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ADDRESS

OF

ADVENT BELIEVERS,

ASSEMBLED IN CONFERENCE AT AUBURN, N. Y.,  
JANUARY 15, 1851, BEING

A RE-AFFIRMATION OF THEIR VIEWS

ON

*THE SECOND ADVENT—THE MILLENNIUM—  
THE NEW HEAVENS AND EARTH, &c.*

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PUBLISHED ACCORDING TO A VOTE OF THE CONFERENCE,

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PREFACE.

The apostle Paul exhorted Timothy to "*preach the word,*" and the exhortation was not more appropriate *then* than *now*, and it is our design in this address to obey this injunction, particularly in reference to the subjects named in the title page,—viz., the Advent of Christ, the Millennium, and the New Creation. We do not claim to invest our views, which we thus publicly express, with any additional authority, in consequence of our associated utterance of them; but wish it distinctly understood, that we consider our views authoritative only as they are scriptural. We however claim the privilege of stating in our associated capacity, as in our individual capacity, what we understand the word of God to teach on the great themes above mentioned. Let no person charge us with any attempt to invade the rights of others who do not think with us, as though we wished to make an "*iron bedstead,*" or authoritative creed by which to try them, for we have no purpose to do anything of the kind. So far as we shall utter Scripture truth, so far we shall speak authoritatively; not however because we speak as a *Conference*, but because we "*speak as the oracles of God.*"

We feel that in God's providence, we have been made the depositories of important truths; and while we *distinctly* and *unreservedly* recognize the "*right of private judgment*" as an inalienable right, to be enjoyed by *all men*, in *all time*; we also claim the right to give utterance to the truths which God has unfolded to us, in the exercise of our own God-given rights. It is in the exercise of this right of individual judgment, that we have satisfied ourselves that God's word teaches the views which we herein ex-

press, and who shall condemn us for expressing them?

Who can doubt the propriety of telling the world and the Church that we look for the Lord Jesus; and of giving them the reasons for thus looking?

As the friends of Jesus and his truth, we are bound to speak what we believe. "We believe, therefore speak" forth our expectations of Christ's speedy return to reign during the Millennium, on the new earth, with his saints, and finally to reign forever and ever. The fact that some do not thus believe, is no reason why we should hold our peace, who do thus believe. Burdened with a sense of our responsibility to God, we must speak forth the truth as we understand it, whether men will hear or forbear; and we earnestly solicit your prayerful attention to the subject herein presented, requesting only the reception of what you find to be *scriptural*. We shall utter nothing but what we regard as such, but we may in some cases err, of this our readers must judge for themselves, responsible only to God for the soundness of their conclusions.

We "call no man master on the earth, we have one master, even *Christ*;" no man's interpretations, therefore, have any authority with us, any farther than they appear to us *scriptural*. We do not even adopt *all* that our lamented Bro. Miller believed; but his general views on the questions embraced in this address we do adopt; not however because *he* regarded them as truth, but because they seem to *us* to be truth. We have always felt at liberty to reject views which seemed to us unscriptural, though they came from William Miller, but his general interpretations we regard as sound, and cannot therefore forsake them, even if others do. Whether they, or we are right, time will show,—we wait for the issue. We cannot repudiate the truth taught by Bro. Miller, in order to show our disregard of human authority. It is enough for us to allege our utter repugnance to

the Papal notion of authoritative interpretation, while we acknowledge that Mr. Miller's general interpretations seem to us as true, and therefore invested with a higher authority than he could give. Those who represent us as holding Bro. Miller's views, because they were his, either knowingly or unwittingly "misrepresent" us; we repeat again, we hold them only so far as they accord with God's word, as we understand it.

We love the name and memory of that good man. We love the doctrines which he unfolded to us from the holy oracles, and we cannot but lament that others do not love them too. The old veteran of the cross, worn with the hard-fought battles in which he was engaged for years, has lain his weary head in sweet repose upon his earthly pillow, to "rest for a little season;" but we who are his "sons in the gospel," who have still the glow of youth, or the vigor of manhood, must gird our armor on, press to the moral battle-field, and maintain the truth of God, in the defence of which he faced a scorning Church, and a deriding world. Some of us were privileged to see and hear from the old man before he fell asleep, and received his dying charge to defend the TRUTH; and though we be derided for promising to do so, even by those from whom we might expect better things, still we purpose to redeem our promise, as Timothy doubtless obeyed the charge of the apostle Paul, which we announced at the opening of our preface,—*viz.*, "PREACH THE WORD!"

## ADDRESS.

That we are living in a momentous period of the world's history is generally conceded by the most reflecting and sound-minded men of our age; but all are not agreed in respect to the nature of the impending crisis.

Few, comparatively, accord with our views of the character of coming events; yet there is an ominous foreshadowing of swiftly approaching changes in the political, social, and moral condition of our race, which shall cast into the shade, the revolutions of any former period.

This idea is wrought into the sermons of the clergy of all schools; is embodied in the speeches of our senators at home, and of statesmen abroad; is the theme of social and political reformers; and gives inspiration to the fancy of the poet.

"*There's a better time a coming,*" is the language of all these classes, though there is but little unanimity in respect to the manner in which the "better time" is to be brought about.

All are expecting important changes in the framework of society, which shall result in the bringing in of the "millennial" era, corresponding in its character to the particular department of reform which engages the attention of each.

The politician and statesman, expect a political millennium. The Christian and philanthropist, a moral and religious millennium. The Socialist, a millennium of social reforms, and so on to the end of the chapter. Now we regard these facts as indicating a crisis of some kind, and though all these are mistaken as to the manner of the occurrence, yet the crisis itself will come, and that speedily. A change must and will transpire very soon, which shall demonstrate that "coming events have cast their shadows before."

Illustrative of this general expectation, we quote

the following lines from an article entitled, "CHRISTIAN SOCIALISM," not because we adopt the sentiments expressed, but because they illustrate the positions specified:

"THE DAY OF THE LORD."

"The day of the Lord is at hand, at hand ;  
Its storms roll over the sky,  
A nation sleeps starving on heaps of gold—  
All dreamers toss and sigh.  
When pain is sweet, the child is born,  
And the night is darkest before the dawn  
Of the day of the Lord at hand.

"Gather you, gather you, angels of God—  
Chivalry, Justice, and Truth—  
Come, for the earth has grown coward and old,  
Come down and receive us, her youth.  
Freedom, Self-sacrifice, Mercy, and Love,  
Haste to the battle-field—stoop from above  
To the day of the Lord at hand.

Gather you, gather you, hounds of hell ;  
Famine, and Plague, and War,  
Idleness, Bigotry, Cant, and Misrule—  
Gather and fall in the snare ;  
Hirelings and Mammonites, Pedants and Knaves,  
Crawl to the battle-field, sneak to your graves,  
In the day of the Lord at hand !"

Thus our poets sing of the "Day of the Lord," but we apprehend their conceptions will be found to fall very far short of the reality ; for the Lord's day will not come without the Lord himself, and no conceptions of that day, which overlook the fact of the Lord's presence, can approach the sublimity and grandeur of that momentous period. Another writer gives utterance to a more truthful and equally graphic

and poetical expression of cherished hopes about to be realized, accompanied by appropriate admonition :

"Now, now, portentous omens thick'ning  
Proclaim the long expected morn,  
When Gabriel's trump the sleepers quick'ning,  
Nations shall in a day be born.  
And will you worship earthly treasure,  
While thrones and kingdoms melt away,  
And princes flee in dread dismay ?  
Will you be slaves to sinful pleasure !  
Arouse ! arouse ! ye saints,  
Your arms and hearts prepare !  
Press on ! press on ! all hearts resolved  
A Conqueror's crown to share."

This is the language of such as look for the Lord Jesus Christ to come in person ; and we ask, Is it strange that the disciples of Christ, who have observed the course of human progress, and have seen the utter futility of all man's efforts to perfect *humanity*, either in its political, social, or religious aspects, should turn away from the fine spun theories of such as expect to do God's work themselves, and look for the return of their Lord to bring about that which *He* has promised to do himself, and not what *He* has promised *his Church* shall do ? Not to intimate that earth's present inhabitants shall be thus perfected, but there will be a state of perfection for "those who shall be accounted worthy to attain that age and the resurrection from the dead," so that the earth will present a scene of glory and delight surpassing the fondest expectations of politicians, poets, or reformers.

Do they talk and sing of a righteous government ?  
"A king shall reign in righteousness." "The Lord will raise unto David a *righteous* branch."

Is their theme the moral perfection of society ?  
"Thy people shall be all righteous." "The saints of the Most High shall take the kingdom."

Do they anticipate such scientific improvements as shall make the sterile parts of the earth fruitful?

God says: "The wilderness shall be like Eden, and the desert like the garden of the Lord." All human conception of the final and glorious destiny of the earth, are like the shadows which precede an approaching object; but totally inadequate to possess the mind with the character of the object itself. However, God in his mercy has unfolded, by the spirit of prophecy, his glorious purpose, by which we approximate nearer to the reality as it shall soon be developed.

The grand idea of the age, is the perfection of terrestrial things. All the moral, political, social, scientific, and religious movements of the times are directed to that end; but reasoning from analogy, there is no prospect of accomplishing the end by human agencies. *All*, *ALL* are inadequate to so momentous a transformation as is anticipated, if we are to judge from the past and present, the tendency of things being still *downward*.

There are various and novel inventions in science, and abundant and ingenious devices for effecting reforms, yet the agents engaged in the work are not *new*, men, *only men*, are employed, and to these God has never promised either general or universal success in reforming mankind, and perfecting society. And it is passing strange that a Church which the inspired Paul predicts will "have a form of godliness, but deny its power" (2 Tim. 3:5), should be expected to accomplish, "in the last days," more than was accomplished by the apostles of Christ, with all their miracles and moral power.

A distinguished divine has recently delivered a discourse in London, for the purpose of showing why that great metropolis has not been converted to God. What reasons he assigned we do not know, but it would be equally appropriate to show why Jerusalem, Rome, Ephesus, Corinth, and Athens were not con-

verted. The opinion, that if the Church did her duty in this age of the world, all would be converted, is altogether unfounded in Scripture, as no greater success is pledged to those living in the last days, than was attained in the apostolic days; and it is little less than an impeachment of the faithfulness of Christ and his apostles, who never succeeded in converting the mass of the people in any of their various fields of labor.

It is doubtless true, that were the Church of "*the last days*" more devoted, more would be done; but God has foretold the degeneracy of the Church, and declared that they would "have a form of godliness, but deny the power," and that they would "not endure sound doctrine;" which should lead us to expect less from its labors, than from the labors of the apostolic Church.

The language of Christ on this very point is sufficient to show that the success of Christ's servants should not be greater than that which attended his own labors.—"Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you: if they have *kept my saying*, they will keep yours also."—John 15:20. As therefore, Christ never converted the entire people where he labored, no disciple of his may ever expect to so far excel his Master as to convert *all*.

There is much of human pride in the expectations of the Church, which, in the language of a distinguished divine, claims "*to hold of God, the right to win the world.*"—See *Dr. Cox's Sermon before the A. B. C. F. M.*

We are well aware that our views of the future are very unpopular, and that the bare mention of the Advent of Christ as a probable event in this age of the world, calls forth very little but odium, even from multitudes of our professed brethren in Christ.

But we have learned that majorities are not always right; yea, more, that they are *seldom* right!

We should never think of submitting to *vote* the question of the nature of the great impending crisis, unless we adopted the opinion of a distinguished reformer, that "*God constituted a majority*," no matter who may be on the opposite side. With this understanding of the matter, we should not hesitate, for we believe the word of God shows conclusively that the great event to be expected in this age, is the coming of the Lord. But there are many who do not recognize God as casting his ballot on this momentous subject, but leaving Him out of view, settle the truth of this question by determining whether it is *generally believed*. Having found it to be generally rejected, they make no scruples in rejecting it also.

Such persons are guilty of great folly, for they naturally shut out God from the privilege of being heard.

If majorities are to decide whether Christ is coming personally in this generation, and God is to be left out, then instead of consulting the oracles of God, we should take a census, and find out what belief predominates among the masses, and the question would be settled.

Absurd and ridiculous as such a position seems when looked at, yet there are multitudes who settle the great question respecting the coming of Christ by just such a process. What is the *general opinion*? is the question proposed—and once answered, the minds of multitudes rest quietly, well satisfied that it is even so. How long will men neglect to investigate for themselves, and trust to this absurd and anti-Christian mode of settling what is truth on so momentous a question as that of the coming of Christ, and its associated events!

To those who are willing to take the word of God for their guide in these matters, we would now present some proofs of

#### THE PERSONAL ADVENT OF CHRIST.

It may not be necessary to enlarge very much on this point, as the doctrine of the *personal advent* of Christ is not very generally controverted, though it is generally held to be post-millennial. It is however true that since this doctrine has been agitated, the number of professed Christians who disbelieved it has been found much larger than was previously supposed; and the number is probably increasing through the influence of Prof. Bush, and others of that school of theology.

1. *Christ's own promise.* Our appeal is to the Scriptures, in their plain and common sense meaning. What saith the Lord?

When Jesus was about to leave his disciples, the time having come for Him to be "delivered up," and for his ascension, he said: "If I go and prepare a place for you, *I will come again* and receive you unto myself; that where I am, ye may be also." "Ye have heard how I said unto you, *I go away, and come again* unto you."—John 14:3, 28. How could these confiding disciples understand Christ otherwise than as affirming his *personal return*? And this return, not from the grave, but from "his Father," whither he was going to "prepare mansions" for his people. They expected of course that Christ would come in the very sense in which he was to be absent: this was a personal absence, not a spiritual or providential absence, for in both these respects he was always with them, as he will be with his people "to the end of the world."—Matt. 28:20.

They would have been amazed to have been told that the Lord's coming was either at death, or the destruction of Jerusalem, as is now very frequently contended. For they afterwards preached that Christ would come to *destroy* death by the resurrection, not to inflict it upon his disciples. And as to the fall of

Jerusalem, they could not expect the "mansions" which Christ promised at his return, in the mountains and deserts to which they were admonished to flee, when "Jerusalem was surrounded with armies." But when Christ comes in person, his people will have "an inheritance incorruptible, undefiled; and that fadeth not away, which had been reserved in heaven" for them, and to be "revealed in the last time," even the "New Jerusalem." If we search through the New Testament, we shall not find any intimation from Christ or the apostles, that the Lord would "come again" spiritually or providentially; as the absence was personal, the return must be personal. Can any Christian man contemplate the Lord Jesus as he made these promises of return, and believe that he intended to say to them, You shall die, or that Jerusalem will be destroyed? It seems incredible.

2. *The promise of the angels.* After the resurrection of Christ, he showed himself to be the same person who had suffered and died, "by many infallible proofs;" and that he was a corporeal being could not be doubted. He ate with them, they had the opportunity of seeing his hands and his feet, and of putting their fingers into the print of the nails, and of thrusting their hands into his side. He declared that he was not a "spirit," requested them to handle him and see that it was himself, and not a *spirit*, which "had not flesh and bones," as he had. After all these evidences of his personal, corporeal existence, he led them out as far as the Mount of Olives, "and while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? *this same Jesus* which is taken up from you into heaven, shall *so come in like manner* as ye have seen him go into heaven."—Acts 1:9-11.

How can there be any room for doubt as to the manner of Christ's coming, with this text and the preceding facts before our minds? Nothing occurs at death analogous to this event! Nothing occurred at the destruction of Jerusalem corresponding to this description. And it may be proper to ask, How can the outpouring of the Spirit, in the millennium, constitute a fulfilment of the promise of the "men in white apparel?" Impossible! It is just as certain that Christ will come personally and corporeally, as that he was raised from the dead; and it is as certain that he was raised, as that he was not an impostor.

3. *The testimony of the apostles.* A few days after the ascension of Christ, when the day of Pentecost was come, Peter stood up and preached a sermon which converted three thousand; the subject matter of which was, that "JESUS OF NAZARETH," whom they had killed, had been "raised up," agreeable to a prophecy in the Psalms, and that he had ascended to the right hand of God, to sit there "until His enemies be made his footstool."—Acts 2:22-36. In a few days, again we find Peter preaching, and calling upon men to "repent and be converted, that their sins might be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send JESUS CHRIST, which before was preached unto them."—Acts 3:19, 20.

Paul declared that God had "raised up Christ from the dead, *no more to return to corruption.*"—Acts 13:34. He preached also at Athens, that "God would judge the world in righteousness, by THAT MAN whom he hath ordained: of which he had given assurance to all men, in that he had *raised him from the dead.*"—Acts 17:31. And the result of Paul's labors among the Thessalonians, led them to turn from "idols, to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, EVEN JESUS, which delivered us from



the wrath to come."—1 Thess. 1:9, 10. And he left no room for doubt as to the personality of Christ's coming, declaring that "THE LORD HIMSELF shall descend from heaven with a shout, with the voice of the archangel," &c.—1 Thess. 4:16.

Such testimony might be multiplied to almost any extent, but we think that such as are unconvinced of the personal advent of Christ, by these Scriptures, would not be convinced by an array of *all* that bear on the subject; for these are most distinct and impressive in their announcements of this great cardinal doctrine of the Bible. Intimately connected with the doctrine of Christ's personal coming, is the doctrine of the

#### MILLENNIUM AND CHRIST'S PERSONAL REIGN ON EARTH.

It is surprising that any who admit the personal advent of Christ, should deny the *personal reign* of Christ on earth; for these two doctrines stand or fall together; and we cannot but accord to those who deny both of these doctrines, greater consistency, than is manifested by those who maintain the personal *advent*, but deny the personal *reign*. A learned American divine has said, We can see good reason why the first advent of Christ should have been personal, as he came to make an atonement, by suffering death, but can see no reason why he should come personally the second time. This theologian must have lost sight of the doctrines contained both in his Bible and hymn book, or he could never talk thus; as the former teaches that Christ will come to establish his kingdom, and the latter breathes forth its melodies in such strains as the following:

"Lo! he comes, with clouds descending,  
Once for favored sinners slain!  
Thousand, thousand saints attending,  
Swell the triumph of his train!  
Hallelujah!  
Jesus comes, and comes to reign!!"

There are quite as many reasons why Christ should come personally the second time, as that he should so come the first time. At that time will occur the judgment, the resurrection of the righteous, the burning of the world, the creation of new heavens and earth, and the establishment of his kingdom. All these events are associated with the second, personal advent of Christ, and with this they must all stand or fall. So that whoever endeavors to explain away the one, or turn it into a figure, must, to be consistent, treat all in the same way. But we have now to notice the doctrine of the *personal reign of Christ*. In proof of the truth of this doctrine, we mention the historical fact, that this was the faith of the primitive Church. In "Gibbon's Decline and Fall of the Roman Empire," chapter 15, we read: "The ancient and popular doctrine of the millennium was intimately connected with the second coming of Christ. As the works of the creation had been finished in six days, their duration in their present state, according to a tradition which was attributed to the prophet Elijah, was fixed to six thousand years. By the same analogy it was inferred that this long period of labor and contention, which was now almost elapsed, would be succeeded by a joyful Sabbath of a thousand years; and that Christ with a triumphant band of the saints and the elect who had escaped death, or who had been miraculously revived, would REIGN UPON EARTH until the time appointed for the last and general resurrection. So pleasing was this hope to the minds of believers, that the *New Jerusalem*, the seat of this blissful kingdom, was quickly adorned with the gayest colors of the imagination."

Bishop Newton says, p. 673 London edition of his work on the prophecies, that the doctrine of the personal reign of Christ during the millennium, "was believed generally in the *first three and purest ages* of the Church." For further confirmation of this

fact, we refer to the writings of Barnabas, Irenæus, Justin Martyr, Lactantius, and others, whose testimony has often been quoted at length, but which our present limits will not permit us to do now.

This fact however speaks volumes in confirmation of the doctrine of Christ's personal reign, as it is incredible that a doctrine possessing the importance which that did in the primitive Church, should have originated in falsehood. It must have been drawn from the teachings of the prophets, and of Christ and the apostles, which shall now be noticed.

1. *The testimony of the prophets* show that Christ will reign on the earth in person. God promised David that he should have a successor on his throne who should *reign forever*.—2 Sam. 7:10-16; Psa. 89:3, 4, 20-37; 132:11-17. By an examination of these texts it will be seen that the language is most explicit, and that the oath of God is given to the effect, that David's seed should have a throne of unending duration.

Isaiah, Jeremiah, Ezekiel, Amos, and other prophets, reiterate the same purpose of God in respect to David's throne, (Isa. 9:6, 7; 11:1-9; Jer. 23:5; Ezk. 37:25; Amos 9:11,) declaring of "the child born and son given," that "the government shall be upon his shoulders," and that "of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with justice and judgment from henceforth even forever: the zeal of the Lord of hosts will do this."

Though God's "zeal" is pledged to accomplish this, yet it has not been done, but it will be done, as the Lord is true, and as Gabriel is true, the honored angel of God, who came to Mary with the assurance that she should "bring forth a son," to whom "the Lord God would give the throne of HIS FATHER DAVID, in a kingdom which should have no end."—

Luke 1:31. Now let it be observed: 1st. The Lord Jesus is called "*Christ*," which signifies "*the anointed*," (so rendered in Prof. Whiting's translation,) and this epithet denotes his being the successor of David, *anointed* to the throne. 2d. The Lord Jesus—professed to be "*the Christ*," or the successor of David,—was escorted into Jerusalem as such, and saluted by the disciples as the Messiah of the house of David.—Matt. 21:1-16. 3d. That he was condemned for setting up the claim of being "the king of the Jews," and that he was executed as a malefactor, with the accusation written over his head, "Jesus of Nazareth, the king of the Jews," and that the "purple robe" and crown of thorns put upon him, and "the reed" placed in his hand, and the wagging of the heads of his infamous murderers, all show that Jesus in his human nature, as the son of David, claimed the right to royalty, in accordance with the predictions of the prophets, and the announcement of the angel Gabriel. 4th. "Remember that Jesus Christ, of the *seed of David*, was raised from the dead according to my gospel," said Paul. 5th. That the express reason assigned by the apostle Peter why Christ was raised from the dead, was in order to fulfil the oath made by God unto David, "that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne."—Acts 2:29-32. 6th. That Christ has ascended to heaven, not to take the throne of David, which was never located there, but to warr "until his enemies be made his footstool." 7th. That although "the kings of the earth set themselves, and the rulers took counsel together against the Lord (Jehovah) and against his *anointed* (Christ), that the crucifixion, when Herod, and Pontius Pilate, and the Gentiles, were gathered together, (Psa. 2; Acts 4:23-27,) yet God has "declared for a decree, that he will set his king upon his holy hill of Zion," and at the sounding of the seventh trumpet, "the king-

doms of this world will become the kingdom of our Lord, and of HIS CHRIST, and he shall reign forever and ever."—Rev. 11:15.

These facts have been grouped together, that it may be seen that there is a chain of evidence formed of the testimony of the prophets, of Christ, and of the apostles, which makes it as clear as a sunbeam that Jesus is the rightful heir, in his glorious humanity, of the throne of David, and that he will as assuredly have it at the seventh trumpet, as that God and Gabriel are true, which is sure enough: for "God is not a man that he should lie, nor the son of man that he should repent."

If this position seems too strong, please read over the testimony again, contained in our proof texts, and you will find it is not stronger than the testimony justifies.

2. *Christ's own testimony.* The Lord Jesus uniformly confessed himself a king. At the bar of Pilate, He confessed that He was a king, "but that his kingdom was not of this world," (John 18:34-37,) from which some have inferred that Christ's kingdom was merely a *spiritual kingdom* in the hearts of men; but this is plainly a mistake. David's throne was not in the hearts of men, it was a real government over the people of God. God swore to David, that "of the *fruit of his loins*, ACCORDING TO THE FLESH, he would raise up Christ to sit on his throne." No spiritual reign can fulfil that oath!

But the Lord Jesus spake a parable which showed what he meant, by saying, "My kingdom is not of this world:" "He added and spake a parable, because he was nigh to Jerusalem, and because they thought that the *kingdom of God would immediately appear*," (not because they thought his kingdom *literal*, when it had come in a *spiritual* manner!) This was the substance of the parable: "A nobleman went into a far country to receive for himself a kingdom, and to RETURN." He entrusted talents to his ser-

vants "to occupy till he came." The citizens of the country hated him, and sent a message after him, saying, "We will not have this man to reign over us. But he "returned, having received the kingdom," rewarded his servants, and commanded that "his enemies, which would not that he should reign over them, should be brought and slain before him."

This parable represents Christ as going to the Father, and being invested with royalty, and returning to the earth again at the *end of the world*, slaying his enemies, and rewarding his friends; thus showing that his kingdom would not appear "immediately," or during "*this world*," but that it should be established in the "*world to come*," which was also shown in the Revelation made to John, which declares, that "The kingdoms of *this world* shall become the kingdom of our Lord and his Christ, and he shall reign forever and ever, at the last trumpet, when "*this world*" passes into "*the world to come*."

Again; when Christ represents himself as "coming in his glory, with all the holy angels," he says: "THEN SHALL HE SET UPON THE THRONE OF HIS GLORY, and before him shall be gathered all nations, and he shall separate them," &c. And "THEN SHALL THE KING say, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." From which it is plain, that Christ, as "the Son of man," will then be KING, and that his people will inherit the *earth*, over which He will reign, for that is "the kingdom prepared for them from the foundation of the world."

3. *The testimony of the apostles*, we have already referred to, but would now quote from the second chapter of Acts, where we are told by Peter, that "David being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would RAISE UP CHRIST TO SIT ON HIS THRONE: he seeing this before, spake of the resurrection of Christ, that his soul was

not left in hell (*hades*), neither his flesh did see corruption. This Jesus hath God raised up, whereof we are all witnesses."

All we desire to say on this portion of the Scripture is, that as Jesus was raised bodily from the tomb, so that "*the oath*" of God might not fail, it is no less than blasphemy to deny that Jesus will reign in his human nature on David's throne, as no resurrection was necessary to a spiritual reign.

In a sermon preached at Antioch by Paul, we find the following passage to the point: "As concerning that he raised him (Christ) up from the dead, now no more to return to corruption, he said on this wise, I will give you the *sure mercies of David*."—Acts 13:34. This passage proves not only that Jesus would come from the grave before his flesh decomposed, but also that he would never "*return to corruption*," and that upon the eternal perpetuity of his existence in the flesh, depended the giving "*of the sure mercies of David*;" or the fulfilment of God's promise to David, "that of the fruit of thy body will I set upon thy throne."

Those who teach, that Christ's material body was resolved into its original elements at the ascension, and that from that time he has had no material body, most certainly are in error: for "*returning to corruption*" is only the process of decomposition, or resolution of bodies to their original elements; and Christ's body was "*raised, no more to return to corruption*," hence, it can never be decomposed!

In further testimony on this point, Paul says that the Lord Jesus "*witnessed a good profession before Pontius Pilate*," which we have seen to have been, that he was "*a king*," and that God "*will show (Gr. demonstrate) in his times who is the blessed and only Potentate, the King of kings, and Lord of lords*," and informs us that that *demonstration* will take place when "*Christ shall judge the living and dead*

at his *appearing and kingdom*."—1 Tim. 6:13, 15; 2 Tim. 4:1.

From these testimonies it is obvious, that at the appearing of Christ, God will demonstrate the truth of Christ's profession of being David's successor, which was made before Pilate. For us to doubt this, would be sin; we cannot therefore talk of Christ's reign being merely spiritual.

Peter exhorts to faithfulness in the service of the Lord, and presents as a motive, "So an entrance shall be administered unto you abundantly into the *everlasting kingdom of our Lord and Saviour Jesus Christ*."—2 Pet. 1:11.

After announcing the fact, that at the seventh trumpet, "The kingdoms of this world become the kingdoms of our Lord, and of his *Christ*," the Revelator proceeds to tell us that at that time God "*will reward his servants the prophets, and saints, and them that fear his name, small and great*" (Rev. 11:15-18); which shows us that the "*everlasting kingdom of Christ*" is "*the world*," which all "*that fear God, small and great*," shall inherit, as their reward. "*Blessed are the meek: for they shall inherit the earth*," said Jesus; and the great multitude redeemed by the blood of Christ "*from every nation, kindred, tongue, and people*," declare that, "*Thou hast made us kings and priests unto God, and we shall reign on the earth*."

But not in its present state, under the curse, will it become the abode of the righteous, as will be shown elsewhere.

It is thought by some that we are guilty of letting down the character of Christ's kingdom, by representing him as reigning on David's throne. This objection is the result of overlooking Christ's human nature, and comes from a habit of mentally confounding God and Christ. This should never be done! Christ is as really a human, as a Divine being, and always will be, as we have shown. Now, what

more glorious destiny could be conceived for the Lord Jesus, than that he should sway his benignant sceptre over his glorified and redeemed people, the purchase of his blood, on the earth redeemed from the curse: when "the wilderness shall be like Eden, and the desert like the garden of the Lord!" Understanding at the same time, that a communication with the heaven of heavens, where God's throne is, will be opened to the glorified occupants of this terrestrial paradise, so that heaven and earth will be reunited, and God will commune with his children, as in the garden of Eden, before man sinned.

We are free to confess, that the prospect of such a kingdom, under such a king as our Lord Jesus, presents to our souls far greater attractions than were ever presented by the immaterial, vague, and indefinite ideas drawn from the common theology of the times.

It is for this we pray, when we say, "Thy kingdom come; thy will be done in earth, as it is done in heaven;" and never could we appreciate the Lord's prayer, until we understood that the kingdom of God on earth would be under the personal administration of the Lord Jesus, with the saints, the subjects, immortalized (1 Cor. 15:50), and the earth renewed, and clothed with the loveliness of its pristine Eden beauties.

The proof texts which we have quoted do not limit the period of Christ's personal reign, but represent their reign as eternal, lasting "*forever*," having "*no end*," &c.; this may be thought incompatible with the *millennial*, or *thousand years* reign of Christ, but not so. The millennium is embraced in the eternal reign of Christ, but it neither nullifies, nor interferes with it at all. The thousand years of Rev. 20 mark the interval between the resurrection of the righteous and the resurrection of the wicked; and while it affirms that Christ and the saints reign

during that period, there is no intimation that their reign closes with that period.

It is conceded on all hands, that the sounding of the seventh trumpet is the signal for the introduction of the millennium, and then we are told, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign *forever and ever*."—Rev. 11:15.

In the 19th of Revelation, the second coming of Christ in his kingdom and glory is described, and the destruction of all the wicked; and in the 20th chapter, the binding of Satan, the resurrection and reign of the saints one thousand years, are brought to view, and these events manifestly synchronize with the events of the seventh trumpet, and are also identical.

1. At the sounding of the seventh trumpet, "The kingdoms of the world are given to Christ," and these we know were in the hands of the devil, who offered them to Christ, on condition that he would worship him, and Christ calls the devil the prince of the world. At the commencement of the millennium, the devil is bound, his kingdom is wrested from him, and he cast into the abyss, and all his confederates, as the beast and false prophet are also overthrown and destroyed. Thus "the kingdoms of this world become the kingdoms of our Lord and *his Christ*," and "the seed of the woman bruises the serpent's head."

2. The resurrection is announced in both texts. Rev. 11:18 says that the seventh trumpet "is the time of the dead, that they should be judged." Rev. 20:4, 5 says, "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; and they *lived* and reigned with Christ a thousand years. . . . This is the *first resurrection*."

3. The saints are then *rewarded*, as attested by

both these prophecies: Rev. 11:18, "The time that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great." In Rev. 20:6, we are told that "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

Christ had before promised that those who "overcome should sit with him on his throne, even as he had overcome and was set down with his Father on his throne," and that "those who suffered, should also *reign with him*," and here we find it fulfilled.

This state is then a state of *reward*, and not of probation, as is maintained by many at this time. It being a state of *reward*, it is *eternal*; for all God's promises respecting the reward of his people are *eternal*, so that they reign a thousand years before the wicked dead are raised, and then their glory is but just begun, for "they shall reign *forever and ever*."—Rev. 2:5.

The portals of the temple are entered in the millennium, but all its immeasurable glories will not be exhausted while eternity lasts. New and ever increasing glories will be unfolded to the saints of God as they proceed on in the "eternal age."

It is *OBJECTED* by some that this is not the eternal state of reward, because the devil is confined, that he should not *deceive the nations*, which shows that the nations are in probation, as they are capable of being deceived during this period, if Satan were not bound.

To this it may be replied: 1st. That as God has, for wise purposes, always allowed the devil to tempt mankind while in their probationary state, and in his word addresses the Church as though this would always be the case, therefore it is reasonable to conclude, that when the devil's temptations end, *probation* has also ended.

2. It is not a superfluous and inappropriate assurance to "the nations of the saved," that the devil, who has been the grand instigator to apostasy and sin, should not be allowed to deceive them, nor to try his arts upon them during the millennium, and yet that he should deceive the nations of the wicked at the end of the millennium, when they would rise. How often do Christians console each other, and themselves, by reflecting that in the blessed kingdom of God there will be no devil to deceive them; and yet it is deemed inconsistent for God to comfort his people with such a prospect! Is God less regardful of his children, than they are of each other? Or does He not understand as well their feelings, as they do the feelings of each other? It is to us one the chief attractions of the millennium, that the devil will not be allowed to deceive God's people, and that his deceptions at the end of that period are confined to "the rest of the dead," who are the wicked of all ages, then raised up from the dead.

3. The fact that the devil is shut up in the abyss, that "he should not deceive the nations," no more proves these nations to be in probation, than the fact that "God wipes all tears from the eyes" of his people, proves that they would *cry* if he did not; or that because they "have right to the tree of life," which is "for the service of the nations," proves that they are mortal, and would die without it. And it might be said with as much show of truth, that God would not assert so superfluous a thing, as that there was "no more death, neither sorrow, nor crying, nor any more pain," among the *immortal* saints, as to say that he would not assert so superfluous a thing as that the devil should be confined in the abyss, that he should not deceive those who had passed from probation to reward, and could not therefore be deceived.

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

righteousness."—2 Pet. 3:13. This is the language of Peter after describing the passing away of the present heavens, and the dissolution of the present earth.

"We look," says Peter, "according to *promise*," alluding to a promise Isa. 65:17: "Behold, I create new heavens and a new earth," which as distinctly teaches that there will be a new creation, as that there was originally a creation of the heavens and earth.

"In the beginning God created the heavens and earth" (Gen. 1:1) is not more explicit language than, "Behold, I create new heavens and a new earth" (Isa. 65:17); "We, according to his promise, look for new heavens and a new earth" (2 Pet. 3:13);" and "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away."—Rev. 21:1.

In saying "*we look*," the apostle shows that the "new heavens and earth" are destined for the abode of the "righteous," therefore the common idea that a "*heaven*" already in existence is their destined abode, is not scriptural.

The doctrine of the renovation of the earth has been most ably and eloquently advocated by John Wesley, Dr. Chalmers, and other distinguished divines. We shall not however rest our proof of this doctrine upon any human testimony, but upon the Bible, which, as just quoted, is most distinct in its enunciations of the cheering and glorious doctrine of the renewal of the earth, as the eternal abode of God's people.

We will notice—1st. *The occasion for renewing the earth.* The earth has been cursed by God in consequence of sin. However sceptical men may be on this point, yet the Scriptures most distinctly teach it.

"Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns

also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: in the sweat of thy face shalt thou eat bread, till thou return unto the ground."—Gen 3: 17-19.

This curse cannot be explained away by any consistent rules of interpreting language. It is incontrovertibly true, that the sterility of the earth and its noxious and useless plants, are the result of sin. God delights in correspondencies, and when man became degenerate and sinful, God made his habitation to correspond with his moral condition.

But the earth was further *cursed* at the deluge: "And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them: and behold, I will destroy them with the earth."—Gen. 6:13. We find that in carrying into execution this threatening, "The fountains of the great deep were broken up, and the windows of heaven were opened" (Gen. 7:11), and that "the waters prevailed . . . and all the high hills and the mountains were covered."—vs. 19, 20.

This awful catastrophe was felt not only by the inhabitants of the earth, but the structure and appearance of the earth itself must have been seriously impaired by this terrible inundation.

But this is not the chief and final curse of the earth. It is "*reserved unto fire* against the day of judgment and perdition of ungodly men."—2 Pet. 3:7. The prophet Isaiah, in speaking of that day, says, "The earth also is defiled under the inhabitants thereof . . . therefore hath the *curse devoured the earth*, and they that dwell therein are desolate: therefore the inhabitants of the earth are *burned*, and few men left;" and again, "The earth is *utterly broken down*, the earth is *clean dissolved*."—Isa. 24: 6-19.

Here is the final "*curse*," which comes on the earth in consequence of sin—"the *curse devours the earth*," when the last living generation of earth's

"*inhabitants are burned,*" which Peter calls "the perdition of ungodly men."

We have sometimes spoken of this event erroneously, as though the earth was to be "*renewed by fire.*" The action of fire upon it will no more constitute a renewal of the earth, than the deluge of water did the old earth which perished. Both were *curse*s in consequence of man's sin. John "saw the first heaven and the first earth flee away before the great white throne," which doubtless denotes their catastrophe by fire, but the creation of new heavens and earth, was a subsequent work of God's creative power. Not that the substance of the earth is to be annihilated, but dissolved, and then re-organized, which re-organization is called "*making all things new.*"—Rev. 21:5.

The Psalmist most clearly speaks of the "changing" of the heavens and earth, and the occasion for such change: "Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the works of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment, as a vesture shalt thou change them, and they shall be changed."—Psa. 102:25. The earth would no more have grown "*old*" had it not been *curse*d, than man would have been *mortal* had he not sinned.

Now the earth in its old age groans under the weight of God's curse, as man groans under the weight of years, which, had it not been for sin, would never have bended him over his staff and sent him groaning to the grave. What are the deep, subdued, muttering thunders of the earthquake, but the groans of the earth already waxed old, and tottering over her tomb?

What are the dismal, hoarse breathings of the winds of heaven, which utter their cheerless moanings through the shrouds of the storm-driven ship, appalling the heart of the mariner on his desolate

pathway over the bosom of the deep, but the signs of age in the heavens now "waxed old like a garment, and about to be "folded up" by the great God?

These are "signs of woe," but not "signs of woe that *all is lost!*" No, indeed. That God who has declared the earth's catastrophe, has announced its *renewal*. "Behold, I create all things new!" is the sublime and graphic language of the Almighty.

It is for the consummation of this prediction we are daily expecting the Son of God to come again to the earth! How miserably insignificant are all the proposed and anticipated improvements of the "temporal millennium," in comparison with the glory for which we look, when God shall put his own hand to the work of renovating the earth!

But let us consider—2d. *When the earth will be renewed.* A very large portion of the Christian Church say, *Never!* But to all such answers we interpose the testimony of the living oracles, which declare that God will "create new heavens and a new earth."

The Millenarian replies, At the end of the millennium!

But we reply, In the day of the Lord, and at the introduction of the millennium.

If "the earth is burned at his presence, yea, the world and all that dwell therein," then the renewal of the earth must take place at the beginning of Christ's reign on earth: for neither he nor his saints could occupy as a kingdom "*the earth clean dissolved.*" We assign then as a reason for believing the earth will be renewed at the coming of Christ: 1st. That the earth is pledged to the saints for the millennium, and as it is also dissolved at the time of Christ's coming, it must be renewed at *ONCE*, at the beginning of the thousand years, that they may inherit it.

In the 24th chapter of Isaiah, where this burning day is described, it is said, when the "curse devours



the earth," that "the *inhabitants* of the earth are burned, and few men left." If this refers to the time of Christ's coming, all is harmonious with his teachings. "It shall be as it was in the days of Noah," when the mass of the inhabitants were swept off, and *few*, that is, eight souls, were saved by water;" and the days of Lot, when three only escaped. But if it is referred to the end of the millennium, after "the saints of the Most High have possessed the kingdom under the whole heavens" (Dan. 7:22) for a thousand years, and those to whom Christ says "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Mnt. 25:34), have occupied it for the same period, and the "righteous have been shining forth in the kingdom of their Father" (Matt. 13:43), then we are driven upon the conclusion, that "the *inhabitants* of the earth," who are "burned," are none other than the *saints*, and that few of them will escape: for be it remembered, they had the universal kingdom bestowed upon them at the Lord's coming, and are therefore the proper "*inhabitants*." This makes the burning day to be the "*perdition*" of *saints*, instead of "*ungodly men*."

We also find in this prophecy (Isa. 24:21), that at the burning of the earth, when it is "*clean dissolved*," the devil and his angels, called "the host of the high ones on high," are cast into the pit, which corresponds with the binding of Satan at the commencement of the millennium. Again: Peter, in speaking of the coming of Christ, says that in the last days men will scoff at the idea of Christ's coming, under pretence that no such great physical changes as were associated with that event had ever occurred; therefore there was no promise of Christ's coming to do anything of that kind. Peter says they have forgotten the curse of the flood, when such a change occurred by water, and adds, "The day of the Lord will come as a thief in the night; in the which the

heavens shall *pass* away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

Now who would, or could get any other idea from this language, than that when Christ came this catastrophe would occur, and that "the perdition of ungodly men" was the same destruction as that of the "*tares*" at "the end of this age!" Also the same as the destruction by "flaming fire," inflicted on those "who know not God and obey not the gospel!"

Besides, when this burning takes place, "*the earth is clean dissolved*," and "the works that are therein shall be burnt up," so that the *Jews' Jerusalem*, which is to be built, as held by some interpreters of prophecy, must be burnt up, though the prophecies declare respecting the Jerusalem yet to be established, it is "*never to be thrown down*."

That "the passing away of the heavens, described by Peter, occurs at the coming of Christ, and not a thousand years afterward, is manifest from the fact, that under the opening of the sixth seal (Rev. 6) the same occurrence is described: "the heavens DEPARTED as a scroll when it is rolled together." And also from the fact that, "from his *presence* the earth and heaven *fled away*," and not a thousand years after "*his presence*" was manifested on earth.

The destruction of "the beast and false prophet also occurs at Christ's coming, and they are "CAST ALIVE INTO A LAKE OF FIRE." The fourth beast of Daniel 7, representing Rome, is also "given to the BURNING FLAME," also the "beast that ascendeth out of the abyss, goeth into PERDITION;" what rational interpretation of these passages can be given, but that these descriptions are synonymous with the "day of judgment and *perdition* of ungodly men," and consequently, the earth is burned at the coming of Christ! What conflagration is extensive enough to burn up these organized anti-Christian systems, embracing

hundreds of millions, except the conflagration of the earth and heavens?

Gibbon, in speaking of the views of early Christians, says, (referring to certain events which the Christians relied upon as evidence of the approach of the end,) "All these were so many alarming signs of the great catastrophe of Rome, when the country of the Scipios and Cæsars would be consumed by a flame from heaven, and the city of the seven hills, with her palaces, and temples, and triumphal arches, should be burned in a vast lake of fire and brimstone. It might however afford some consolation to Roman vanity, that the period of their empire was the period of the world itself; which, as it had once perished by water, was destined to experience a second and speedy destruction by FIRE."—*Decline and Fall* chap. 15.

2d. Another reason which we assign for expecting the conflagration and renewal of the earth at Christ's coming, is, that the saints receive the earth as a *universal* and *eternal* kingdom at that time, and it is evident that the "new earth, wherein dwelleth righteousness," is perfectly identical with the "everlasting kingdom of our Lord and Saviour Jesus Christ," spoken of by Peter (2 Pet. 1:11); also with the kingdom spoken of by Daniel in the vision of the image and four beasts, in both of which we learn that at the fall of Rome, God's kingdom is established, "the Son of man" becomes its king, and "the saints of the Most High" the occupants of the kingdom, never more to be dispossessed.—Dan. 2:44; 7:13-27. Could anything be more inconsistent than to give the earth as a kingdom, universal in extent, and of eternal duration, to the saints, when the same kingdom was destined to be "*clean dissolved*," and all the "*works burned*," and the "*inhabitants*," too, with the exception of a "*few*."

This is saying that the "second Adam," and his children, must inherit the earth under the *curse* in-

flicted upon it in consequence of the sins of the first Adam and his children!!

Paul says, "Flesh and blood cannot inherit the kingdom of God, neither doth *corruption* inherit *incorruption*."

The idea is, that God will have things correspond, therefore a man destined to be decomposed cannot inherit a permanent kingdom, a "kingdom which cannot be moved."

It is equally absurd to suppose the reverse true, and that the *incorruptible* saints will inherit as an eternal kingdom, one that is to be "*clean dissolved*;" and if it is true that "*corruption cannot inherit incorruption*," it is equally true that "*incorruption*" cannot inherit "*corruption*."

3d. The Lord Jesus remains in heaven until "THE TIMES OF RESTITUTION OF ALL THINGS (Acts 3) predicted by the prophets. They predict the removal of the curse, but this cannot be removed while it is reserved unto its *chief curse*, FIRE. We cannot therefore have "the restitution of ALL things" until the new earth is created. The Lord does not come one thousand years before "the restitution of all things," or of the restitution of the *CHIEF* things.

The idea that it will necessarily require a thousand years to accomplish this work, is to "limit the Holy One of Israel." We have no sympathy with that view which makes it necessary for God to occupy a thousand years in *renewing* a world which he made in six days!

Those who suppose Jehovah will require so much time to do such a work, cannot very well say, "By faith we understand the world was made" in six days.

If the Lord has promised to "make a short work on the earth," he will do it, and when he says his saints shall reign with him a thousand years, he will neither find it necessary to give them a limited kingdom, nor a kingdom in confusion, nor a kingdom in

chaos, nor a kingdom under the curse, reserved unto fire, nor yet a kingdom with the integrity of the period of its continuance at all affected.

4th. The inheritance or possession of the saints is to be the earth. We have "the Holy Spirit as the earnest of our inheritance, until the redemption of the purchased possession."—Eph. 1:14. If the earth is not redeemed from the curse until the end of the millennium, then, either the saints inherit before its redemption, or they have nothing but an "earnest" of it for a thousand years. Let those who hold this doctrine take which horn of the dilemma they please.

We much prefer to believe that when Christ says, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," that it will then have been redeemed.

And also, that when it is "redeemed," it is not still reserved unto a "curse" which shall "devour" it!!

We are looking for these great and stupendous events. Peter says, "Seeing that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness."

There are, however, some objections to the immediate transpiration of these great events. A favorite one with many professed Christians, is the doctrine of the return, or gathering of the Jews, either before or after the coming of Christ. Another is, the doctrine of the conversion of the nations, either in whole, or in part,—commonly called the temporal millennium. On these two points, we quote the language of a recent writer, which expresses substantially our views:

"GATHERING OF THE JEWS.

"We believe that 'all Israel will be saved,' or gathered to the promised land of rest, after the first resurrection, and personal advent of Christ: if in this we are correct, consequently the doctrine of the

gathering of the carnal Jews to Palestine, before or after the advent, is a fable; for there is but one more gathering to that land promised in the Bible. We shall offer no proof on this declaration, because no one, we presume, will dispute its correctness.—But on the first we present the following direct testimony:

"And so shall all Israel be saved."—Rom. 11:26. That Paul speaks of *literal* Israel, the descendants of Abraham, is evident from the preceding verse, in which they are distinguished from the *Gentiles* thus, 'Blindness in part is happened to *Israel*, until the times of the *Gentiles* be come in.' If he meant literal Gentiles, he must also have meant literal Israel. We believe he meant what the terms literally signify. Then the testimony of Paul is, that all *Israel*, not a part, but *all*, will be saved.

"The next point in order, to settle, is, Who are Israel? All the children of God, of every nation, is the ready answer of many. But where is your proof of this position! We know not of any in the Bible, or do not now recollect of the existence of such evidence in that book. But, we do remember certain texts, which are considered by many, as conclusive evidence in this case. We will give the strongest one. 'There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for we are all one in Christ Jesus.'—Gal. 3:28. Does this text destroy all national distinction between Jew and Greek? Many think it does. But does it destroy all organic or physical distinction between the 'male' and 'female?' It does, in the same sense in which it destroys the distinction between 'Jews' and 'Greeks.' In what sense then is the distinction destroyed? or, according to the text, how are they all one in Christ Jesus? They are one in *heirship*, in their right to the inheritance promised to Christ, the true Seed, and Heir of all things: for, 'If ye be Christ's, then are ye Abraham's seed, and

heirs according to the promise.'—v. 29. Then all who are Christ's are one, in heirship: the Jew has no better right than the Greek; the freeman no better claim than the bondman; and the right of the male is no better claim than the right of the female: all who are in Christ, are his, are heirs of God, and *joint* heirs with Christ. This is the doctrine of the glorious oneness, or of equal rights, which this and other similar texts teach. But they nowhere, to our recollection, destroy the national distinction between Jews and Greeks, or the natural distinction between males and females.

"Another class hold that all, good and bad, of the natural descendants of Abraham, constitute the Israel of whom Paul speaks. But this cannot be admitted, from the fact that Paul plainly says, 'They are *not all* Israel which are of Israel. Neither, because they are the seed [the natural descendants] of Abraham, are they all children, but in Isaac shall thy seed be called.'—Rom. 9:6,7. Isaac and Ishmael were both children of Abraham, yet Ishmael, in the purpose or economy of grace, is not counted a child of Abraham, 'but in Isaac shall thy seed be called.' So in reference to all the descendants of Abraham through Isaac, though they *nominally* are Israel, or Jews, yet in God's gracious designs or promises, they are not recognized as such, any more than all who are nominally Christians will be acknowledged such by Christ at his coming. They are not all Christians that are of, or belong to Christendom, neither are all Israel who are of, or belong to, the Jewish nation.

"Then who are Israel? Let Paul answer. "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.'—Rom. 2:28, 29. This testimony shows conclusively who are Jews, or the true Israel. Outward forms

and distinctions, exclusively, did not constitute the descendants of Abraham Jews, Israel, or children of Abraham, according to the gracious promises made to him. To become such, they must not only fulfil the *letter*, but 'the *righteousness* of the law.'—v. 26. So Paul reasoned, and so *all* the promises and threatenings run, through the Old and New Testaments. We will name a few.

"'Say ye to the *righteous*, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him: for the reward of his hands shall be given him.'—Isa. 3:10, 11. This is spoken of the Jewish nation, and by consulting the 65th chapter, it will be seen that the same distinction between the 'righteous' and the 'wicked' is observed to the close of the book.

"'Behold the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.'—Amos 9:8-10.

"'All the sinners of my people shall die by the sword.' Such fearful threatenings as these, forever cut off from the promises of God, the sinners of Israel. Well might Paul say, 'They are not all Israel, that are of Israel.'

"Paul settles this question beyond successful contradiction. 'But unto them that are contentious, and do not obey the truth, but obey unrighteousness; indignation and wrath, tribulation and anguish, upon EVERY SOUL OF MAN, that doeth EVIL, of the JEW first, and also of the GENTILE. But glory, honor, and peace to EVERY MAN that worketh GOOD, to the JEW first, and also to the

GENTILE: for there is no respect of persons with God. For as many as have sinned without law, shall also perish without law; and as many as have sinned *in the law*, shall be judged by the law: for *not the hearers of the law are just before God*, but the DOERS of the law shall be *justified*.—Rom. 2:8-13. And then, in verse 28th, Paul adds—‘*He is not a Jew which is one outwardly.*’

“By comparing the testimony of Paul and Isaiah, this question may be put to rest; for they tell us that ‘all Israel’ are those who ‘turn from transgression in Jacob.’ Paul says (Rom. 9:26), ‘So all Israel shall be saved: as it is written.’ It is ‘written’ in Isaiah 59:20, which says, “And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.”

“Further testimony on this point, we deem unnecessary; what we have given, most conclusively proves that none are recognized, in the gracious promises of God, as belonging to Israel, but those who are ‘righteous,’ that ‘worketh good,’ ‘are doers of the law,’ and ‘that keep the righteousness of the law.’ This is the ‘all Israel,’ that ‘shall be saved,’ or gathered to their own land, in the resurrection morn, at the coming of Christ. In proof of this declaration, we give the following testimony:

“Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.’ Ezek. 37:11-14.

“This scripture is an *exposition* of the vision of dry bones, found in the same chapter, and therefore must be literally understood; for it would be absurd to talk of an *exposition* of an *exposition*. Then ‘all Israel, those who are Jews inwardly, or really, not nominally, ‘the whole house of Israel,’ will be saved, or gathered ‘into the land of Israel,’ after they are brought out of their *graves*, which will not be until the ‘Redeemer comes to Zion,’ or the appearing of Christ. This is the only gathering to the land of Israel, that is now promised to Israel, or the Jews. Hence the doctrine which teaches any other gathering in the future, is a fable; consequently, our faith, in this specification, is according to ‘the true grace of God,’ or the truth. Therefore we should not doubt, but be strong in the position we occupy in this respect.”

#### “THE MILLENNIUM.”

“Here we are fairly at issue with the popular church. Her wisdom, wealth, numbers, and mammoth plans for the conversion of the world, are against us. She holds that the world is to be evangelized, or converted to the truth, and submit with joy to the peaceful reign of Christ, at least one thousand years before the judgment of the great day. That reign they think will be spiritual; that is, Christ will only reign by his Spirit. This is the favorite doctrine of these times of peace and safety. It is preached in the sermons, prayed in the prayers, sung in the songs, and published in the books, tracts, and papers of every opposing sect in the land. Though they differ on many other points, they all unite in harmony in the fabled notion of the world’s conversion.

“Well, if this vast host, this mighty machinery, and this worldly wealth, wisdom, and show, are all on the side of truth, in this respect, it is worse than folly for us, few, despised ‘Millerites,’ so called, to

oppose them. We should know the truth of this matter, that we may abandon our error, if in one, or be strengthened in our faith, if we are in the truth. We believe without a wavering doubt, that we are on the side of truth here. Our faith, in a word, is this : The world will continue to increase in unbelief, error, and crime, until the actual appearing of the Son of man ; who will then raise the righteous dead to immortality, and change the living saints to the same glorious state ; *destroy all the ungodly, cleanse and make new the earth, and set up his everlasting kingdom on the same, and under the whole heavens.* At the commencement of this kingdom, will the millennial reign of the saints begin.

“ *This faith is not founded in the doctrines and fables of men, but in the truth of revelation, as will be seen from the following plain and unequivocal testimony :*

“ ‘ Thou shalt break them with a rod of iron ; thou shalt dash them in pieces like a potter’s vessel.’—Psa. 2:9. These fearful threatenings are against the heathen, and are to be executed by the King of Zion, when they are given to him for his inheritance, and the uttermost parts of the earth for his possession, as the previous verses show. Surely, this testimony does not teach the conversion of the world, as the millennial glory before the advent of Christ ; but it does clearly show that the heathen, or wicked, will be destroyed at that time.

“ ‘ I beheld, and the same horn made war with the saints, and prevailed against them : until the Ancient of days came, and judgment was given to the saints of the Most High ; and the time came that the saints possessed the kingdom.’—Dan. 7:21, 22. Observe, the little horn wars and prevails against the saints—(How long ? Until the conversion of the world, according to the faith of the post-millennialists : but the inspired and greatly beloved Daniel says that this wicked war shall continue)—*Until the Ancient of*

*days shall come ; until judgment shall be given to the saints of the Most High ; and until the time shall come for the saints to possess the kingdom.*

“ From this testimony we learn, that the power that will prevail against the saints until the coming of the Ancient of days, will be a wicked, warring power. The saints then are not the people that will prevail before the coming of the Ancient of days. Therefore their millennium of rest, of triumph, and reign, cannot be before his coming.

“ ‘ The enemy that sowed them is the devil : the harvest is the end of the world ; and the reapers are the angels. As therefore the tares are gathered and burned in the fire ; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity ; and shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.’—Matt. 13: 39-43.

“ We give but part of the exposition of the parable of the sower. Read the whole, and also the parable. But what we have given, plainly shows that, as the wheat and tares grow together until the harvest, so will the righteous and wicked continue until the coming of the Son of man at the end of the world ; then the wicked will be gathered out of the kingdom, or destroyed from off the earth, but the righteous will be made to shine as the sun forever in the kingdom of God. Then their millennial reign with Christ will commence, and not before.

“ ‘ But as the days of Noe were, so shall also the coming of the Son of man be.’—Matt. 24:37. How was it then ? Had the world enjoyed a thousand years of universal holiness and peace before the flood ? No, verily ; for the earth was ‘ full of violence,’ and because of the wickedness of men the flood was sent.

'So shall also the coming of the Son of man be.' According to this evidence, it will be an age of deep wickedness, instead of universal holiness, just previous to the coming of the Lord. Luke (17:23) speaks directly to the same point. 'Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and devoured them all. Even thus shall it be in the day when the Son of man is revealed.' With such testimony as this before him, how can any one talk about the world's conversion before the advent of Christ! He might with equal propriety contend that the flood, and the fire of Sodom, came at times of universal holiness.

'This know, that in the *last* days perilous times shall come.'—2 Tim. 3:1. Strange millennial peace and glory; to be mixed with *perils*. But strange as it would be, such will be its character, if it takes place in the 'last days.' Again, (v. 13), 'But evil men and seducers shall wax worse and worse.'—When? From the time Paul uttered the prediction, until the appearing of Christ and his kingdom, when he will judge the quick, or living, and the dead.—4:1. But the popular teaching of the day flatly contradicts this testimony, by saying that men shall grow better and better, until the world is converted! Oh, what blindness! But further, 'The time will come when they will not endure sound doctrine; but after their own lust shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.'—vs. 3, 4. But, says the Church, the time will come when they will turn from error unto the truth, and not only love and endure sound doctrine, but all will be converted to God, and the millennium, or spiritual reign of Christ, will begin. Strange delusion!

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?—2 Pet. 3:3. Not so, says the Church, for in the last days all will be children of God, the world will be full of righteousness, and of course there will be no scoffers then!

"Once more, 'And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.'—Rev. 11:15-18. Here we learn that at the judgment, instead of the nations being found in a converted, peaceful state, they are *angry*, and fitted for destruction. Much more testimony, equally conclusive, might be presented, but enough has already been given to prove beyond all successful contradiction, that we are in the true grace of God, or the truth, on this point. Therefore, we should not be shaken nor troubled, but hold fast the profession of our faith, unto the end.'—*Bible Doctrine*, pp. 5-15.

There is another point which may not be overlooked here. Some persons entertain the opinion that notwithstanding the Lord is coming personally, the wicked of some classes will escape. On this point we quote the same writer, who thus speaks of the

"DESTRUCTION OF THE LIVING WICKED.

"The destruction of the living wicked will be an-

other important event that will take place in immediate connection with the advent of Christ.

“After the saints are all caught away, above the atmosphere, and are safely standing on ‘the sea of glass,’ or hid in the secret of the Lord’s tabernacle, then will his indignation fall upon the ungodly.

“Oh, what a wretched world this will then be! Not a saint in it! More abandoned than the antediluvian world, or the cities of the plain, before their destruction! Then, Noah and Lot were there; but now, none but the wicked, wholly given over to wickedness. And, sad to contemplate, not a few of this abandoned throng are composed of professed ministers and members of the Church of God! They have cried peace and safety, until the day of their destruction has come upon them; when they, with the kings of the earth, and the great men, and the chief captains, and the mighty men, and every bondman, and every freeman, on this quaking earth, and under these burning heavens, are filled with hopeless lamentation and bitter wailing! Oh God! will this be the doom of all who know thee not, and obey not the gospel? Thy word tells us it will, only more dreadful: for it threatens destruction to all such!

“As therefore the tares are gathered and burned in the fire: so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom (this world) all things that offend, and them that do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father.”—Matt. 13:40-43.

“This ‘furnace of fire,’ into which ‘all them which do iniquity’ will be cast, when the Son of man shall come, Malachi (4:1-3) describes:

“For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, all that do wickedly,

shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. . . . And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.”

“That this day ‘that shall burn as an oven,’ is the day of the Lord’s coming, is clear from the following testimony:

“And to you who are troubled, rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day.”—2 Thess. 1:7-10.

“But the heavens and 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 the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat: the earth also, and the works that are therein, shall be burnt up. . . . Looking for and hasting unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat.”—2 Pet. 3:7-12.

“Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth (that he may judge his people). Gather my saints together unto me.”—Psa. 50:3-5.

“Testimony like this might be multiplied to a much greater extent, but this is sufficient to show



that a fearful doom awaits all the wicked, at the appearing of the Son of man, when the saints are gathered unto the Lord, or caught up to meet him in the clouds. Not one will escape the devouring fire of that day—all must fall beneath its consuming power.

“OH SINNER; UNBELIEVING, OPPOSING, SCOFFING MINISTER: COLD-HEARTED PROFESSOR; DECEIVE NOT YOURSELF WITH THE VAIN HOPE OF ESCAPING THE FEARFUL TERRORS OF THAT DAY, NOR FLATTER YOURSELF THAT PROBATION WILL CONTINUE, AFTER THE LORD SHALL COME IN JUDGMENT, AND THE SAINTS ARE GONE UP TO MEET AND BE WITH HIM. BUT REMEMBER, THAT NOW, UNDER THE DISPENSATION OF GRACE, IS THE ONLY TIME THE BIBLE OFFERS YOU TO ESCAPE THESE JUDGMENTS. OH, IMPROVE THE PRECIOUS MOMENTS AS THEY FLY, IN SECURING AN INTEREST IN THE SAVING POWER OF CHRIST, THAT YOU MAY BE HIS IN THE DAY OF HIS COMING.”—pp. 30-32.

## ADDRESS

OF

## THE NEW ENGLAND CONFERENCE,

HELD AT SALEM, MASS., FEB. 26, 1851.

## ADDRESS

*Of Believers in the Second Advent near, from various parts of New England, assembled in Conference in Salem, Mass., Feb. 26th, 1851 :*

“There being ‘given unto us exceeding great and precious promises,’ which we are fully assured are no ‘cunningly devised fables,’ but which are to be bestowed on all who love the Lord Jesus Christ at his glorious ‘appearing and kingdom,’ it is good on fit occasions to ‘stir up one another’s pure minds by way of remembrance.’

“The progress of the doctrine of the Advent in this country has been remarkable for its vicissitudes and trials. It has received abundant evidence of the peculiar hatred with which it is viewed by the author of all evil; and the watchful care of God’s providence, in warding off evil, and in causing the most untoward circumstances to work for good, has been none the less marked.

“As the history of the past gives instruction and encouragement to the present, and gilds the future with ‘the rain-bow of hope,’ we do well to recur to past scenes, and acknowledge with gratitude the many mercies received from the Giver of all good, in the way he has led us.

“Previous to October, 1840, no united effort had been made in this country to extend a knowledge of the Advent near. Mr. Miller had spent years lecturing in various places, and had excited no small interest respecting the signs of the times, and the aspect of the future. A paper had been commenced by Mr. Himes under the auspices of Mr. Miller; but all efforts which had been made to arouse a slum-

bering world to a realizing sense of the proximity of the glorious Epiphany, had been the result of individual efforts. Those whose attention had been thus called to a more particular study of the 'sure word of prophecy,' felt strongly the need of a more particular acquaintance with each other, and of the combination of their efforts to extend a knowledge of the evidences on which their hopes were based. A call appeared for the assembling of those of like precious faith in the Chardon-street Chapel, and in compliance therewith the first General Conference of Adventists assembled in Boston on the 14th of Oct., 1840. That Conference was composed of the principal representatives of our faith who could conveniently attend, in number over two hundred, from various sections of the country. It gave shape and form to the questions on which we were united, and to the promulgation of which our efforts were to be unitedly directed. Those principles,—which are clearly expressed in the 'Declaration of the Mutual General Conference of Adventists,' at Albany, N. Y., April 29, 1845, and which have been assented to by our several Conferences since holden—we still recognize as those for the extension of which our united efforts should be directed, and for which we are now assembled.

"As unwearied efforts are being made to divert us from the questions on which as Adventists we have been so long united; as under this name, adopted, by those who endorse the Scriptural truths believed by Wm. Miller, to represent those of his faith, principles of interpretation subversive of those truths, and tenets diametrically opposed to them are being taught, it becomes us to consider well

#### OUR PRESENT POSITION,

and our present duty, in respect to the Church and the world.

"Those whose views of prophecy accord with ours are, comparatively, a small company. The men of

this world, absorbed in the business and cares of life, busy in their schemes of self-aggrandisement and emolument, rising up early and toiling late that they may add house to house, and extend the possessions and lands which they call after their own names, look on the doctrine of the Advent with contempt. The Church,—with noble exceptions—conformed too much to the fashions and vanities of this world, lulled into security by dreams of a long period of spiritual prosperity *before* the coming of her Lord, flattering herself that to *her* is reserved the high honor of converting the nations, looks with suspicion and marked aversion on this doctrine, as calculated to thwart her purposes. While other Scripture truths are taught with more or less faithfulness, the doctrine of Christ's personal reign, nigh at hand, is treated with marked and unmerited neglect. As no truth will be advocated and defended by those who do not feel its importance, it is necessary that those who feel its claims should make increased exertions to give it due prominence. And as our duty in this respect is proportioned to the neglect with which others regard it, we recognize it as our duty to make redoubled efforts to give prominence to the doctrine of the Lord's near coming.

"In the performance of this work, we wish to fellowship as Christians all who love the Lord Jesus Christ in sincerity. To those who see not as we do respecting the nearness of the Advent, and yet are engaged in the performance of any good work, we would say: Continue in the performance of the duty about which the Master has set you. We wish not to obstruct, or throw any obstacles before you. May your labors be abundantly blessed in winning souls, or in ameliorating the condition of man. And may your future labors be directed in securing the results which your own sense of obligation to God shall impel you to. As fellow Christians we wish you God-speed in the performance of the Master's business, under whatever name or denomination you may be called.

“As we wish to disfellowship no Christian, how may we unite our energies to accomplish a given end, without seeming to cast off others? In the pursuits of this life those interested in any given pursuit do not unite in its prosecution with those who are opposed to its success. The friends of internal improvements would not ask the opposers of such to aid them in effecting a given result. Nor would those who wish to build a road to any given point, ask the aid of those who wished to carry the road to an opposite point. The man who is engaged in sowing wheat, would not invite those who sow only rye or barley—although those grains may be of equal value—to come in and sow those grains with the wheat in his field. Nor would it be any want of courtesy to the rye and barley sowers, if he should wish them success in their appropriate fields of labor, and invite to his assistance those only who are interested with himself in sowing the same seed. Are not the children of this world wiser in their generation than the children of light?

“May we not learn a lesson from the husbandman who sowed only good seed in his field, and remember that if divers seeds are sown in the same field, tares will be the result?

“The friends of any given moral enterprise cannot prosper in its prosecution, if their labors are neutralized by the union of their labor with that of persons who are opposed to its prosecution. And those who are opposed can have no cause to complain, if they are not invited to come in and oppose what its friends are desirous to accomplish. If Methodists wish to establish an itineracy, or if Churchmen wish to perpetuate an episcopacy, the union for each, of those desiring to produce one result, does not withhold from the other their rights. Nor does the union of either for the given end, prevent their mutual union for the propagation of the gospel of the grace of God.

“We therefore, as Christians, can unite with all

Christians in the preaching of the gospel to all the world, as a witness to all nations. But we have a ‘specific work’ to perform, in which, while we would be thankful for the assistance, we can expect the aid only of those who are specifically interested. And therefore we invite those only who seek the same end with us, who can unite heartily in the work in which we are engaged, and whose hearts will be knit to our hearts in our united efforts for its advancement. If some are only interested in a portion of the work we desire to effect, then we shall be happy for their assistance so far as they can unite their efforts with ours. But to those who are interested in our work only that they may devise means to thwart our purposes, to throw obstacles in our way, and to prevent our sending out to the world the evidences and arguments that sustain our hope, we are compelled to say, in the language of Abraham to Lot: ‘Let there be no strife, I pray thee, between me and thee, and between my herdman and thy herdman; for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.’—Gen. 13:8, 9. Then shall we be enabled to labor for the advancement of the cause, without fearing that what one shall labor to build up shall be destroyed or perverted by others pretending to be engaged in the same work.

“To accomplish anything for the glory of God, it is essential that its advocates shall be men of prayer, instructed in the things pertaining to the kingdom, and actuated by the same hopes and motives that actuated primitive Christians in the performance of their duty.

“The exhortations to humility, meekness, temperance, charity, and their kindred graces, need now, as much as in former times, to be kept in continual remembrance. Churches to be fed with the sincere

milk of the word need the oversight of an intelligent and stable-minded ministry—of men full of faith and of the Holy Ghost, deeply read in the scriptures of truth, not liable to be turned about by every wind of doctrine, but bending all their energies, laboring in season and out of season for the salvation of the impenitent, and the edification of the saints. And these, to labor effectually, need the pecuniary and spiritual helps which are found only in faithful and intelligent churches, where the members sympathize with the pastor in all his labors and trials; and by their prayers, and pecuniary aid, become co-workers with him.

“With such pastors and churches there will be a revival of the true missionary spirit, which shall heartily desire to extend abroad a knowledge of the truths which have been efficacious to our own salvation. To be content to be saved alone is selfish. The Christian is equally anxious for the salvation of others. If he merely wish to induce others to join his party, he only desires to proselyte, and is sectarian. If he wishes to show sinners the error of their way, and save their souls from death, then he shows his union with Christ from whom he is named. And for this end only would we proclaim the hour of God’s judgment come: that men may fear God and give glory to him. We would sound the glad tidings of the Messiah’s coming, because it is the great scriptural motive to every Christian grace, and because we believe that if the world is permitted to slumber on, the judgment will overtake them unawares. To avoid this calamity, there is especially needed by the Church and the world at the present time:

“1. Faith, real, living faith, which realizes the truth and importance of revelation in its present and endless realities, instead of being taken up with the novelties and speculations of the day, and the fashion, pleasure, wealth, and pride of life.

“2. Humility, resulting from penitence for past sins, and a sense of unworthiness and dependence in the sight of God, which will lead to readiness and willingness to do any duty, little or great, with cheerfulness, waiting for the recompense at the end.

“3. Love to God in Christ, supreme and constant, which will draw out the heart into active benevolence, and sacrifice for the good of men, and the glory of God, in imitation of Jesus, who gave his life a ransom for all, and went about doing good. Love to the brethren—which unites heart to heart—so as to be one in Christ, and to bear one another’s burdens. Not say, “Be ye warm and clothed,” but, “give things which are needful,” yea, so as to be willing to “pluck out the very eyes,” or “lay down our own necks” for each other, for Christ’s sake. Love, which “hopeth, believeth, beareth, endureth all things.”

“4. Prayer, of the heart, ever ascending like incense to the Father through Jesus Christ. Family, like the “morning and evening sacrifice” of Israel. Social, where the saints often love to meet and pray for one another that they “may be healed,” and “agree” and “ask” for all “according to his will,” and “receive, that their joy may be full.”

“5. Courage, which is not afraid, or ashamed to allow, and live out, and support God’s truth, anywhere and at all times, in meekness of wisdom, letting their light so shine that others may see their good works, and glorify their Father in heaven.

“6. Zeal, which is tempered with wisdom and kindness, yet ever burning brighter and brighter, as darkness and coldness surround it—determined that the zeal of God’s house shall eat them up—that can “spend and be spent,” though “the more they love, the less they be loved.”

“7. Patience, which never wearies, never is discouraged, “looking not at the things which are seen, but those which are eternal.” Making this the sea-

son for "sowing," "planting," "watering," and waiting for "harvest." *This*, the time for journeying, racing, warfare, looking for the "country," the prize," "the crown," at the end.

"8. Co-operation between minister and Church, like that of the head and heart, hands and feet of the body, which may call out in active efforts, all the talent, and means within the flock, for edification of the saints, and the salvation of souls.

"9. Great watchfulness, consistency, and circumspection, that our "good be not evil spoken of," that we "flee from appearance of evil"—lose no blessing, neglect no duty, miss no opportunity of doing good, and that we be ever "ready for the coming of the Lord, for the coming of the Lord draweth nigh."

"10. Intelligent, devoted, judicious ministers, who can and will both preach and "visit from house to house," "taking heed to all the flock over which they are overseers," "rightly dividing the word of truth"—and who do not teach for doctrines commandments of men," but "the truth as it is in Jesus." Who never set themselves to manufacture truth, or explain scripture by imagination, or guess; but who study to "show themselves approved unto God," "understanding what they say, and whereof they affirm,"—knowing the laws of language, the use of figures and symbols, "the proportion of faith," comparing spiritual things with spiritual.

"It seems truly that these things are much needed now, and with a supply of these in the ministry and church, uniting head and heart; knowledge and feeling; faith and works, something can yet be done. At least we should be "a light shining in a dark place, till the day dawn, and the day star arise in our hearts. By continuing in them we should save ourselves and them that hear us."

"To effect these results, we invite the co-operation of all who feel a heartfelt sympathy with our labors.

"Expression has been so often given to our views of prophecy, for the promulgation of which we unitedly co-operate, that their re-affirmation seems almost needless here."

### THE TEN TRIBES.

When the Ten Tribes went into captivity, as described in 2 Kings 17, they ceased to be a people,—in fulfilment of Isa. 7 : 8, “ Within three score and five years shall Ephraim be broken, that it be not a people.”

Since that wonderful dispersion, which was inflicted on them because they confederated with Syria against the house of DAVID, the ten tribes have never been found as a separate people. Had they been, it would have disproved the prophecy of ISAIAH. Not recognizing this, many have sought for the ten tribes in various quarters of the globe, and for a time have thought they had found them. They have been supposed to have been discovered on the coast of Malabar, in China, in Tartary, in the tribes of American aborigines, in the persons of the Nestorians, and now a Mr. WILSON has written a book to show their identity with the ancient Anglo-Saxons ! Vain attempts, foolish surmises, and the last is the most silly of all. God had decreed that they should be no more a people, and no discoveries or researches will disprove the declaration of JEHOVAH. Besides, this last supposition so overlooks the known origin of the Angles and Saxons, and their descent from the descendants

of JAPHETH, that any mere fancied points of resemblance—the like of which may be found in all semi-barbarous tribes—when adduced as proof of their being the lost ten tribes, can only excite the smile of the ethnologist.

While the ten tribes were to exist no more as a people, they might as individuals. They were not destroyed from the earth, but became incorporated with other people,—not continuing a distinct people.

After being thus scattered, and while dispersed among the people; and while Israel was also in bondage in Babylon, the word of GOD came to JEREMIAH, saying, “Behold, I will bring again the captivity of JACOB’S tents, and have mercy on his dwelling places; and the city shall be builded on her own heap, and the palace shall remain after the manner thereof.”—Jer. 30:18. When this is uttered respecting JACOB, we read (31:1), “At the same time, saith the LORD, will I be the God of *all* the families of Israel, and they shall be my people;” and the prophet goes on to predict: “Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things. For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God. For thus saith the LORD; Sing with gladness for JACOB, and shout among the chief of the nations: publish ye,

praise ye, and say, O LORD, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them; I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my first-born.”—Jer. 31:4–9. This is the event to which the Scriptures you quote make reference.

Here then are predictions of the restoration of Ephraim; and yet these must not conflict with their incapacity to be again a people. To restore Israel, therefore, it was necessary that the ten tribes should return incorporated with the two tribes—not a distinct people as they existed before their dispersion, but as blended with those who were to be restored “at the same time, saith the LORD.”—31:1. And thus we find they had liberty to return, as we read: “Now in the first year of CYRUS king of Persia, that the word of the LORD by the mouth of JEREMIAH might be fulfilled, the LORD stirred up the spirit of CYRUS, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith CYRUS king of Persia, The LORD GOD of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is



there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the free-will offering for the house of God that is in Jerusalem."—Ezra 1:1-4.

This decree extended to "all the kingdoms of the earth," and included all the people of God whether of the two, or the ten tribes. Says Dr. CLARK:

"At this time the empire of the Medo-Persians was very extensive: according to ancient writers, Cyrus, at that time, reigned over the Medes, Persians, Hyrcanians, Armenians, Syrians, Assyrians, Arabians, Cappadocians, Phrygians, Lydians, Phoenicians, Babylonians, Bactrians, Indians, Saei, Cilicians, Paphlagonians, Moriandrians, and many others. His empire extended, on the East, to the Red Sea; on the North, to the Euxine Sea; on the West, to the island of Cyprus and Egypt; and on the South, to Ethiopia."—vol. 2, p. 730.

CALMET says:

"That when the Jews returned from Babylon, after the fall of the Chaldean, or Assyrian empire, those of the ten tribes, who were pleased to, returned with the tribes of Judah and Benjamin; so that the ten tribes, as a distinct people, do not now exist

"Among the reasons offered for this opinion is the fact, that nearly a hundred years after the captivity of the ten tribes by Shalmaneser, Josiah, king of Judah, not only purged Judah and Jerusalem from idolatry, but went in person to the cities of Manasseh, west of Jordan, Ephraim, Simeon, and even to

Naphtali, 'throughout all Israel,' and did the same great work; which he could not have done had not these tribes, or at least a part of them, been there. And it may be seen, also, that when Zerubbabel returned, there are mentioned as going with him other tribes than those of Benjamin and Judah. Also, under the Maccabees, and in the time of our Saviour, Palestine was peopled by the Israelites of all the tribes indifferently.

"When Cyrus issued this decree, his kingdom was large, and embraced Assyria. He testifies that God had given him all the kingdoms of the earth. . . . The dominions of Artaxerxes Longimanus, who issued the decree of liberty for the Jews, B. C. 457, were not less than the dominions of Cyrus.—Thus the Jews, universally, had liberty to return, if they wished, wherever they may have been scattered. And they did actually return, vast numbers of them at least, built their temple again, and enjoyed more or less prosperity till Christ came, who was its glory and end."

"And there came again into Jerusalem and Judah, every one unto his city," (Ezra 2:1.) "forty and two thousand, three hundred and three score; besides their servants, and their maids, of whom there were seven thousand three hundred thirty and seven."—vs. 64, 65. The numbers given of the Jews do not make this sum; but Bishop PATRICK says, "There is no doubt but many of their brethren of the ten tribes incorporated themselves with the two tribes in captivity, and took the advantage of returning with them; which may be the meaning of those words in the first chapter, 'Then rose up the chief of the fathers of Judah, and Benjamin, with all them whose spirit God had raised to go up:' that is, saith Dro-

DATE, all those of other tribes, according to 1 Chron. 9.3."

That the ten tribes were afterwards included with the two, is evident from the epistle of JAMES, who directs his epistle "to the TWELVE tribes scattered abroad, greeting." It was not to the two tribes, nor to the ten, but to the re-united twelve—some of whom then dwelt in Palestine, and others were in various cities among surrounding nations.

The prophecies also of the Old Testament which pointed to Jerusalem's overthrow by TITUS, were uttered, not against the two tribes, but against the whole of Israel; and therefore descendants of the ten must have been returned and incorporated with the two tribes, and with them have been dispersed by TITUS—from which dispersion there was to be no return. And from that time Israel as well as Judah was to be a reproach and a bye-word among all nations—nowhere existing as a nation, but mingled with all. And to this day they have thus existed, their peculiar physiognomy making them distinct from all other men, so that those who are not thus marked, need not fear that they are of that origin, or be reproached and despised for the curses they imprecated on themselves. And yet those of them who will believe and accept of the terms of salvation, are as freely accepted as those of any nation.

### Salem Conference.

**BRO. HIMES** :—The Conference in this city has just closed, and a more heavenly sitting together we scarcely ever enjoyed. This I doubt not will be the testimony of all who composed it, though many came with apprehensions concerning its designs and results. But these apprehensions were entirely dissipated before the close of the meeting. The union and harmony that prevailed throughout, were evidences that full confidence was felt in each other, and that the trials which had recently afflicted us have worked for our good.

This Conference was much like the one held in Albany in 1845: all that it lacked to equal that gathering, was the presence of many beloved brethren who met with us on that occasion, among whom were **BRN. MILLER, WHITING, and GALUSHA**. This Conference may be regarded as a very fair representation of the Advent churches in the New England States, while some came from other States, all sympathizing in the same hope and faith of the gospel, and desirous of co-operating in the adoption of measures calculated to advance the cause of our coming King. The fruits of this Conference will be seen in the future labors of our brethren, who have returned to their respective fields of labor. They go forth followed not only by the prayers and warm affection of their brethren of like precious faith, but accompanied by the Spirit of the great Head of the Church. The Conference will also prove a blessing to the Church in Salem, it having already cheered their hearts, confirmed the faith of the weak, and awakened a new interest to sustain the Advent cause by every means in their power. Sinners were convicted of their sins, and several arose for prayers. Such was the interest felt when the Conference had closed its labors, that the brethren in Salem concluded to hold meetings the following week, and engaged **BRN. C. B. TURNER** and **D. T. TAYLOR** to labor in connection with their pastor, **BRO. OSLER**. May the **LORD** bless the labors of his people

here, and add to their number such as shall be saved in the day of JESUS CHRIST. Yours in hope, O. R. F.  
Salem (Mass.), March 1st, 1851.

### THE HOME OF THE HOLY.

The angels! the angels! in myriads they've come,  
To bear us away to our beautiful home—  
Where the seraph sweetly sings;  
Where the bright flowers never of winter hear,  
For there's more than summers four in the year  
In the home of the King of kings.

A thousand "Linds" in dulcimer tones  
Are leading the choirs of the ransomed ones,  
And all the empyrian rings;  
And sweeter strains than the "Nightingale's"  
Are wafted afar o'er the hills and vales  
Of the land of the King of kings.

The angels! the angels! they're hurrying seen,  
With splendid forms and heavenly mien,  
While the golden trumpet rings;  
We have waited long for their pinions of light,  
To carry us up to that city so bright,  
The house of the King of kings.

Adieu! adieu to the sorrows of time,  
We are hastening to dwell in a fairer clime,  
'Mid God's own beautiful things;  
And when millions of years shall have come and gone,  
They will be but the birth of eternity's morn  
O'er the realm of the King of kings.

D. T. T. JR.

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