but dissent from them all, for this reason, that they do not harmonize with scripture.

The Day of the Lord.

BY G. W. HOLT.

Much has been said and written upon the subject of the Day of the Lord. The various views ranging from the 1000 years of Rev. xx, and different views have been presented.

The view given by Bro. Wm. Miller was that the 1000 years were to begin 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 off, and the earth purified by fire, and prepared for the residence of the saints. They then lived 1000 years and Christ 1000 years. At the expiration of the 1000 years the wicked dead were to be raised and gathered around the great white throne. The 1000 years were to be a time of rest, and there would be a time of trouble such as never was since there was a nation even to that same time; and at that time shall people be delivered, every one that shall be found written in the book. These views we believe to be a gross error; for we read, that the 1000 years are the time of the Great Jehovah, and the devil and his angels shall be cast into the lake of fire.

Another view is, that the 1000 years are in the past, the "devil and satan" has been bound during the last plagues of the 15th and 16th chapters of Rev., and they are now in the prison of the abyss under the name of "Babylon the Great," or "the great city," or "the beast," or "the dragon." This view agrees with the testimony of Daniel: "And at that time shall Michael stand up, the great prince which standeth upon the side of the saints, and shall be as a stone to break forth and cause the war to cease; and they shall cast the wicked one into the lake of fire and brimstone." Rev. xii, 7-9, 11, 12. These plagues we believe will be real and literal, and may be referred to in the words of John: "The sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the earth shall be divided into three parts, and the dead shall be raised from the dead, and the living shall be changed, and the earth shall be 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, which before time in the same city used sorcery, and which before time in the same city used sorcery, are to be taken away, and the whole world, to gather them to the battle of that great day of God against the lady who is Babylon, against the lady who sits upon many waters. And she prophesies a lie in my name; that I might drive my sword into their heart, and destroy all the nations round about them. And when they had burned her with fire, she was at last driven into the lake of fire and brimstone, where the beast and the false prophet are, and they are tormented day and night for ever and ever." Rev. xviii, 20-24.

The third and second need no comment, as they are well understood and well agreed in relation to the Day of the Lord.

The Day of Wrath. This we believe to be in the future, preceding the Day of the Lord. The prophecy of the Habakkuk had 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 trees of the wilderness, and the flames hath burnt all the trees of the field. The beasts of the field shall also die unto them: for the rivers of waters are dried up, and the streams thereof dried up. And the great men, and the rich men, the chief captains, and the mighty men, and every bond man, and every liv-
and very terrible; and who can abide it?"

that executeth his word; for the day of the Lord is upon me; for his camp is very great; for he is strong and mighty. But our God will overcome.

blood; and I will rain upon him and upon his bands, scorching heat, causing the herbage to fade away, and be scattered, and tempest, and hail stones." Isa. xxx, 30.

voice from Jerusalem; and the habitations of the shepherds shall mourn, and the top of Carmel shall shake, and the earth shall shake; but the Lord will be the hope of Israel, and his mercy shall be upon Jerusalem; and he shall be the glory of his Father, and from the wrath of the enemy; and he shall be the savior of his servants, when the Son of Man shall be seated on his glorious throne, and from the wrath of the enemy; and he shall be the savior of his servants, when the Son of Man shall be seated on his glorious throne, and shall sit with Christ in Judgment."

be visited of the Lord of hosts with slaughter weapons, "Slay utterly old and young, both maids and little children, and women: but come not into the city, neither touch the city, lest ye be smitten in it, and ye perish.

in the day of the Lord's anger." Zeph. ii, 3. This agrees with the marking of those that cry and seek meekness: it may be ye shall be hid from the face of him that sitteth upon the throne, and from the wrath of the Lord, Isa. xxv, 8.

Thou shalt be visited of the Lord of hosts with slaughter weapons, "Slay utterly old and young, both maids and little children, and women: but come not into the city, neither touch the city, lest ye be smitten in it, and ye perish.

You must all be sealed before the plagues begin to fall upon the earth, Isa. xxv, 8. The day of vineyard, or day of judgment, is the day 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.

en and reviving all that dwell therein; and shall mingle with fire, and the destruction of the first born, a great people, God being not harmed by them.

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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 to lose their lives in the conflict. And thus, these who have been deceived, are they led to resist the truth, and make war upon those that keep the commandments of God and the faith of Jesus, and the name of Jesus which is begotten by the magicians, and led until they were overwhelmed in the mighty waters of the Red Sea. And Pharaoh also called the wise men, and the sorcerers of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents.

At this time the wicked host are arrayed against God and his people the seventh silence is poured out, and the last great battle begins. The Lord appears in power and glory, and there was a great earthquake such as was not since men were upon the earth, so mighty an earthquake was it that the sea was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give to her the cup of the wine of the fierceness of his anger, and even of all the work of his hands; and the mountains were thrown into the sea, and the seas were dried up, and the mountains and valleys 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.

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. Isa. xxv, 4. The Son of Man shall be delivered up into the hands of men, they shall kill him, and when he is risen again, he shall sit upon the throne, and from the wrath of the enemy; and he shall be the savior of his servants, when the Son of Man shall be seated on his glorious throne, and shall sit with Christ in Judgment."

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

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some may now inquire respecting the state of the saints after the great white throne judgment. This work of sorcery and deception has been won.

This day is near and hasteth greatly. How important that we be found ready, with our loin's girt about with truth, that we heed the admonition of Christ and his apostles, that we may be accounted worthy to escape all that shall come to pass, and to stand before the Son of Man in the judgment."

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

When the immoral saints sit on thrones with Christ at the great day of judgment, then they will not only judge the world but fallen angels. Daniel in the visionary saws that judgment was to be for the saints and for the angels, not until the Ancient of days came, and the little horn prevailed against the saints, and was destroyed by the saints of the most High. This was to be a judgment on the fallen angels and upon the rebellious ones of earth, which would be the reason for Christ's departure from earth, and for the Lord's worst judgement of this age. John in vision "saw thrones, and they sat upon them, and judgment was given unto them." What thrones did they see? Thirteen thrones were written by John. 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, nor had received his mark, were gathered into a place called the bottomless pit, and shut him up and set a seal upon him, that he should not deceive the nations any more, till the thousand years were fulfilled: and after that he must be loosed a little season." Rev. xxx, 1-3. This is not yet fulfilled.

We see the dragon power exercised by Pagus Rome from the throne 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 the prophecy of Daniel, which keep the commandments of God, and the testi-
mony of Jesus Christ, until the angel comes down from heaven, and smites the dragon, and destroys his power, binds him and casts him into the bottomless pit, there to remain until the thousand years are fulfilled. While ant is bound, and the saints keep the Ju-
bile, the whole land will rest, and lay desolate, with-
out an inhabitant. We will now quote some scripture to show the state of the 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 gather the grapes of thy vine undressed: for the Lord is a sabbath unto the Lord: thou shalt neither sow thy field, neither gather the grapes of thy vine undressed: for the Lord is a sabbath unto the Lord: thou shalt neither sow thy field, nor gather the grapes of thy vine undressed." Ex. xxiii, 10, 11. This is the sabbatical year. When the earth is tilled 6000 years, and then resting the earth should live, for them to reign over. The New Earth appears. See Rev. xxii, 5. Will they reign for ever and ever, for Christ and the saints to reign over!!!

We would now inquire of such, If it be necessary that wicked nations should live in order for God to judge them, it would be necessary that the saints reign on the New Earth, after the devil and all his hosts are cast into the lake of fire, and burned up? According to the prophecy of Zec. xiv, 6, the saints reign during the period of 1000 years. We have already shored that the wicked are cut down before the day of the Lord, and the righteous cut off away to be with the Lord. Some may inquire, where is the throne of the Great Jehovah, or where does he sit? He is not 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; and where I am, there ye may be also." John xiv, 1, 2.

Jesus does not say that he will come and live with us, but he will come and take us to his Father's house. This is the second coming of Jesus and the saints reign with him during the period of 1000 years. We have already shored that the wicked are cut down before the day of the Lord, and the righteous cut off away to be with the Lord. Some may inquire, where is the throne of the Great Jehovah, or where does he sit? He is not 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; and where I am, there ye may be also." John xiv, 1, 2.

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THE REVIEW AND HERALD.

The Conference

Field March 12th, 13th, 14th and 15th, at the house of Bro. Pool, Lebbeus Drew and Hiram Edson, compose a Committee to receive donations from the friends of the cause to purchase the press, and arranged at Rochester, N. Y., that the paper should be published at Saratoga Springs. To those friends who profess to love the truths it advocates, we most earnestly recommend the following course in their favor. The brethren who desire Conferences held with them are requested to make known their wants and wishes relating 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. The brethren who desire Conferences held with them are also requested to appoint some suitable person to look after the interests of the paper. We have now passed through the subject of the different steps spoken of in the Scriptures. In this we see a perfect harmony, and the strict order. Our Judge is better. It is both of honor, and order, and the ways are not as the ways of man. He has measured the tune, and set the bounds, and none will be able to remove them. The gospel day is almost over. The 0000 years are near, and the present is almost out of sight. The brethren and sisters in the vicinity of the meeting are requested to come to the conference. The brethren who desire Conferences held with them are also requested to appoint some suitable person to look after the interests of the paper.

The Fairhaven Conference

The Conference assembled at Fairhaven, Mass. Feb. 13th, 14th, and 15th, with Bro. 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 investigated this subject, and in the name of your Conference, we beg to prefix to their communications a recommendation of making unnecessary preparations, and having to much care and labor in waiting upon the brethren.

THE REVIEW AND HERALD.

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. It was with the same object that the God appeared to the people, whom he had emboldened 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, and that the third angel's message has 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 hold Conferences in New England and C. E., and Brn. Holt, Rhodes and Edson were chosen to see who would be responsible for Conferences in New York, C. E. and C. W. By a majority vote, Bro. Joseph Hakor of Lebanon, N. H. and Brn. Wh. Ingriumph of Wolcott, Vt. decided to travel together and be responsible for Conferences in New England and C. E. Also, Brn. G. W. Hall of Owego, N. Y., and some brother also shared this work, whose desire it was 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 wishes and wishes relating 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. The brethren who desire Conferences held with them are also requested to appoint some suitable person to look after the interests of the paper. We have now passed through the subject of the different steps spoken of in the Scriptures. In this we see a perfect harmony, and the strict order. Our Judge is better. It is both of honor, and order, and the ways are not as the ways of man. He has measured the tune, and set the bounds, and none will be able to remove them. The gospel day is almost over. The 0000 years are near, and the present is almost out of sight. The brethren and sisters in the vicinity of the meeting are requested to come to the conference. The brethren who desire Conferences held with them are also requested to appoint some suitable person to look after the interests of the paper. We have now passed through the subject of the different steps spoken of in the Scriptures. In this we see a perfect harmony, and the strict order. Our Judge is better. It is both of honor, and order, and the ways are not as the ways of man. He has measured the tune, and set the bounds, and none will be able to remove them. The gospel day is almost over. The 0000 years are near, and the present is almost out of sight. The brethren and sisters in the vicinity of the meeting are requested to come to the conference. The brethren who desire Conferences held with them are also requested to appoint some suitable person to look after the interests of the paper. We have now passed through the subject of the different steps spoken of in the Scriptures. In this we see a perfect harmony, and the strict order. Our Judge is better. It is both of honor, and order, and the ways are not as the ways of man. He has measured the tune, and set the bounds, and none will be able to remove them. The gospel day is almost over. The 0000 years are near, and the present is almost out of sight. The brethren and sisters in the vicinity of the meeting are requested to come to the conference. The brethren who desire Conferences held with them are also requested to appoint some suitable person to look after the interests of the paper. We have now passed through the subject of the different steps spoken of in the Scriptures. In this we see a perfect harmony, and the strict order. Our Judge is better. It is both of honor, and order, and the ways are not as the ways of man. He has measured the tune, and set the bounds, and none will be able to remove them. The gospel day is almost over. The 0000 years are near, and the present is almost out of sight. The brethren and sisters in the vicinity of the meeting are requested to come to the conference.
The Review and Herald.

From Bro. Chapin.

Dear Bro. White: Would it not be as consistent for the editor of the "Harbinger" to send some articles, A portrait 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 portion of the prophecies 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 prophecies as follows: "Think not that I am come to destroy the law or the prophecies; but I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, and this fulfilleth all."

R. R. Chapi.

The Law of God Illustrated.

By Newell Head.

"And the Lord said unto Moses, come up to me into the mount, and be thou there; and I will give thee tables of stone, and a law and commandments which I have written, that thou mayest teach them." Ex. xxxiv, 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. xxxiv, 18. "And Moses was upon the mountain forty days and forty nights, and the Lord gave him two tables of stone." Ex. xxxiv, 28. 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 tabernacle, afterward in the temple. 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; and 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 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 seven precepts of the decalogue grow out of the two great commandments mentioned by Jesus. It cannot, 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 ourselves.

It is enough 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. The New Testament teaches that any change whatever took place in the law prior to the crucifixion or resurrection of Christ; then how absurd it is 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. "What 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 great commandment. And it is the first and great commandment. And the two commandments, hang all the law and the prophets." Matt. xxii, 39—40.

Now let us see the two great branches represented 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 scrolls, which are hanging on the two branches, represent it. The two scrolls are the moral condition, or principle of supreme love to God, and our love to our neighbor as ourselves.

I. 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 whole law and the prophets hang on that side. This is the great commandment. And what he had taught was the moral condition, or principle of supreme love to God, and our love to each other. Then 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.

II. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. John xiv, 10.

Jesus, in his sermon on the mount, says, "Think not that I am come to destroy the law or the prophecies; I am not come to destroy, but to fulfill." Matt. v, 17. For verily, I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, and this fulfilleth all."

Matt. xix, 18, 19. It is said that Christ should be "opened in heaven," when the temple of God should be opened, when the temple of God should be opened, when the temple of God should be opened. Then we will leave the branches on the other side rejoined. 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 state
any of the first four commandments, represented by the disjoined 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 ourselves. 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 represent-
ing the first four commandments should be joined, not excepting the Sabbath
branch. In the new illustration the branches are all joined, and 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 entirely 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 words.

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 pure and simple, in which our neighbor is to be fed the bread of
life, clothes 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
republic, 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? For this prophet is not all fulfilled; but he
still speaks this law as plain as ever he did. Hear him:  

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

"Ye shall 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
upon my holy day; and if thou turn away thine eyes from seeing the Sabbath,
and from deeming it holy, and keep it holy, and call it a delight, and honor
the Sabbath and keep it holy," Isa. lviii, 12-14.

As much 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 strength, and with
all thy mind; this is the first and greatest commandment." Then if we are to
"inherit eternal life," we must love the Lord, or we shall lose it. With the Lord,
the heavenly host, and for the accomplishment of which the mighty arm 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.

We have been so signalized favored of God as to be brought into
the clear light of revelation which now shines through the "open door,"
then 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
hands, and through an office that could be brought to bow in strict obedience
into the clear light of revelation which now shines through the "open door,"
for the accomplishment of which the mighty arm 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.

Inasmuch as the word of the prophet hang on the second branch, they
hang on the first branch. "Thou shalt love the Lord thy God with all thy heart, and
with all thy soul, and with all thy strength, and with all thy mind; this is the
first and greatest commandment." Then if we are to "inherit eternal life," we
shall love the Lord, or we shall lose it.

"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
upon my holy day; and if thou turn away thine eyes from seeing the Sabbath,
and from deeming it holy, and keep it holy, and call it a delight, and honor
the Sabbath and keep it holy," 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 feet of the two great branches of the tree. Now we may see how the
prophets, as well as the law of God, hang on the great commandments mentioned
by our Lord; think upon the wants of the needy, and breaking every yoke, Isa.
lii, 6, 7.] the Lord says our light shall break forth as the morning; and the glory
of the Lord shall be a sure-ward. And if we draw out our soul to the hun-
gry, and satisfy the hungry, he shall fill up the mouth of the Lord, and the
darkness be as the noon-day. In doing this, the Lord has promised to guide us
continually, and satisfy our soul in drought, and we shall be like a watered
garden, and the sprout of the Lord, whose priests fall not. Yet, still more God
promises, if we are obedient, ye, he promises that they that shall be of us shall
build the old waste places, and shall raise up the foundations of many genera-
tions; and shall be called the repairers of the breach. And your brother in
tribulation, praying for the prosperity of Zion.

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

While I review the wonderful work the Lord has wrought for me and mine, 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 fee-
ble 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, publish it, make that and the commandments of God, and the testimonies of Jesus Christ, I fully believe is the great work that engages the attention of the heavenly host, and for the accomplish-
mment of which the mighty arm of the Lord is specially stretched out.

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 strength, and with
all thy mind; this is the first and greatest commandment." Then if we are to
"inherit eternal life," we shall love the Lord, or we shall lose it.

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promises, if we are obedient, ye, he promises that they that shall be of us shall
build the old waste places, and shall raise up the foundations of many genera-
tions; and shall be called the repairers of the breach. And your brother in
tribulation, praying for the prosperity of Zion.

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

DAVID ARNOLD.
DEAR BRO. WHITE:

I am much interested in the paper and wish it continued. Añection and death in my small family has prevented my expressing my sentiments on this subject. But see, some 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." I hope to give the Baptist a wider observation, where the Sabbath has obtained, I find examples of opposition stirred similar to that the truth produced in 1843 and 1844. I have believed for some time that there was truth in the Watch-tower, but I have found out God's people, and make the point right.

I cannot say that I think all the light now shines. I am not satisfied with regard to all points of doctrine 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 19, 1853.

From Bro. Hamilton.

MY DEAR BRO. IN CHRIST, J. WHITE, AND OTHERS OF LIKE PRECIOUS FAITH: I take the liberty to address you. I know there are in this place a few that sigh and cry for the desolations of Israel, and are striving to keep the truth in this country. I believe that they are addresses that the people need to hear. We are laboring, and we hope to join in the singing of the "new song." With the 144,000, having the name 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 such great reward. It first came to us by Bro. J. N. Andrews and H. Edson. The truth caused some of God's children to tremble, and they began to teach as the Word, and find 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. The truth is the Lord's, and he has never changed nor altered it. And that we cannot be found keeping the Lord when he shall return from the wedding. Oh, may they that are opposed by those we dearly love, and who pro-

Extracts of Letters.

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

I have visited a number of towns in the north and south part of this state. 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.

My dear brother, how intensely I feel for the suffering jewels. How 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 are rejoicing that we have, in this eleventh hour, learned that the seventh day is the Sabbath of the Lord, 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. Amen. Amen." We hope to join in the singing of the "new song." In the Lamb's book of life. Are any of our dear brethren that are opposed by those we dearly love, and who pro-

THE REVIEW AND HERALD.

Frederick, N. Y., Feb. 26th, 1852.

From Bro. Lawrence.

BE WITH THE LORD. "The bridegroom adds, "comfort one another with these words." If the disciple be comforted with these words, he will be gratified with the glorious communication, and perfectly satisfied with the way in which he awakes in his likeness, or is "born again" while in the solemn performance of the rite. See Rev. xxi, 10, xiv, 4. "Ye shall be born upon her sides and destined upon her knees, as one to whom his mother comforts, so will I comfort you, saith the Lord." See Isa. lix, 19, xliii, 7, 7.

1st Objection. But some will say, It is presumption and folly to believe, "that Christ will have a little city," as described in Rev. xvi, 11, 12, in the prophecies, for his bride or wife. Reader, please turn to Isa. xlii, 17, 7, read, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest." Thou shalt say, To whom shall I liken the greatness which the Lord shall name." Verse 4. "Thee shall be called Epher-haith—that is, my delight is in thee, above all the jewels, the bride., i.e. married, for the Lord delighteth in thee and thy hand shall be married."

2d Objection. Rev. xvi, 7. And his wife hath made ready her apparel, and is ready to be married to the Lamb. The Bridegroom has made the marriage preparations, and the marriage has taken place. The marriage of the Lamb has come, and his bride, the Bride, has come, and will be found in Jerusalem, and will be the bride of the Lamb.

When this glorious city shall from thence appear, and the saints shall be raised and robed in righteousness divine, there will come the marriage of the Lamb; and the Bridegroom shall go forth to meet and greet the Bride, and all the saints shall be married, for the Lord delighteth in thee and thy hand shall be married.

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 be Jerusalem, and not the Bride of Christ.

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 of Jerusalem that is builded as a city that is divided no more; where the feet of the flock shall rest. The voice of the archangel and trump of God..." Here Jerusalem is to be adorned, or ornamented with the bride of Christ. How can this be, when the Bride is the Bride of Christ? For, what is the bride, save the Bride of Christ? And she is his bride, and his wife. And if she is the Bride of Christ, she is the New Jerusalem and not the church, and that we must attain to the divine righteousness in order to inherit it. And it is the church that is spoken of in Rev. xvi, 11, 12, as the bride of the Lamb, and his faith was counted unto him for righteousness, let us do likewise, that when Abram is bless ed, and all the nations shall wax fat in the abundance of the earth, Then shall it be said, Blessed are the dead who are written in the book of life. Therefore, the lady will be called the New Jerusalem and not the church. Then again according to the Bible, the bride of the Lamb has come.

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 Bride of Christ. And how can these be identical, the glorious city, and her immortal inhabitants—selves, i.e. mark that. In addition to the above parables, we have the Bridegroom, the Bride, the garments, the gold, the jewels, the wedding garment, the filling, and the wedding supper. He adds, "They shall be all righteous, they shall inherit the land (not the church) forever; and this prophecy describes as having a city located on it, with walls and gates and towers and towering gates with their doors open, and with the Lord dwelling in the midst of it. 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 each one will have a right to the tree of life and enter through the gates into the City, where sickness, sorrow, death, or any evil will ever come.
To Correspondents.

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

M. T. Turnbull. We have sent the paper regularly to Bro. G. B. Pratt, S. Frank, each 50 cents.


We have sent you the pamphlets requested, also the numbers requested.

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The Three Angels of Rev. xiv, 19, 20, 19, 63, 69

The Review and Herald, Rochester, N.Y. As there are probably a number of the same name in Rochester, it will be necessary that our letters should have Editor of the Review and Herald plainly written upon them, that they may not fall into other hands.

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