctuary and are blotted out by the High Priest. At the same time their good deeds are manifest; but the sins and evil deeds of the wicked remain unforgiven, and go to judgment afterwards. Righteous Abel, and those who were with him will be witnesses against the wicked that lived in that generation. Likewise the righteous of each generation down to the last that shall live upon the earth.

5. THE DAY OF ETERNITY.

This day is introduced by the loosing of satan, the devil, the resurrection of the wicked, the Holy City, New Jerusalem descending from God out of heaven, and the final destruction of the wicked.

We read, "And when the thousand years are expired, satan shall be loosed out of his prison, and that 'the rest of the dead [the wicked] lived not again until the thousand years were finished.'"

When the devil is loosed, and the wicked are raised, Jesus will stand upon the mount of Olives as we read in the prophecy of Zechariah: "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." Zech. xiv, 4.

It is clear from the connection that this place will be the location of the Holy City.

"And ye shall flee [the wicked that are raised] to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee." Verse 5.

"All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner-gate and from the tower of Hananeel unto the king's wine-presses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited." Verses 10, 11.

When Jesus comes in the clouds of heaven, at the commencement of the 1000 years, the saints do not then come with him, but all the holy angels. The saints are then caught away to live and reign with him 1000 years. When this is fulfilled, at the commencement of the day of eternity the Lord God and all the saints with him come down in the Holy City, New Jerusalem and it is located upon the land here referred to.

Satan gathers the whole host of Gog and Magog [the resurrected wicked] around the Beloved City, and Camp of the saints; the same host that have been deceived by him, and are still deceived, and they come up on the breadth of the old earth, that has been desolate 1000 years, to battle. Here they think to overcome the saints, and take the City; but to their great consternation they hear their final sentence pronounced: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

The judgment, which had been previously meted out by Jesus and the saints, is now executed. Each one receives his punishment "according as his work shall be." At this time the Devil and his angels and all the wicked are cast into the lake of fire and burned up, "root and branch" and "into smoke shall they consume away." "This is the second death."

At the same time the earth will be purified by fire and as John saw, there will be a New Heaven and a New Earth, and the meek will inherit it for ever and ever.

That the day when the Lord's feet will stand upon mount Olives, is the day of eternity, is evident from the following scripture: "And it shall come to pass in that day, [the day that he stands upon the mount of Olives,] that the light shall not be clear nor dark." I will here give the margin: "It shall not be clear in some places, and dark in other places of the world." That is, there will be no darkness; "it shall be ONE DAY which shall be known to the Lord, not day nor night; but it shall come to pass, that at evening time it shall be light." Zech. xiv, 6, 7. Here, at evening time it is dark, there it will be light.

This agrees with the testimony of John: "And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever." This day shall be ONE, known to the Lord, that has no end.

We have shown that the other days here spoken

ed had a beginning and an end, This day has a beginning but no end.

Although this is ONE DAY, and has no end, yet there will be division of time. "For as the New Heavens and the New Earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. lxvi, 22, 23.

"And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one." Zech. xiv, 8, 9.

John had the same view of the water of life: "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." Rev. xxii, 1. The throne is in the New Jerusalem on the New Earth. Zechariah saw the same living waters of life proceed from Jerusalem. He also saw it running from the fountain, east and west, where the sea formerly was. As the river of life is not in this earth, and as the earth is not made new until after the 1000 years, it necessarily follows that this prophecy applies to the day of eternity.

We have now passed through the subject of the different days spoken of in the Scriptures. In this we see a perfect harmony, and the strict order of heaven. God is a God of order, and his ways are not as the ways of man. He has measured the times, and set the bounds, and none will be able to remove them.

The gospel day is almost over. The 6000 years are nearly past. The great day of the Lord's wrath is near and hasteth greatly. The glorious Jubilee will soon begin, and the day of eternity in its time will appear. Reader, prepare to meet thy God.

Oscego, N. Y., March 1852.

THE REVIEW AND HERALD.

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

SARATOGA SPRINGS, TUESDAY, MARCH 23, 1852.

The Conference

Held March 12th, 13th, 14th and 15th, at the house of Bro. J. Thompson of Ballston, N. Y., was a meeting of special interest, and its beneficial effects will be seen upon the cause of truth.

As the appointment was given out at a late period, and the traveling bad, many did not attend that probably would have been present had it been otherwise. Brn. Bates, Rhodes, Holt, Wheeler, Day, Baker, Ingraham, Wyman, Churchill, Morse and Edson were present. We were happy to see Bro. Andrews also who arrived near the close of the meeting from his late tour in Michigan and Ohio.

The brethren came together with a desire to be benefited and to benefit each other. Not to establish any peculiar views of their own, but to be united in the truth. The Spirit of truth was earnestly desired, and all united in asking God to give his Spirit to guide into all truth, and to "guide in judgment" while transacting business brought before the meeting. The Spirit of the Lord was with his servants during the entire meeting, and love and union prevailed. The business meetings were pleasant and free. All seemed willing to act, and ready to act in union, and to act now. The word was preached with freedom, and the examination of some points of doctrine touching the present message was conducted in harmony.

The brethren and sisters in the vicinity of the meeting also shared its benefits. Trials were happily removed, and the blessing of God followed. The last evening was a season of the wonderful outpouring of the Holy Spirit. In this meeting Bro. Thompson and his family, who had the labor and care of entertaining the brethren, were greatly blessed.

Friday P. M. the 12th, the subject of publishing the paper was introduced. Several brethren spoke of the disadvantages of having it published as it has been, and of the propriety of having an office at the control of Sabbath-keepers. And after investigating the matter it was decided by a unanimous vote (1) that a press, type &c. should be purchased immediately, (2) that the paper should be published at Rochester, N. Y., (3) that Brn. E. A. Pool, Lebbeus Drew and Hiram Edson compose a Committee to receive donations from the friends of the cause to purchase the press, type &c., and to conduct the financial concerns of the paper, (4) that the brethren abroad be requested through the next number of the Review and Herald to choose agents in their churches to receive donations for the purpose of establishing the press, and carrying forward the publishing of the paper, and (5) that those donations that are immediately sent in, should be sent to Hiram Edson, Port Byron, N. Y. It was thought that Six Hundred Dollars would be sufficient to establish the press at Rochester.

Monday A. M. the 15th, the subject of holding Conferences in different parts of the field, especially where the brethren have but recently embraced the truth, was introduced,

and investigated with much feeling. There seemed to be but one view of the subject, that small Conferences and many of them would prove a great blessing to the cause. And that those brethren who have recently embraced the Sabbath should not be neglected, but that they should have the labors of suitable brethren who shall hold such meetings with them.

It was thought that there should be two to travel in company in the state of New York and Canada West, and two to travel in New England and Canada East, whose work should be to hold Conferences. By a unanimous vote, Brn. Bates, Baker and Wheeler were chosen to see what two brethren would be responsible for Conferences to be held in New England and C. E., and Brn. Holt, Rhodes and Edson were chosen to see who would be responsible for Conferences to be held in the state of New York and C. W.

Bro. Joseph Baker of Lebanon, N. H. and Bro. Wm. S. Ingraham of Wolcott, Vt. decided to travel together and be responsible for Conferences in New England and C. E. And Bro. G. W. Holt of Oswego, N. Y., and some brother whose duty it may be to travel with him, will be responsible for Conferences to be held in New York and C. W.

The brethren who desire Conferences held with them are requested to make known their wants and wishes relative to Conferences to those who have decided to hold such meetings. Or if more convenient they will send in their requests, and have them published in the Review and Herald. Then those who hold Conferences can make their arrangements, and have their appointments also published.

Appropriate remarks were made by Bro. Bates relative to making preparations to entertain those who may assemble in Conferences, which were approved by those present. He pointed out the common error of providing many kinds of rich food, which is attended with unnecessary labor and expense, when plain food would be much better for the health, and easier prepared. He stated that it was too often the case that those who entertained the brethren assembled for Conferences were but little benefited themselves by reason of making unnecessary preparations, and having too much care and labor in waiting upon the brethren.

The Fairhaven Conference.

The Conference assembled at Fairhaven, Mass. Feb. 27th appointed Brn. F. Wheeler, O. Davis, H. S. Gurney, E. L. H. Chamberlain J. C. Day and O. Nichols a Committee to take into consideration the state of the cause.

For want of room we cannot give the entire report. The following is an extract from the report of the Committee which was unanimously adopted by the brethren assembled.

"Dear Brethren and Sisters, your Committee having endeavored in the fear of the Lord, and with an earnest desire to do his will, to take into consideration the subjects brought before this Conference, would submit the following report as their judgment.

We fully approve the course pursued by Bro. White in the management of the paper, and earnestly desire that his connection with the paper may still continue. And to relieve him from pecuniary difficulties, and to bring some of the burdens more directly upon the church at large, we recommend that the brethren in each place appoint some suitable person to look after the interests of the paper.

1. To have the charge of collecting money for the paper.
2. To see that the paper is sent to such as have an interest to examine the truths which it advocates.
3. To see that it is not sent to such as are not interested to receive it.

Also, that such brethren have a care to ascertain who there are in the church that are needy, and what ministering brethren require aid, and that they take such measures as the Lord may place at their command, they acting at all times subject to the church with which they have a connection. We do believe that such a course is necessary in order to distribute more equally the burdens necessarily falling upon us, and to bring us into a position in which we can act more efficiently. We do feel that it is time to act, and to act as a body. And to see that the burden be borne by us as a body, and not by a few individuals. It shall be the duty of those persons chosen to see to the interests of the paper to see that it be kept free from debt."

"Render to all their Dues."

DEAR BRO. WHITE: It was the arguments of J. B. Cook, more than those of any other writer, that convinced me that the third angel's message is now being given. I had a sympathy with the Advent people from the first, which increased as I saw them advance in the light of Divine Truth, casting away the fables of these last days, and finally, embracing all the commandments of God. This looked like the work of God. It bore the right kind of fruit,

But the "repairers of the breach" professed to be giving the third angel's message. This could not be admitted without acknowledging that the first and the second message were in the past. If I could find sufficient evidence, that the judgment hour cry was from Heaven, I could not deny the succeeding work, which follows down the same track of prophecy. While examining this matter, some of the writings of the above named individual fell into my hands, which were republished in the Advent Review. I will give some extracts for the benefit of those who have not seen these writings; but let all who can obtain them read the whole. They are excellent.

"There are no agencies adequate to give birth to predicted events, save such as God employs; consequently when they occur, we may know without a doubt, not only that they are a fulfillment, but also that God has done it. . . . When a predicted event does occur, we may know that it is a fulfillment of the prediction, and that God's Providence has interposed for its fulfillment. To such events there are no seconds, any more than a second birth, or baptism, or burial of Messiah. The chariot of Providence rolls by. The event looms up with God's seal impressed on it. It never recurs. . . . God in his word specifies each event. His people drink in the Spirit by believing the word—they yield themselves up to his guidance, and the Providence of God concurs, then the event transpires. There will be nothing in all time like it. . . . There are no agencies which can counterfeit or derange the progressive fulfillment of the prophetic word. When the time arrives, each predicted event appears; and God's Providence must be recognized in it, or we be convicted as, so far, infidels."

If C. believes all this now, he must be strong in the third angel's message. His reasoning, compared with scripture testimony, was sufficient to justify faith in the first message while standing alone. But the third message has, not only all the evidence of the first, but the concurrent testimony of the first and second to make it doubly sure. The car of Providence has rolled down the track of prophecy, through the first and second messages to the third. "On this track it will roll, till it reaches the grand depot."

Let those who complain of being judged by Sabbath-keepers, read the following extract from the same article.

"The professing churches have taken their stand, denying that Providence is fulfilling prophecy, connected with the second Advent, (though they can neither deny the prophecies of such events, nor the facts of their occurrence,) must and will perish, as did the Jewish nation. All the evidence which God grants is given, when history testifies the truth of prophecy; consequently, if that be denied, Christ is denied, and "wrath to the utmost" will come on those who had till then, been his acknowledged people. By how much the Christian church has had greater light than the Jewish, by so much is their guilt greater, and their revealed damnation more dreadful. Matt. xxiv, 51. 1 Thess. v, 3; 2 Thess. ii, 10—12. Professing Adventists have no dispensation in their favor, but must see their flagrant folly, if they recognize prophetic fulfillment up to a certain point in our history, and then deny it in those events which are most manifestly, in time, order of sequence, and manner of occurrence, just what Jesus predicted."

May the Lord save all the honest.

ROSSELL F. COTTRELL.

Mill Grove, N. Y., March 10, 1852.

The Paper.

This number closes the present volume, and is the last to be published at Saratoga Springs. To those friends who may wish to know the pecuniary condition of the paper we would say that \$150 was raised at the Camden Conference, June 1851 to commence the present volume. This sum, with the receipts since that time, will only pay for this volume. We have been unwilling to receive large donations from those real friends of the cause who are ever ready to use their Lord's money as faithful stewards. And we have hoped that all the readers of the Review and Herald, who have had it placed in their hands, with other publications, who profess to love the truths it advocates, and who are able to do something for its support, however small the sum, would gladly help in this work.

We do not speak of want. Having food and raiment we are content. But we wish to suggest the propriety of each having the pleasure of doing something, and sharing the blessing, instead of a few free-hearted souls doing the whole. In fact we cannot see how the paper can benefit such as are not ready to make an effort to sustain it. We cheerfully send the paper free of charge, and shall continue to do so, and hope these remarks will lead all who profess to believe and love the present truth to act their part in sustaining the publication of the paper and books.

We hope to issue the first number of the next volume by the first of May. And we would say to those who wish to help with their means that their assistance is needed now in commencing the paper at Rochester.

Will the brethren be interested to furnish matter for the paper, either original or selected. Let all be free to write.

From Bro. Chapin.

DEAR BRO. WHITE: Would it not be as consistent for the editor of the "Harbinger" to head some articles, *A portion of the prophets abolished*, as to head some of his articles, "Seventh-day Sabbath abolished"? I think it can be clearly shown that he has as good ground to prove the abolition of a part of the prophets as a portion of the holy law of God. Jesus testified that he came to destroy neither, and warns us against thinking such a thing as the abolition of his Father's law or the prophets as follows: "THINK NOT THAT I am come to destroy the law or the prophets, &c. Matt. v, 17. Any one may understand from these words that the prophets are intimately connected with the law; and if one title of the law is abolished, then certainly a portion of the prophets are also gone.

For further proof see Matt. xxii. Here in answering the question of the lawyer, "Which is the great commandment in the law?" Jesus says, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

Now if the editor of the "Harbinger" would cease for a while to prove that a part of the law of God is abolished, and show what portion of the prophets are gone, I am certain, as soon as he can do this, he will succeed in getting many converts to his "seventh-day Sabbath abolished" theory.

In the law of God, the ten lively oracles, there are 302 words. The fourth oracle has the strength of 97 of these words, about one third of the whole. Paul uses this oracle to prove who the true God is, by declaring to the men of Athens that it is the God that made the world and all things therein, that he is Lord of heaven and earth.

R. R. CHAPIN.

Rochester, N. Y., March. 9th. 1852.

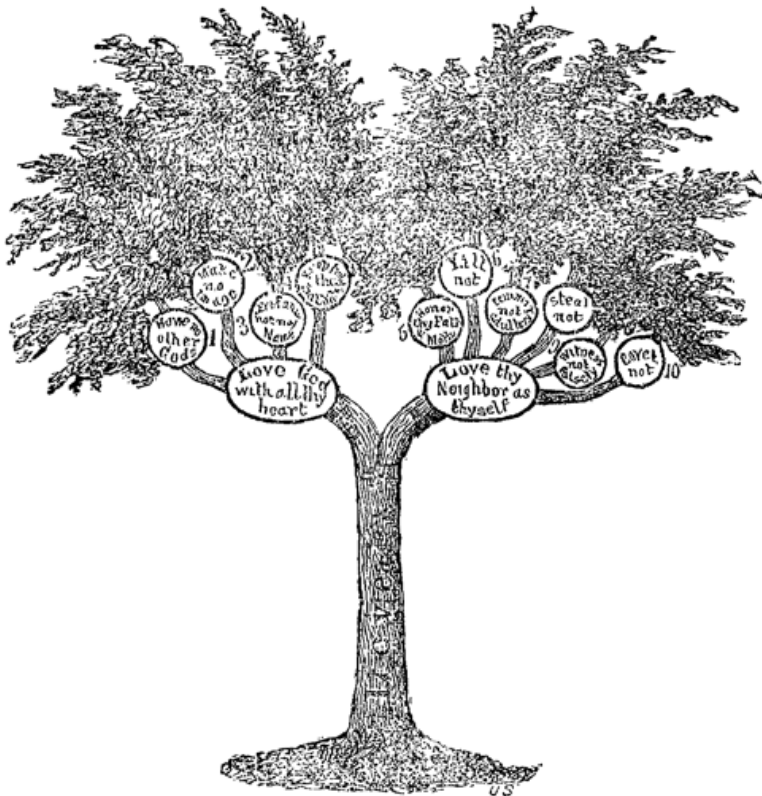
THE LAW OF GOD ILLUSTRATED.

BY NEWELL MEAD.

"And the Lord said unto Moses, come up to me into the mount, and be there; and I will give thee tables of stone, and a LAW and commandments which I have written, that thou mayest teach them." Ex. xxiv, 12. "And he gave unto Moses, when he had made an end of communing with him upon Mount Sinai, two tables of TESTIMONY, tables of stone, written with the finger of God." Ex. xxxi, 18. "And he wrote upon the tables the words of the covenant, the TEN COMMANDMENTS," Ex. xxxiv, 23. See also Ex. xxii, 15, 16; Deut. iv, 13; v, 22; ix, 9-11.

From these texts we learn that the law of God was the ten commandments, written on tables of stone by the finger of God. These tables of stone were put into the ark made purposely for them, and the ark was placed in the Most Holy Place of the earthly Sanctuary, within the second veil. This ark was called the ark of the covenant, and the two tables of stone, were called the tables of the covenant, because they contained the moral conditions of the covenant made in Horeb.

There were two tables of stone. One containing the first four of the ten precepts of God's law, which pointed out their duty to God; the other contained the last six precepts, pointing out their duty to each other. Then the law of God may be fitly represented by a tree with two large branches, and from these two,



ten small branches. One large branch represents love to God, the other, love to one another, [see Deut. vi, 5; Lev. xix, 18,] and the ten branches growing out of the two, represent the several articles of God's law as they are given in Ex. xx. The body of the tree represents the great source, or principle of Love out of which the ten precepts of the law grew; Love being the foundation of God's law, and the ten articles his form of government.

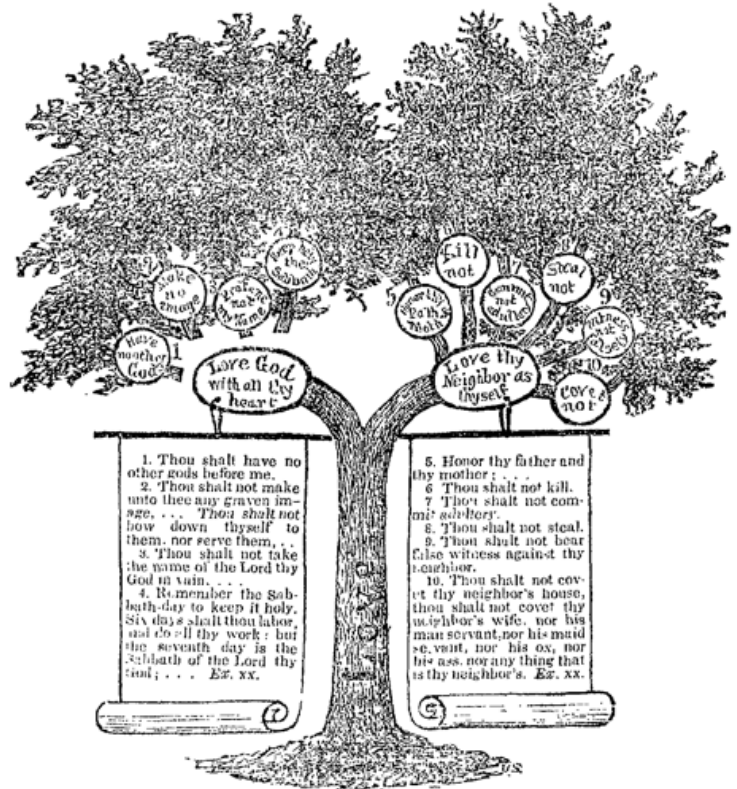
I will now illustrate the law of God, under the new covenant, as contained in the "ark of his testament" to be "seen" when "the temple of God" should be "opened in heaven," under the sounding of the seventh angel.

Jesus, in his sermon on the mount, 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," &c. Fulfill, here means to obey, not to abolish. So James understood it; for he says, "If ye fulfill the royal law according to the scripture, thou shalt love thy neighbor as thyself." Chap. ii, 8. To fulfill the royal law according to the SCRIPTURE (the decalogue) can mean nothing else than to keep its precepts. Says Jesus, "I have kept my Father's commandments." John xv, 10.

It is said by some that Jesus, in fulfilling the law, released us from its obligation, and that we have nothing to do with it. But let it be understood that he mentions the prophets as well as the law; and if Jesus has released us from the law, he has from the prophets also, and we should have nothing to do with them any more than with the law. But it will be seen that we have to do with both. Let us see how Christ has illustrated this subject.

"Then one of them which was a lawyer asked him a question, tempting him, and saying, Master, which is the great commandment in the law? Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbor as thyself. On these two commandments, hang all the law and the prophets." Matt. xxii, 35-40.

Now let the two great branches represent the two commandments mentioned by Jesus. And if God's law hangs on the two great commandments, let the two scrolls, which are hanging on the two branches, represent it. The two



branches representing the two great commandments, and the scrolls representing the two tables of stone. Read the precepts written in the scrolls. Then we have the whole law here. The several precepts of the decalogue grow out of the two great commandments mentioned by Jesus. It cannot be otherwise; because they were given to secure our love to God, and our love to each other. Therefore, the whole law hangs on the principle of supreme love to God, and love to our neighbor as ourself.

It is thought by some that Jesus, in his reply to the lawyer, taught that the ten precepts of the royal law were then done away, and that two new commandments had been instituted in their place. There are several serious objections to this view.

First, in the two great commandments there is nothing new. God has always required of his people supreme love to their Creator, and love to one another. This the following texts prove.

"Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deut. vi, 4, 5. See Chap. x, 12. This is the first and great commandment quoted by Jesus.

"Thou shalt not hate thy brother in thine heart; thou shalt in any wise rebuke thy neighbor; and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, but THOU SHALT LOVE THY NEIGHBOR AS THYSELF; I am the Lord." Lev. xix, 17, 18. Here is the second commandment quoted by Jesus.

Second, no one teaches that any change whatever took place in the law prior to the crucifixion or resurrection of Christ; then how absurd to suppose that Jesus taught that the ten precepts of the decalogue were then done away, and that the two had taken their place, at the time of his conversation with the lawyer!!

"Which is the great commandment in the law?" was the question of the lawyer; not what it would be in the next dispensation, after the crucifixion. "This is the first and great commandment," replied the Son of God. He did not teach that supreme love to God, and love to our neighbor were duties for the gospel dispensation alone. Therefore, the ten commandments THEN hung on supreme love to God, and love to our neighbor as ourselves, EVER HUNG there, and hang there now, as the scrolls hang upon the two great branches of the tree.

Christ speaks of the two great commandments; he also quotes precepts [Matt. xix, 18, 19.] that hang on the smaller of the two, viz: "Thou shalt love thy neighbor as thyself." Then we will represent the six commandments on the second table, as growing out of that one branch. We see in the figure that all the branches are joined on that side. But for the sake of the representation we will leave the branches on the other side disjointed. It is said that Christ

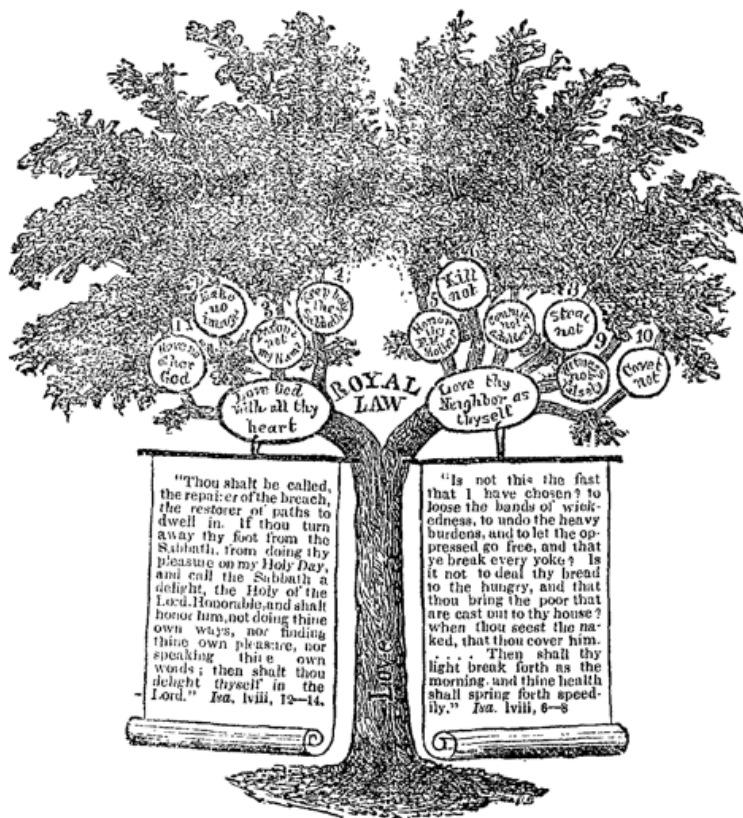
quoted those commandments that are binding, and as he omitted the fourth, we are not to keep the Sabbath. But it is a fact that he did not positively quote any of the first four commandments, represented by the disjointed branches.

But we are required to love God more than our neighbor. Love to him should be supreme, while we should love our neighbor as ourself. To love God supremely is the first and great commandment, therefore those precepts given to secure our supreme love to him must be obeyed, and the branches representing the first four commandments should be joined, not excepting the Sabbath branch. In the next illustration the branches are all joined. Said Jesus, "The Sabbath was made for man." If we reject the Sabbath commandment, and break off that branch, we may the other three, by which we show supreme love to God, and in fact love to God is utterly destroyed!!

In the third illustration we wish to show that the prophets also, hang on the two commandments mentioned by our Lord. They speak the Law from God. But for want of room we can quote from but one prophet, Isaiah, as is seen in the scrolls.

We shall now quote from the words of Christ, for we can find nothing better. "Thou shalt love thy neighbor as thyself." None will deny that this is a gospel text purely. To love our neighbor is it not to feed the hungry, to clothe the naked, to undo the heavy burdens and to loose the bands of wickedness? And more, is it not the work under the gospel to break the tyrants yoke and let the bondman go free? Certainly, it is. Then we have brought a gospel text, and it is no more nor less than the law, on the second table of stone. Then we ask, has this all been fulfilled so that we have nothing to do with it? or, is it not now claiming a fulfillment? Then this prophet is not all fulfilled; but he still speaks this law as plainly as ever he did. Hear him:

"Is not this the fast that I have chosen, to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" &c. Isa. lviii, 6. Does not this hang on the second great commandment? It certainly does; therefore, as Christ said, the prophets, as well as the law, hang on the great commandments. Then we can represent the prophet in the scroll hung on the second branch, or commandment. Read his words in the scroll.



Inasmuch as the words of the prophet hang on the second branch, they hang on the first branch. Hear Christ's words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." If we love God we shall wish to honor his institutions, and obey him in all his requirements. Then hear what the Lord says by the same prophet from which we have quoted.

"And thou shalt be called, the repairer of the breach, the restorer of paths to dwell in, if thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. lviii, 12-14.

As the above from the prophet, spoken by the mouth of the Lord, is embraced in the first and great commandment, we will represent it in the scroll hanging upon the first of the two great branches of the tree. Now we may see how that the prophets, as well as the law of God, hang on the two great commandments mentioned by our Lord.

In ministering to the wants of the needy, and breaking every yoke, [Isa. lviii, 6, 7.] the Lord says our light shall break forth as the morning; and the glory of the Lord shall be our reward. And if we draw out our soul to the hungry, and satisfy the afflicted soul, then shall our light rise in obscurity, and our darkness be as the noon-day. In doing this, the Lord has promised to guide us continually, and satisfy our soul in draught, and we shall be like a watered garden, and like a spring of water, whose waters fail not. Yet, still more God promises, if we are obedient, yes, he promises that they that shall be of us shall build the old waste places, and shall raise up the foundations of many generations; and shall be called the repairers of the breach. Then if we are to raise up the foundations of many generations, the foundation must have been thrown

down; also, there must have been a breach made, in order to have one repaired. And what is this breach that has been made? Ah! the Prophet has informed us, "Thou shalt be called the repairer of the breach the restorer of paths to dwell in, if thou turn away thy foot from the Sabbath, from doing thy pleasure on my Holy Day, and call the Sabbath a delight, the Holy of the Lord, honorable," &c. Isa. lviii, 12, 13. Those that desecrate the Holy Sabbath and tread it underfoot are making a breach in God's holy law. Those that turn away their foot from treading it down, and keep it holy, and call it a delight, the Holy of the Lord, are repairing this breach in the law. It must be repaired by restoring the Sabbath of the Lord our God.

Dear reader, will you notice this fact; God says in the 12th verse that there is a breach made, but does not say in what. The next verse informs us that it is his law, one of the precepts of the decalogue is polluted, and he admonishes us to turn from this transgression of his holy law.

Extract from Wesley's Sermon on Matt. v, 17-20.

"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."

"Who, what are they, that make 'the preaching of the law,' a character of reproach? Do they not see on whom the reproach must fall? on whose head it must light at last? Whosoever on this ground despiseth us, despiseth him that sent us. For did ever any man preach the law like him? even when he 'came, not to condemn but to save the world:' when he came purposely to 'bring life and immortality to light through the gospel?' Can any 'preach the law' more expressly, more rigorously, than Christ does in these words? And who is he that shall amend them? Who is he that shall instruct the Son of God how to preach? Who will teach him a better way of delivering the message which he hath received of the Father?"

"Whosoever shall break one of these least commandments, or one of the least of these commandments—These commandments, we may observe, is a term used by our Lord as equivalent with the law: or the law and the prophets, which is the same thing, seeing the prophets added nothing to the law; but only declared, explained, or enforced it, as they were moved by the Holy Ghost."

LETTERS.

From Bro. Arnold.

DEAR BRO. WHITE: While reading the call for the friends to write and express their views on the subject of the Paper, I felt that perhaps it was my duty to express my views as a humble tribute to the cause I so much love.

While I review the wonderful work the Lord has wrought for me and mine, in bringing us to hear and love the everlasting gospel, leading us out from the influence of a fallen church, to receive with joy and gladness the third angel's message, I can but feel a prompting of soul to lend my feeble instrumentality to carry to others what has proved to me of such infinite value.

The scattering far and wide, to all "that have ears to hear" the present truth contained in the "commandments of God and the testimony of Jesus Christ," I fully believe is now the great work that engages the attention of the heavenly host, and for the accomplishment of which the mighty arm of the Lord is specially stretched out.

Shall we then who have been so signally favored of God as to be brought into the clear light of revelation which now shines through the "open door," join with the heavenly host as willing and obedient instruments on earth to carry forward this great work. Shall we unite our hearts, our tongues, our pens, our influence and our money too, to accomplish this last crowning work of carrying these sanctifying truths to every "jewel" that can be found and fitted for the "casket;" or shall we like misers rejoice that we are blest with these glorious truths, treasure them up in our hearts, lock up our purses (perhaps containing thousands) and leave the poor of the flock to sacrifice all these, and with their hard earnings by daily labor to carry forward this last work of salvation for the scattered and torn of God's people.

Let such be assured that they will not be "gathered with those who have made a covenant by sacrifice." Let it also be remembered that a mere surplus, after a gratification of all our wants cannot be a sacrifice such as Christ required of the young man in the gospel, and nothing less is required of us now, that we may "inherit eternal life."

In this matter three questions seem to be presented. First, shall we have a press, workmen, and office of our own, or at our control? Second, where shall it be located? Third, how often shall the paper be issued. Perhaps from my limited knowledge I am poorly fitted to give any advice on these points. I will however venture a few suggestions.

First. It appears to me that it would be pleasing to Him who "owns the cattle upon a thousand hills," to have his truth published from a press, by hands, and through an office that could be brought to bow in strict obedience to the fourth commandment.

Second. In reference to the location, a few considerations present themselves. It should be central so that each extremity of the field of labor can be reached with as little delay and expense as possible. It should also be ready of access to steam conveyances.

Third. To me it appears that the requirement to "exhort one another and so much the more as we see the day approaching," and the extended and extending demand for the present truth calls for a weekly issue of the paper.

Your brother in tribulation, praying for the prosperity of Zion,

DAVID ARNOLD.

Fulton, N. Y., March 7th, 1852.

From Bro. Lawrence.

DEAR BRO. WHITE: I am much interested in the paper and wish it continued. Affliction and death in my small family has prevented me from expressing my feelings before. A few of us in Bangor (Franklin Co.) have embraced the Sabbath. Also, a few in St. Lawrence Co. I purpose to give information, if I find any receiving the "Review and Herald" who are not interested in it.

In my short observation, where the Sabbath has obtained, I find elements of opposition stirred similar to what the truth produced in 1843 and 1844. I have believed for some time that there was truth in the Word that would single out God's people, and make manifest the right.

I cannot say that I think all the light now shines. I am not satisfied with regard to all points of doctrine as I am with regard to the Sabbath. But I feel like exhorting brethren to beware how they decide against any idea of truth that brings them into friendship with the world.

HORACE W. LAWRENCE.

Norfolk, N. Y., March, 1st, 1852.

From Bro. Hamilton.

MY DEAR BRO. IN CHRIST, J. WHITE, AND OTHERS OF LIKE PRECIOUS FAITH: I take the liberty to address these lines to you, that you may know that there are in this place a few that sigh and cry for the desolations of Israel, and are striving to keep the commandments of God, and the faith of Jesus. And we hope to join in the singing of the "new song" with the 144,000, having the seal of God in their foreheads. We feel that the sealing time is passing, and God's people are being sealed, that they may stand in the day of trouble.

We feel to praise God that he guided his servants this way with the last message of mercy. It first came to us by Brn. J. N. Andrews and H. Edson. The truth caused some of God's children to tremble, and they began anew to search the Word, and found much evidence for the seventh-day Sabbath. But opposition came like a flood, and caused some to stagger, but not to turn about. No, bless the Lord.

Then Bro. Edson came, and strengthened the feeble hands that hung down, and one "Mary" chose that good part that I trust will not be taken from her.

Then on the 20th of the present month, directed by the Spirit of the living God, came Brn. J. Bates and H. Edson and expounded to us the word of God more fully, and Bro. and Sr. Miller, and myself and wife are rejoicing that we have, in this eleventh hour, learned that the seventh day is the Sabbath of the Lord our God, and that he has never changed nor altered it. And that we cannot be found keeping the commandments of God, and leave out or violate the fourth. The last two Sabbaths we have tried to keep according to the commandment, and we feel that in keeping them there is great reward.

Dear Brethren and Sisters, pray for us that our loins may be girt about with truth, and our lamps burning, and that we may be found waiting for our Lord when he shall return from the wedding. Oh, ye tried ones of our Saviour, you know what we are passing through, while, by the power of truth, we are compelled to take a stand, and embrace views that are opposed by those we dearly love, and who profess to be looking for the Saviour; but he tells us, if we love father or mother, brother or sister more than him, we are not worthy of him. May we all be overcomers, that we may be clothed in white, and that our names may not be blotted out of the Lamb's book of life. Are any of our dear brethren that are keeping the Sabbath, traveling this way, I hope they will remember where we live, and call and see us.

I wish you to continue to send me the "Review and Herald." We have received two numbers of late. Before that, it had stopped, I know not why.

Yours in the strong bonds of Christian love, waiting for redemption, when Jesus shall come.

JOHN HAMILTON.

Fredonia, N. Y., Feb. 29th, 1852.

Extracts of Letters.

Bro. Washington Morse of Royalton, Vt. writes Feb. 27th, 1852: I fully believe that the remnant here who are in the truth are growing stronger and stronger. Praise the Lord.

I have visited a number of towns in the east and south part of this state of late. I find some in every town that seem to be anxious to hear, and in some places I find them starving for spiritual bread. In some instances after I have presented the truth, while bowing down to pray with them, I have heard them weeping and sobbing aloud, and before leaving

them they would beg of me to come and see them again.

O, my dear brother, how intensely I feel for the scattered jewels. Had I means I would travel much more extensively than I do.

Bro. Wm. G. Sheffield writes from New Shoreham, R. I. March 12th, 1852: "Myself and others in this place who have lately embraced the truth will soon get our contributions together and send them to you. I feel in duty bound to my Lord, who has showed me the light of the Holy Sabbath through the labors of Bro. Lothrop, to give something out of the means that he has blest me with, to spread the blessed light of the Sabbath before those that are in darkness on this subject.

"My wife and five children have all embraced the truth, and do rejoice in the light and glory of the Holy Sabbath. We have interesting meetings."

From the Voice of Truth of 1814.

THE LAMB'S WIFE.

BY THOS. F. BARRY.

Pilate enquired, "what is truth?" Jesus said, "Father sanctify them through thy truth, *thy word is truth.*" We would attempt, therefore in this article, to show from his word what the Bride, the Lamb's wife is. It has been taught and hitherto universally believed that it is the church, or all who believe in Jesus. But to the law and testimony. Rev. xxi, 9—11. One of the seven angels said to John, come hither and I will show thee the Bride, or Lamb's wife. Now what did he present to John's vision? "And he carried me away in the spirit to a great and high mountain, and showed me that great city, the *Holy Jerusalem*, descending out of heaven from God." Thus we are taught by the angel, that she is a city most distinctly and gloriously described.

2d Witness, Paul the Apostle—Jerusalem that now is (or exists) is in bondage with her children. How? I answer, she is, and will be trodden down of the Gentiles until the seven times of the Gentiles run out, then the Lord will appear in his glory and build up Zion. "But Jerusalem that is above is free, which is the mother of us all;" for it is written, rejoice thou barren, that bearest not: Gal. iv, 22—28. Here also Jerusalem is styled a mother, and Christ's disciples her offspring.

3d Witness, The prophets who have written and whom Paul quotes, Isa. liv. He begins by saying, "sing O! barren, thou that didst not bear, break forth into singing, and cry aloud. Enlarge the place of thy tent; for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles, and make the [now] desolate cities to be inhabited." He then describes her and says, "Thy Maker is thy husband. The God of the whole earth shall be called." Verse 11. I will lay thy stones of fair colors, and thy foundation with sapphires, and I will make thy windows of agates and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord, and great shall be the peace of thy children." Let us here pause and ask, Is this a figurative picture of the church, or is it a literal city, which is to have a husband, around which the wicked are to be gathered, but not by me saith the Lord? See Isa. liv, 15. Rev. xx, 9. Let the 17th verse decide; it reads, "This is the heritage or inheritance of the servants of the Lord, and their righteousness is of me saith the Lord."

Thus Isaiah, Paul, and the Angel, three good witnesses, by the mouth of which every word should be established, unite and testify that the "Bride of Christ" is the New Jerusalem and NOT the church, and that we must attain to the divine righteousness in order to inherit it. As Abraham believed God and his faith was accounted unto him for righteousness, let us do likewise, that when Abraham is blessed with an inheritance in the city for which he looked, we may be blessed with him, see our Lord in his glory, and reign forever and ever.

Again according to the Bible, Zion has not yet borne her children: she is desolate or barren; but she will soon bring forth a nation at once, in a moment in the twinkling of an eye; then Zion, our mother, will bring forth all her children. Isa. lxvi, 8—14. How this will be effected, is explained by Paul. "We shall not all sleep, but we shall all be changed in a moment at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible." Then the living shall be changed; for the Lord himself shall descend from heaven with the voice of the archangel and trump of God, the dead in Christ shall be raised—then we which are alive shall be caught up together with them to meet the Lord in the air, and from thenceforth they will ever

be with the Lord. "The bridegroom" adds, "comfort one another with these words." If the disciple is cheered by these words now, how much more glorious his consolation, and how perfectly satisfied will he be when he awakes "in his likeness," or is "born from the dead," and dwells at Zion, in Jerusalem. See Isa. xxx, 19, lxvi; xii, 4. "Ye shall be borne upon her sides and dandled upon her knees, as one whom his mother comforteth, so will I comfort you and ye shall be comforted in Jerusalem."

1st Objection. But some will say, It is presumption and folly to believe, "that Christ will have a literal city as described in Rev. xxi, 11—27, and in the prophets, for his bride or wife. Reader, please turn to Isa. lxii, 1—7. and read, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest. Thou shalt be called by a new name which the Lord shall name." Verse 4. "Thou shalt be called Hephzi-bah"—that is, My delight is in her, and thy land shall be called Beulah.—i. e. married, for the Lord delighteth in thee and thy land shall be married.

2d Objection. Rev. xix, 7. "And his wife hath made herself ready." It is asked, how can a city make herself ready? I answer, if the objector will read the previous verses he will see that it is the whole church who says this. They sing, "the marriage of the Lamb has come, and his bride or wife hath made herself not we have made ourselves ready. Moreover, often persons and cities are said to do things when the Lord is the author of it, see Jer. i, 10. Paul in speaking of Abraham and Christ says, God hath prepared for them a city which hath foundations whose builder and maker is God. Heb. xi, 10. Peter said it was reserved in heaven, and ready to be revealed, in the last time. Christ declared, in his Father's house were many mansions.

When this glorious city shall from thence appear, and the saints are raised and robed in righteousness divine, then will come the marriage of the Lamb; and as it is written, Blessed are they which are called to the marriage supper of the Lamb. Thus, God prepares the city or bride for Christ and the guests.

3d Objection. As the bride is arrayed in fine linen, clean and white, afterwards explained to be the righteousness of saints, it is argued that the bride must certainly be the saints.

But I would still contend that the bride is a literal city, and the saints her children, who are to ornament the Bride. In Isa. xlix, 13, we read, "Sing O! heavens, and be joyful O! earth;" why? "for the Lord hath comforted his people and will have mercy on his afflicted." Thus far he speaks of the saints. Now of the Bride. "But Zion said, the Lord hath forsaken me, my Lord hath forgotten me. Can a woman forget her sucking child? Yea, they may forget, yet will I not forget thee: I have graven thee upon the palms of my hands, thy walls are continually before me. Thy children shall make haste. Lift up thine eyes, all these [children] gather themselves together and come to thee. As I live, saith the Lord, thou shalt clothe thee with them all as an ornament, and bind them on thee as a bride doth." Then according to this testimony, the New Jerusalem is to be adorned, or ornamented with the saints in fine linen, clean and bright.

Once more. I regard the parable in Matt. xxii; 1—14. as a strong objection to the theory that the church is the "Bride." It is conceded that God is the King, his Son, the Bridegroom—the man without a wedding garment, sinners; and the guests robed, the church. I ask, who then is the Bride? certainly not the guests. Who then? Let the angel tell us "that great city, the holy Jerusalem."

Finally, throughout the sacred oracles there is a plain distinction kept up between Zion and her daughter, between the New Jerusalem our mother, and the church of the first born, and between the glorious city, and her immortal inhabitants—selah, i. e. mark that. In addition to the above passages, see Matt. ix, 15. Can the children of the Bridegroom mourn as long as he is with them? but the days will come when he will be taken away from them and they shall fast, or mourn. But at his return, second advent, they will cease to mourn; for they will be comforted in Jerusalem, and the days of her mourning shall be ended; see Isa. lx, Ho adds, "Thy people shall be all righteous, they shall inherit the land (not the church) forever; this the prophet describes as having a city located on it, with walls and gates, which is to be their residence.

And now, dear reader, strive for that inheritance, walk in all the ordinances and commands of Christ, that you may be found of him without spot and blameless; for such only will have a right to the tree of life and enter through the gates into the City, where sickness, sorrow, death, nor any evil will ever come.

UNCHANGEABLE DURATION OF THE MORAL LAW.

Extract from a Sermon by Joseph Stennett.

"THOSE persons subvert the doctrine of our blessed Saviour, who deny their obligation to the moral law, and pretend that Christ hath delivered us from the obligation of it, as some have had the confidence to assert. As if it did not now oblige us in point of duty; or, however, that all the regard we were to have to it, was only to arise from a principle of generosity, so as to make some thankful returns to God for his favors, but not because we are obliged to it. In answer to this absurd notion, no more needs be added to what hath been already said concerning the establishment of the moral law: but however, we may remark the pride and arrogance of those persons, who would fain fancy themselves in such a condition, that there is no duty incumbent on them; as if they might act as they pleased, and yet incur no guilt. And their great folly, as well as arrogance, farther appears, in that since they pretend nothing can be required of them in a way of duty; consequently, all that they perform is a sort of work of supererogation, more than is required of them. Thus they who pretend to abdicate all merit, seem to seek something or other which may look meritorious; for if they do something more than they are obliged to do, then it may be fairly enough said there is something of merit in what they do. How far is this from the temper which Christ requires in his disciples, who, when they have done all those things which are commanded them, are taught to say we are unprofitable servants, we have done that which was our duty to do; and to acknowledge their imperfections in what they have done. But then it is absurd, on the other hand, for them to pretend many things are good, as they are performed from a principle of generosity, but that they are not so in point of duty; for if the obligation of the law was taken away, and so their conformity to it were not a duty; to what purpose should they shew their generosity this way? For if there were no duty, the transgression of the law could be no sin, and if no sin, God could not be displeased with them. And then, if they did something conformable to the law, seeing it was no duty, what thank could they have from man, or what applause from God himself? So that according to their notion, good and evil would be things indifferent. So strangely absurd are men when they abandon this rule which God has laid down in his word; this rule of duty, to which we ought to be conformable under all dispensations.

This shows how guilty they are who break any part of the moral law, and establish principles which may dispose men to do so; as those of the Romish communion do.

One of these laws forbids idolatry, and commands that we should worship the only true God, and serve him only; and another forbids our worshiping of images. How do these make void the laws of God by their own traditions, when they multiply to themselves objects to worship, and bow down to graven images, contrary to the express letter of the divine law? These are highly to be reprov'd, in that they act contrary to the express words of our Saviour, who says, that *not one jot or tittle of the law is to pass away*.

Another instance I may give you, in which many others transgress this righteous rule: and that is, in not observing the fourth command according to its precise and literal meaning, but imposing other interpretations upon it, as if at least it were partly vacated and abrogated; when according to the tenor of the words of Christ in our text, it appears to remain still in its full force. It will not be sufficient for men to say, it is enough that some time be devoted to the worship and service of God: for that must necessarily have been, had there never been any fourth command in the world. It is also in vain to say that that law requires only a seventh part of time, and leaves it to us to determine what part that shall be: for God himself hath determined that for us, as every one may see. Nor will it be to any purpose for men to pretend they keep this law, when they keep another day which God hath appointed for work, instead of the Sabbath, and work on that day, which God hath appointed for rest. Would this be understood as a just observation of a law amongst men? If a day of fasting or thanksgiving were appointed by public authority; would it excuse any who neglected the observation of that determinate day, which was appointed by authority, to say they kept a day, though it were not the precise day appointed? Would this way of reasoning do amongst men? And thus can it be called obedience to the fourth command, to keep another day than that which God hath required therein? Is keeping the first day of the week obedience to that law which requires our keeping the seventh? Then Jeroboam said well, that he obeyed the law of God in keeping the feast on the eighth month, because he kept it on one of the months of the year, though the law appointed it

should be kept on the seventh. Men do not trifle so in the observance of human laws; why should they then trifle with the laws of God? Every one understands, if such a law requires such a day of the week and month to be observed, what the meaning of it is. And why should it be supposed so difficult in this case, of keeping the Sabbath, when God speaks in the most decisive terms that can be? Can it be supposed that this law is partly vacated, or abolished, when our Saviour says, that *not one jot or tittle of this law shall pass away: heaven and earth may sooner pass away than this law*? Is there any place in the New Testament wherein this is precisely declared to be abolished? On the contrary, did not our Saviour and his own apostles practice this law punctually and precisely? Is there any instance of the Jews taxing them with the breach of any one of these laws, from any fair color and pretence? It is not therefore a sufficient excuse for men to say they keep some part or some parcel of the law, when our Saviour declares the whole is obligatory on us; and *not one jot or tittle of it is to be abolished*. Does not the apostle James say the same thing, and declare, that *he who offends in one point, is guilty of all*: that is, violates the whole law; because it is the same authority that enjoins all."

Sermons, Vol. 2, p. 480. London, 1731.

To Correspondents.

J. Hamilton. We are happy to send you the paper again. A short time after the "Bible Class on the Sabbath Question" was held at Fredonia your paper was returned, and, if we mistake not, on it was written "Refused." We supposed that it was returned by your request, and therefore discontinued it. Who returned it?

M. M. Truesdell. We have sent the paper regularly to John Easterbrook, Painted Post, Steuben Co. We now send the numbers requested.

F. Wright. We have sent the paper to your address regularly, and very much regret that you have not received it. We have sent you again all the back numbers.

D. D. Corcoron. We have sent the paper regularly to you and Sr. E. Young, and since you have written twice we have sent the back numbers twice. We shall for the future pre-pay the postage on all papers sent to Canada West. Those who wish the paper will of course send us the money to pay the postage.

Wm. G. Sheffield. We have sent the paper to A. Mott, P. Champlain, S. A. Steadman, A. R. Mott, B. Dunn, S. N. Littlefield and yourself to North Shoreham, Block Island, R. I. We now send your paper and S. N. Littlefield's to New Shoreham. If this is not right please inform us. We have sent you the pamphlets requested, also the back numbers of the present volume of the paper.

CONFERENCES.

Bro. Baker and Ingraham may be expected to attend the following meetings: East Bethel, Vt. March 27 and 28; Unity, N. H. at the house of Bro. John Jones April 3 and 4; Ashfield Mass. April 10 and 11; and April 17 and 18 at such place as Bro. Luther Payne of Ware, Mass. may appoint.

Bro. G. W. Holt and another brother, may be expected at Manlius, N. Y. March 27, and 28; Lincklaen, where Bro. E. A. Pool may appoint March 30. Elmira, April 3 and 4; Martin's Hill, April 6; Bath, April 8; Wheeler, April 10 and 11; Ulysses, Pa. April 17.

Bro. N. A. Hollis wishes us to say that his Post Office address will be North Hyde Park, Vt. after the first of April.

The Post Office address of Bro. J. N. Andrews is Rochester, N. Y.

Letters received since March 2.

I. Alden, E. D. Cook, E. Wiles, C. B. Preston 2, B. Benson, A. Woodruff, M. M. Truesdell, S. W. Rhodes, H. W. Lawrence, W. Morse, J. N. Andrews, F. Wright, O. Nichols, Wm. Camp, A. S. Stevens, D. D. Corcoron, G. P. Cushman, S. B. French, C. K. Farnsworth, J. Pomeroy, J. Griswold, G. H. Knight, H. O. Nichols, E. Andrews, P. Stevens, H. Patten, L. Carpenter, W. Bates, R. R. Chapin, H. Cole, J. Bates, M. Gates, L. O. Stowell, E. R. Seaman, C. E. Harris, P. R. Chamberlain, R. F. Cottrell, W. G. Sheffield, C. W. Sperry, N. A. Hollis.

Receipts.

S. W. Gove, J. Hamilton, B. Clark, E. Rew, W. Mayhew, Sister Thatcher, H. Peck, R. Peck, L. Freeto, W. Bixby, C. B. Spaulding, M. M. Truesdell, J. Barrows, E. P. Burdick, E. R. Seaman A. Miller, each \$1.
S. G. Russel, D. Barrett, E. A. Miller, R. Moran, J. Claxton, each \$2. A. Hazeltine, \$3. M. North, \$4.
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INDEX TO IMPORTANT SUBJECTS.

Address to Advent Believers.....	9
A Perversion of the Word of God.....	68
Bro. J. B. Cook on the Sabbath.....	10
Bro. Hales's Article.....	25,33
Be Patient.....	65
Babylon.....	76
Bear Ye One Another's Burdens.....	95
Counterfeit Coin.....	35
Call to Remembrance the Former Days.....	76
Covenants.....	76
Call at the Harbinger Office.....	94
Confession of Errors.....	104
Discourse with Brother Carver.....	28
Divine appointment of the Seventh Day.....	34
Duties and trials of our Position.....	49
Dreams.....	80
Dodging the Real Question.....	101
Fallen from Grace.....	94
Fear not Little Flock.....	25
Gospel Union.....	56
Its Jewish.....	41
Letter from Bro. Miller.....	14
Let No Man Deceive You.....	88
My Bible.....	104
Our Present Work.....	12
Our Labor in the Philadelphia and Laodicean Churches.....	13
Our Tour East.....	52
Our Tour West.....	86,93
Objections Answered.....	87
Plain Questions.....	48
Popular Objections Answered.....	74
Questions.....	79
Review of O. R. L. Crozier on Rev. xiv, 1-13.....	60
Render to all their Dues.....	108
Remarks on the Two Laws.....	69
Remarks on 2 Cor. iii.....	75
Remarks on the Law of God.....	75
Remarks of O. R. L. Crozier on the Institution, &c., of the Sabbath, Reviewed.....	81,89
Remarks in Kindness.....	100
Reply to Mary A. Seymour.....	101
Separation from the Churches.....	76
Search the Scriptures.....	100
Speak the truth in Love.....	104
The Seven Last Plagues.....	1
The Voice of God.....	1
The Beast with Seven Heads.....	3
The Two Laws, Editorial.....	4
The Cause Wounded.....	11
The Angels of Rev. xiv.....	12, 20, 63, 69
The Three Angels of Rev. xiv.....	20
The Royal Law Contended for.....	17
Twenty Reasons for the Sabbath.....	22
The Seventh Month, from Ad. Herald.....	30
The Sabbath Question.....	32
The Two Laws, By Hiram Edson.....	36
The Seventh Day Sabbath not Abolished.....	41,51
Thoughts on Rom. vii, and viii, 1-7.....	53
The Sabbath.....	56
The Sabbath, Editorial.....	61,68
The Covenant made in Horeb.....	65
The Law.....	73
The Lamb's Wife.....	112
The Sabbath, By C. Stowe.....	73
The Lord's Sabbath.....	77
The Sabbath, By H. O. Nichols.....	88
The Work of Grace.....	94
The Seventh Month, from Voice of Truth.....	97
The Only Safe Position.....	97
The True Issue.....	97
The Dragon, the Beast, and the False Prophet.....	98
The Review and Herald.....	104
The Day of the Lord.....	105
The Law of God Illustrated.....	109
Vindication of the True Sabbath.....	66
What is Babylon! The Fall—Come Out.....	57
Who has left the Sure Word.....	74
Who may Hear the Truth.....	94