

THE DAY-STAR.

E. JACOBS,
Editor & Publisher.

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY: WHEREUNTO YE DO WELL THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHINETH
IN A DARK PLACE, UNTIL THE DAY DAWN, AND THE DAY-STAR ARISE IN YOUR HEARTS."—2 PET. 1, 10.

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THE DAY-STAR

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TERMS OF THE PAPER.

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FOR THE DAY STAR.

THE SAINTS' REST.

A glorious rest is just before us.

A land of peace—The pilgrim's home:

To that blest land, O Lord restore us,

Nor longer leave us here to roam.

That landscape of unending beauty,

Unfolds its charms to tempted souls;

Invites them on in every duty—

The Rest is near—The Lord controls.

That Rest is free from care and sorrow.

No anguished heart is bleeding there;

Hopes born to-day, that die to-morrow.

Are strangers to that land so fair.

No burning tear o'er kindred falling—

On that delightful, Eden shore;

Affliction's wail no longer calling

The loved, that sleep and wake no more.

O how I long to taste the fountain,

That sparkles 'neath that mighty Throne;

To 'scape from earth to yon bright mountain!

Come Lord Jesus, quickly come!

O Father! Hear our supplication,

Let New Jerusalem come down!

Bring in at once Thy New Creation.

Thy grazing saints with Glory crown.

August 6, 1845.

E. J.

Letter from Bro. Brackin.

Rush Co. Ind., July 10, 1845.

DEAR BRO. JACOBS:—

I now take my pen to let you hear from me, for the first time. I became a subscriber for your paper something over one year ago, through the medium of Bro. Kimball. That vol. ran out, and the paper stopped. When Bro. Kimball came the next time, myself and another Brother, gave him \$1.00, which he agreed to forward for us to get the New York paper, but we never received one copy of it. Shortly after this, your paper commenced coming again, and has come regular ever since: So we supposed the \$1.00 was paid to you. [There is no account of it—still it may be so. ED.]

I will now write a few things respecting the cause and myself, and hope it will magnify the grace of God. Something over one year ago, the Lord wonderfully enlightened, and blessed my soul. I saw that the coming of the Lord drew near, and commenced speaking of it in public. I soon found that I had the company of 5 other Local Preachers—we had glory in our souls in very deed. We all came out of Babylon, and had happy seasons; but shortly after this, I had to take the wormwood and the gall—my co-laborers all soon joined some church or society. I do not say this to wound the feelings of these brethren, for I dearly love them.

Then the *fandangoes* came on, and almost all my neighbors that had seemingly embraced the Advent nigh, went into them. The 7th month passed, and my Saviour did not appear. O the sorrow that overwhelmed my soul, and the darkness that covered my mind. Then came the temptation of the wicked one, to draw back; But, O glory to God, right here, his strength was made perfect in weakness.

I had looked for some little gourd to shelter

me, but the cry in my soul was, To the mountain! In this condition I remained some time—almost alone and forsaken, for I did not know of one Advent believer, who was not snugly in some church. I cannot describe my feelings at that time; But O bless the Lord! one evening I humbled myself before Him, and he poured upon me such a blessing, that there was not room to contain it. The clouds dispersed, and I arose and trimmed off the sediment from my Lamp, by reading Micah, 7: Glory to God for the peace and joy that I possessed for a few months. The Lord opened the way before me, clear as the noon day, and now I have company again. My blessed Lord, I believe, has awoke these brethren again, all but one, out of their little gourds—we have had two meetings together, and were mutually blessed. On this day week we expect, the Lord willing, to commence a two day's meeting at Bro. Linville's Meeting-House, to enter into an agreement to have our meetings more regular, and commemorate our Lord's death once more before He comes, as we have not had the privilege for more than one year.

Perhaps there will be some 20 or 25 virgins whose Lamps still burn, but they will have to come some distance.

O look at this, ye friends of my Master, and remember your privileges in the cities. If we could meet with you once a month we should be happy; But perhaps you have your crosses and trials that we know nothing about. O the trial of faith in these last days! Remember the great love of God in the gift of his Son. Remember that Jesus loved his own, even unto the end. Ye are engraved on the palms of his hands—thy walls are continually before him. If we endure to the end, we shall see that same Jesus so come in like manner, and he has a crown of glory for all the faithful. I have bore one more cross in writing, and have been blessed in so doing. I am looking every day for His visible appearing! and loving it too.

THOMAS BRACKIN.

Letter from Bro. Bartholomew.

Aurora, Ia., July 28, 1845.

DEAR BRO. JACOBS:—

I feel disposed to do according to my ability, for the support of the "Star," the little while that remains, till the Bridegroom return from the wedding, and come as King over all the nations of the earth. We do hope, that we shall not be deprived of this most welcome & heart-cheering weekly messenger. I have received a few numbers of the Jubilee Standard, and also of the Hope of Israel, for which I am thankful, as they have been to some of us, as cooling water to the thirsty soul. We think we have gathered from the communications of our dear brethren and sisters in tribulation, light, strength, and comfort. We hope they too will be sustained. I hope soon to be able to contribute my mite, as I hope still, if time continues, to be benefitted by these welcome visitors.

I am dear Bro. most affectionately yours, in the bonds of the Kingdom, and patience of Christ, looking for the speedy establishment of that Kingdom in the New Earth.

D. BARTHOLOMEW.

Letter from Sister Minor.

BELOVED BROTHER:—

It is truly soul-stirring to hear the testimony of our scattered brethren, in different portions of our country, witnessing with one Spirit, to the onward truth. It is a confirmation that we are in the right path, when we see that so many have been led singly to the same result, by the same sanctifying teacher. While reading some of the precious letters in the late numbers of the "Star" and "Hope," my heart has rejoiced exceedingly, in the sweet anticipation, of soon entering into eternal life, with such humble, loving, Christ-like spirits. I would greet

them in his love, and bid them God speed. O it will be a glorious day, when these tried ones meet, all freed from the trammels of the curse, and "restored" to the pure simplicity and joy of Paradise. Yes, dear brother, it is blessed to know in this hour of trial, that THERE IS a remnant, sifted, chastened *fae*, who do remain upon the "flat rock." Who do love Jesus and his truths better than *life*. Who are becoming like little children, and as their Master was, of NO reputation. They are not ashamed of the whole Bible, & strive to obey all its teachings. When we read a few lines from any of those who are putting on the image of Christ, how the heart leaps up, and runs out in the love and fulness of the Spirit towards them. This heaven of the love of God, will soon embrace every sealed spirit, and we shall be ready to receive the Kingdom. Every want of Jesus will be fulfilled, and his last prayer for his own, will speedily be answered, "that they all may be one as thou Father art in me, and I in thee, that they also may be one in us." Do we realize and believe this? We may rest assured that the Lamb will now prevail, and if we altogether shrink from this last conflict of reproach, then will deliverance arise and his "word" be accomplished by others.

Yes, the Lord will have a sample of Adam's posterity who will be willing in the day of his Spirit's power, who will be humble and obedient, who will risk *all* for God, and do his will, and fulfill his purpose.

Dear brother that we may be found among this happy few, is the prayer of your unworthy sister,

Philadelphia, Aug. 1, '45.

C. S. M.

Philadelphia, July 25, 1845.

DEAR BRO. JACOBS:—

I have just read Bro. Cook's discourse on Eph. 1: 9, 10. To his general view I mostly agree, but I think it contains at least one important error,—while I believe and have for some time, that the scriptures no where teach that the children of the ungodly are heirs of eternal life, but that they are unclean, yet I think they very clearly teach that the children of believers are holy, and if so, must be heirs of the Kingdom; while the ungodly of every grade, have no promise in the Bible either for themselves or their children; yet God has graciously promised to bring the innocent offspring of the godly from the land of the enemy to their own border. I am surprised that Bro. Cook should conclude that because Matthew has only recorded that part of the prophecy of Jeremiah 31: which then had its fulfilment, that therefore the promise in relation to the return of the children, to their own border will never be fulfilled: On this principle of interpretation what would become of our glorious hope? 1 Cor. 7: 14, expressly declares the children of one believing parent to be holy, is it not holiness which constitutes them heirs of eternal life? I think we do not sorrow in this respect as others who have no hope. Will Bro. Cook examine this subject and see if he is not in error in supposing that those who suffer all things for Christ's sake have no more hope of their innocent offspring than the ungodly themselves? There would be but few saved, providing I have the right understanding of this subject.

Your brother in the Lord,

J. T. H.

Letter from Bro. Chamberlain.

Middletown, Ct., July 24, 1845.

DEAR BRO. JACOBS:—

I can and do praise the Lord that the "Day Star" seems now to shine brighter and brighter, and I pray God that it may continue to shine more and more unto the "perfect day!" Amen! I rejoice that there is a "remnant" that are not at this late hour trying to save their lives by plastering over the truth, but are willing like "Caleb and Joshua" to follow the Lord fully, believing and proclaiming that our sympathy should be with Jesus and his people. But alas, alas! how many that once went with us are now neither "cold nor hot," but are loving the present world! Oh Lord, keep us thyself with the "little flock!"

pure, (that will be *small and feeble*, Isa. 16:) until mortal shall put on immortality.

I feel, dear Bro. Jacobs, that the time has come when we need "*strong meat*" to fit us for the coming and Kingdom of Jesus Christ, to which my soul responds, Even so come Lord Jesus. Amen! The time was when I laid your paper one side until I had read the Midnight Cry, & Herald, &c., yours being filled mostly with extracts from the Eastern papers. But now the table has turned, and I get what I believe to be the true light from the other side of the 'Mountains,' and it is to my soul "*meat in due season.*" Bro. I do now hail its arrival with great delight, as also the "Hope within the Vail," "Jubilee Standard," &c.

I have formerly taken a great interest in the Midnight Cry, (now Morning Watch). But since it has "*run down and does not keep time*" I have discontinued it altogether, as also the Herald. But very few of either are now taken here; and what are, are by those who are not in *heart* with us. If the light that is in us becomes darkness how great is that darkness! Oh, my God, and is it so, that very many who once belonged to the Philadelphia church, have now passed into the Laodicean state. I feel it is even so,—may God enable them *spiritually* to be zealous, and repent, for the Judge standeth at the door. My faith was never stronger than now that we shall in a few days enter the haven of eternal rest. Amen!

Bro. Cook's letters and discourses have filled my soul with glory and praise to my heavenly Father for the way in which he has led him. If ever I felt like *shouting long and loud*, it was in reading his letter to you of July 3d. Glory be to God, that he has a few watchmen that are not afraid to proclaim the *whole* truth, whether men will hear or forbear. My love to him, yourself, and all the household of faith. Amen!

Yours, expecting to be one of the guests at the marriage supper of the Lamb this Jewish year.

E. L. H. CHAMBERLAIN.

Letter from Bro. Fassett.

Columbus, Bartholomew Co., Ia., July 1843.

DEAR BRO. JACOBS:—

Enclosed in this letter, you will find one dollar to pay for the Day Star, which you have been so kind and punctual in sending to me; and for which I return you my thanks. Whether I am in arrears or not at your office I know not, but one thing I do know, I ought to owe no man any thing—but to *love*. I do think that it is as great a crime to defraud an editor as any other person; and how any person can be ready to meet the Lord, who withholds from another that which is his due, when he is able to pay, is a mystery to me. Covetousness is a crime not to be overlooked by the Judge in the final decision; and yet to what an alarming extent does it prevail among professors at the present time. Preaching too much feeling, and not enough doing for Christianity, has had a tendency in bringing about this awful state of things. In the day of the righteous decision of the Judge of the quick and dead, it will not be asked, how you have felt, but *what have you done!* A word to the wise is sufficient: Ten to the unwise will do no good, so I desist from further remarks of this nature.

I think Bro. Cook made one mistake, if no more, in his lecture upon washing the saints' feet. It is this: "He (the Lord) did it at the time of instituting the Lord's supper." Those who will examine Matt. 26: 8; Mark 14: 1-4; Luke 22: 1-7; John 12: 9; 13: 31; 1-31, will come, I think, after a careful examination of these portions of scripture, to the same conclusions which are formed in my mind; for I feel conscious that I have examined this matter for the truth's sake, that I might do the commandments of our blessed Lord.

The conclusions are the following:

1st. The Divine Saviour washed the disciples' feet in a town called Bethany, in the house of Simon the leper—two days before he instituted the Lord's supper, which took place in Jerusalem, at the feast of the Passover—which may be learned by consulting Matt. 26: 17-29; Mark 14: 13-21. It was in Bethany that Mary anointed the Lord. Judas became envious on account of what he called waste of ointment, and manifested plainly, that covetousness had prompted him to follow the Sav-

our. We also learn that it was two days after Judas bargained with the chief Priests before he betrayed the blessed Lord. I think that no Christian will question it being a command to wash one another's feet, or attempt to reason it away. Reason must stand aside when the Lord speaks. If any should, however, they are not to be reasoned with, but should be reprov'd. The question that will naturally arise in the mind of every one that has examined this subject, and is wishing to obey the Saviour, will not be, is it a command? but when and where must it be attended to? I answer it should be done whenever it becomes a good work: (1 Tim. 5: 10;) It will be a good work when it is necessary to wash one's feet, whether the person be sick or well. I have known it to be attended to in both cases, to the comfort of one of the parties, and happiness of both. There will be frequent opportunities of attending to this command if there is humility enough to comply. We have found *when* it is to be obeyed; what remains is, *where* ought it to be done? Again I answer, in the private circles in which Christians move, (and not in the associated capacity of a church). 1 Tim. 5: 10; Here Paul gives us the qualifications of a widow that is to be maintained at the expense of the church, which are; "If she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work." We are not to infer from this that it is not the duty of the church to relieve other persons, on particular occasions, but those who are wholly maintained at the expense of the church must possess the above qualifications. Widows under 60 years of age are to be supported by their fathers, if they have any. If they refuse to do so, they have denied the faith, and are worse than infidels. It is evident that where she had lodged strangers and brought up children, *there* she had washed the saints' feet. As further proof that she did it in her own house; Paul says, if she have washed the saints' feet, which he never would have said if it had been attended to in the same manner that the Lord's supper is, by the whole church when assembled together. If it had been attended to by all the congregation when assembled together, as the Lord's supper, it would be just as good sense for Paul to have said, if she have attended to the Lord's supper, or if she have been baptised. Unbaptised Christians were not known in the days of primitive Christianity, neither those that did not partake of the Lord's supper; but there evidently were some in the churches that did not wash the saints' feet, else Paul would not have said, "if she have washed the saints' feet."

I have not written this communication for the purpose of detracting any thing from this or any other command of the Saviour, but for the purpose of setting this subject in a scriptural light before your readers.

I subscribe myself your brother, looking for the speedy redemption of Israel—the consummation of the Christian's blessed hope—the coming of the Just One. J. FASSETT.

THE DAY-STAR.

CINCINNATI, MONDAY, AUGUST 11, 1845.

BRO. FASSETT.

The argument in the letter of Bro. Fassett, as to the time and place when our Lord washed his disciples' feet, may startle some that have taken it for granted, that it was done at the feast of the Passover, on the night he was betrayed.

The idea of it being done in Bethany, at the house of Simon, was new to me; but from a comparison of the texts—particularly, Matt. 26: 6-18, with John 13: 1-5, it must be admitted that there is an unnatural passing over of important events from the *first* to the *fifth* verses of John 13: to show the incorrectness of Bro. F.'s argument. This, however is not important.

If it proves any thing, it is that precedence is given to the command *before* the Lord's supper. Or at least, that it is of the *first* importance, the obligations of the "New Commandment" is enforced;—which commandment was given at the time, (ver. 34.)

The following expression of Bro. F.—, to say the least, looks *evasive*, or rather like an ingenious *loop-hole*, prepared for any to creep out, that have not "*humility enough to comply.*"

"But when, and where must it be attended to? I answer, It should be done whenever it becomes a good work, 1 Tim. 5: 10. It will be a good work when it is necessary to wash one's feet, whether the person be sick or well."

And to the above-argument he adds, "We have found *when* it is to be obeyed." Let me enquire, *How* has the brother found *when* it is to be obeyed? He has departed from the words of the command, and taken up a case where there is no evidence that this work is alluded to, only as an act of hospitality. When a person is hungry or naked, it is then necessary as an act of hospitality to feed or clothe them. When a person is sick and cannot wash their own feet, it is then necessary, as an act of hospitality to do it for them.

But go back to the command and example in the case, (John 13: 14-17,) and where is the duty made contingent upon the Law of necessity—unless it be that kind of necessity which endangers the disobedient. The disciples could all have washed their own feet; and Peter seemed bent upon doing it, as there was no "necessity" for his Lord to do it. If Bro. F.— has found "the time when" the Lord's supper should be attended to, the argument he has now given us, will furnish evidence that the command to "wash one another's feet" should be attended to *before* (or two days before) the celebration of the Lord's supper. The argument for "the place" would also admit the thing to be just as publicly done as partaking the supper. I am not tenacious about "observing days," but let every heir of heaven see to it that they obey *every* command of Jesus. I can not see how *every* child of God would be likely to obey this, under Bro. F.'s arrangement; still, if further light can be thrown upon the subject, I am bound by the help of God, to follow it.

BRO. H. L. SMITH.

Another letter has been received from this brother—its spirit is excellent. I have no doubt that the kindly atmosphere of heaven prompted the heart, and in some good degree guided the hand that penned this letter. Did the size of our sheet permit, I would most gladly publish it entire, and try to point out the errors it contains; for where the Spirit of Christ controls, errors can be corrected.

Bro. Smith is set down with those who are charged with denying the personality of Christ in His second appearing; But from some extracts from his letter, I am led to suppose that the views of some of those brethren have been misapprehended. Following a list of quotations from the scriptures, he adds,

"Now dear brother, I do learn from this, that the seed of David according to the flesh, is not the *whole person* of Christ: And I admit all that you say of his "personal appearing." But I am looking for that blessed hope and the *glorious appearing* of the Great God, and our Saviour Jesus Christ.—I am looking for His glory as seen on the Mount. I believe that the three disciples did see the "Kingdom of God"—The "Majesty," "Glory," "Power and coming" of "the Lord himself."

Here the brother admits all we have said about our Lord's 'personal appearing.'—But he is looking for His *Glorious appearing*. If this is all that constitutes these brethren members of the "synagogue of Satan," we shall rejoice indeed—assured that they have been misjudged. While they firmly believe that Christ, of the "seed of David" will personally appear "in the clouds of heaven"—as he ascended; to reign on earth for ever and ever; Are they to be denounced because they believe that in His person He will appear more glorious than he did when denounced by the Pharisees as "this fellow"—"This man"! &c. If all they mean (while they admit the *personality* of his second coming) is that his body will appear infinitely more glorious, than when he suffered, then the *word* justifies such belief:—for the apostles made a distinction between his body when made of "no reputation," and his "glorious body." He further adds,

"I have never said "there is no such thing as a literal body of Jesus in the universe of God." &c.

The "charity that thinketh no evil," leads me to believe that if these brethren would "speak right out," all that is in their hearts about Jesus, and the blessed hope—if their hearts are honest, (which we have no business to doubt without evidence,) we should learn to be of one mind and speak the same things.

In the mean time, will it not be well for each one of us to answer the query, whether we do not doat more upon the appearing of Christ as the *Son of David*, than as the **SON OF GOD!**

BRO. STORRS.

Bro. Storrs, so long silent, has spoke again by issuing another number of the "Bible Examiner." We are glad to hear from him at any rate.

He dissents from the recent attempts at organization among some of the "Adventists," and advocates individual responsibility, and free investigation. He has finally gone off into Judaism:—Who could have believed it!

We would recommend that in connexion with his present views on that subject, his former article on the "Return of the Jews," be also circulated: For no one can more successfully refute Bro. Storrs of 1845, than Bro. Storrs of 1843, has done it.

↪ A number of communications containing strictures on Bro. Cook's discourse on the "dispensation of the fulness of times" are on hand—some of which are published in this number. Bro. Cook will attend to them.

↪ Our receipts for the last two weeks have not been sufficient to meet the expense of the *single number*; which is the reason the *double number* is not published.

CONFERENCE. At a meeting of the Brethren and Sisters in this City, on Monday evening the 4th inst., a unanimous invitation was given to the Second Advent believers in the west, to hold their Conference in this City.

Due notice will be given of the time. Bro. Pickands has written that he will endeavor to attend.

DIED.—In this City, on the 2d inst., *Cornelia Jane Morow*, daughter of *Francis*, and *Mary Morow*; aged 2 months and 18 days.

[The poetry is omitted of necessity.]

ERRATA.—Vol. 6: No. 12, In Sister Minor's letter on the "Mission and Personality of the Comforter" in the 23d line from the bottom, read, "It receives all past testimony," in the place of "denies."

In the same number—last page, under the head 'Spiritualizing,' first paragraph, read 'while the only manifestation for which we are to wait.' Bro. S. G. Strong will here see where he has misapprehended my remarks.

↪ The "Jubilee Standard" is at length received. The reason of the bundle not coming at the regular time, was, that no paper was published that week.

THE SABBATH.

It is not at all surprising that the humble followers of Jesus, whose eyes have been opened to see the great "things pertaining to the Kingdom of God"—and who have an ear to "hear what the Spirit saith unto the churches," should also be careful to observe and *do all* the commandments—many of which have been long covered up and hidden by false theories, and vain traditions. But let us be careful to obey with an *enlightened* understanding. Some of our brethren have felt it their duty to observe the *seventh day* with a scrupulous exactness, like those who are "under the Law and not under grace." Since my attention has been called to this subject, by communications from abroad, as well as home, I will present the scriptures in the case, as they have struck my mind. [The marginal readings are included in brackets.]

The Sabbath was first given as a *type* of that day of "rest" in the New Creation, spoken of by all the Holy Prophets.

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which he had made; and he rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all his work which God created [to make] and made." Gen. 2: 1-3.

At this time the decalogue, containing the command concerning the Sabbath, had not been given, and the seventh day Sabbath not instituted. Paul uses the above language as having reference to the still future rest, of God's people. And in the same place, he also speaks of the land of Canaan, into which the ancient Israelites were led by Joshua, as not being the "rest" contemplated in the promise made to Abraham.

"For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, (Psa. 95: 11, Margin,) If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it [the Gospel; Margin.] was first preached entered not in because of unbelief. For if Jesus [Joshua] had given them rest, then would he not afterward spoken of another day. There remaineth therefore a rest [keeping of a Sabbath] to the people of God." Heb. 4: 4-6, 8, 9.

What clearer proof could be presented, that the Sabbath had never been kept down to the time that Paul wrote to the Hebrews! "There remaineth therefore the keeping of a Sabbath to the people of God." They have not yet kept it. Like the rest of the Law, the Law of the Sabbath is "Holy, Just, and Good;" (Rom. 7: 12;) but it can only serve poor mortals here as a "schoolmaster to bring us to Christ." (Gal. 3: 24.)

If we turn to the decalogue, so called, we shall

find that the seventh day Sabbath was only instituted to carry out the same type as the above.

"Remember the Sabbath day to keep it holy," &c. Why! For "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day: Wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20: 8-10, 11.

Here the reasons given for the holy observance of the Sabbath day, is because, "in six days the Lord made heaven and earth," &c., and rested on the seventh day, which Paul has told us, pointed to a Sabbath to be kept, which was then future.

"Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep: for it is A SIGN between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." "It is a sign between me and the children of Israel forever. For in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Ex. 31: 13, 17.

Here it is not only plainly stated that the institution of the seventh day Sabbath was a *sign* of the Sabbath that remains to be kept, but also a type of the "times of refreshing" for his people, after they have "done the will of God," or ended their six days (or 6000 years) work. A *sign* is revered only for the sake of the thing to which it points. A *sign* is placed by the way side, that we may know when we are in the right path, and *where we are* in the path.

In Lev. 19: 3, 30, the injunction to observe the Sabbath day, is placed in connexion with another type—that of the final establishment of His covenant in the "times of restitution of all things." These two types are also connected in the following text.

"But the seventh day is the Sabbath of the Lord thy God: In it thou shalt not do any work," &c., "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: Therefore the Lord thy God commanded thee to keep the Sabbath day." Deut. 5: 14, 15.

I quote this to show, in connexion with the coming argument, that when we have had the antitype of Israel's separation from "the land of Egypt" we shall have reached the commencement of the antitypical Sabbath. It will be seen in this, as well as all the other texts where an observance of the Sabbath is enjoined, that the circumstance, and manner, of their final deliverance is kept in view. See also Ex. 23: 12-15; 34: 21-24; and in Lev. 23: 3-10, it is connected with the typical harvest.

The command to observe the seventh day Sabbath is contained in the *Law*; And for what purpose was that law given?

"Wherefore the Law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after faith is come, we are no longer under a schoolmaster. It was added (to the promise) because of transgressions, till the seed should come to whom the promise was made." Gal. 3: 24; 25, 19.

We have been frequently told that this was the "Ceremonial Law;" and that it was "added" to the "ten commandments"; But where is the proof of this, or where do we read of a Ceremonial Law? Is one portion of God's word of less importance than another portion?

Paul tells us (Gal. 3: 13,) that the Law which was added to the promise made to Abraham (Gen. 15: 13,) was the one that was added "430 years after." See Ex. 12: 40, 41; 19: 1, 16-18; 20: 1-17. According to this evidence, if any part of the

Law were binding after the seed had come to whom the promises were made, it must be the so called "Ceremonial Law;" for the "ten commandments" are what was "added" to the promise 430 years after, at Mount Sinai, 63 days after they left Egypt.

And these ten commandments embrace the one enjoining the Holy observance of the Sabbath day. This one commandment then, was only added till the seed should come, and that seed is Christ, Gal. 3: 16.

But did Christ, the seed to whom the promise was made, treat the Law as though it were only added till he came! In his sermon on the Mount he presents the privileges of God's children in ten different features of character, upon each of which he pronounces his blessing; and adds,

"Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfill. (Complete, or perfect.) For verily, I say unto you, till heaven and earth pass, one jot or tittle shall in no wise pass from the Law, till all be fulfilled." Matt. 5: 17, 18.

Conditioned upon the observance of the letter of this Law was the promise of the inheritance of the literal Canaan:—Conditioned upon an observance of its spirit, which always kept in view the "good things to come," is the promise of the immortal inheritance; and in this light our Lord treated it. Of old time it was said in the Law, "Thou shalt not kill"—"Thou shalt not commit adultery." "An eye for an eye, and a tooth for a tooth," &c.

"BUT I SAY UNTO YOU, that whosoever is angry with his brother without a cause, shall be in danger of the judgment:—Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart:—I say unto you that ye resist not evil," &c. Matt. 5: 22, 28, 38.

We here see the spirit of the Law embodied in the Gospel, while its letter is dropped altogether. While there is no privilege of disobedience given, obedience is enjoined, of an order as much higher than the Law, as the substance is higher than the shadow. The disciples were reproved by the Pharisees, on one occasion, for a breach of the letter of the Law, in plucking ears of corn on the Sabbath day: The reproof that Christ gave them ought to be a lesson for those of our day, who choose rather to be under the Law than under Grace.

"I say unto you, that in this place is one greater than the temple. But if ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless. For the Son of Man is LORD even of the Sabbath day." Matt. 12: 6-8. See also ver. 10-13. &c.

"The Sabbath was made for man, and not man for the Sabbath." Mark 2: 27.

In following the Gospel, or spirit of the Law, the Sabbath day, nor no other day, can exert a controlling influence upon our actions; for "as many as are the children of God are led by the Spirit of God," which always teaches obedience to Him, who is the "Lord of the Sabbath day." Repeatedly, however, the Lord of the Sabbath, was complained of by the Pharisees for breaking that day. John 5: 18, &c. This should teach the humble follower of Jesus, to expect nothing more at the present time, from those who have not yet fully learned the spirit of the Gospel, of obedience to Christ.

If Christ were not the Lord of the Sabbath, why did he handle with impunity the decalogue that enjoined its observance? His prototype cast down the tables of stone, and dashed them in pieces, when the letter of the Law written upon

them had been broken: But Jesus now takes up this broken law—the Law which had never been kept, (John 7: 19,) and which Paul pronounces all fulfilled in one word, (Lova,) abbreviates it, (Mat. 22: 37-40,) and adds thereunto: "A new commandment give I unto you." John 13: 34. We have no longer authority for following the letter of the Law as contained in the old version, for that is only a shadow; but the version that the "Lord of the Sabbath" has given of it, is the one for us to follow. If there be any doubt that the Law of the Sabbath is a shadow, turn to Col. 2: 16, 17.

"Let no man therefore judge you in meat, [for eating and drinking,] or in drink, or in regard of an holy day, or of the new moon, or of the Sabbath days: Which are a shadow of things to come; but the body is of Christ."

The priests that served under the Law, served unto the "example and shadow of heavenly things, but now he (Christ) hath obtained a more excellent ministry, by how much also he is the Mediator of a better covenant, which was established on better promises." Heb. 8: 5, 6.

Shall we, like the Jewish priesthood, still follow the shadow, or continue in the new covenant, opened at the first advent, with the "royal Priesthood" of the "better covenant?" (1 Pet. 2: 9.)—A covenant now sealed up among his disciples. Isa. 8: 16. See Heb. 9: 8-10; 10: 1, 2; Rom. 14: 5, 6; Gal. 4: 10.

Paul has no word of condemnation for the man that "esteemeth every day alike;" neither does he condemn the man who regards a particular day, when he regards it to the Lord:—There could not possibly be sin in so doing: But when a day is sanctimoniously regarded simply because of its chronological arrangement—because it is a day, then Paul has a word of warning. Says he, "Ye observe days, &c. I am afraid of you." Gal. 4: 10.

"What shall we then say? Is the Law sin? God forbid. Nay, I had not known sin but by the Law." Had not the Law said "thou shalt not kill," we should not have known the commission of this crime, under certain circumstances, to be sin. And had not Christ come to fulfill the Law, we never should have known that "He that hateth his brother is a murderer." Had not Paul said, "There remaineth therefore the keeping of a Sabbath to the people of God," we might have run into the Pharasaical error, of supposing ourselves fulfilling this part of the Law, and our consequent righteousness increased by "observing days," &c.

Suppose Christ has not obliterated the whole shadow, leading to the great Sabbath, what then! As you pass on, "hasting unto the coming of the day of God," on every seventh day, look at this sign and press forward. But why look at this sign! To remember the Lord of the Sabbath day—Him that was, and is, and is to come. What do we remember that he done with that day? He removed every superstition concerning it, out of the way—regarding all time as holy; and taught his disciples an entire abandonment of the world for the purpose of amassing its treasures—and only to live to do His will, by doing good to the souls and bodies of their fellow men.—No difference in days was shown to them for this purpose.

Is the Sabbath a shadow? and Christ the body? All that we want of the shadow then, is for a time keeper until the great Sabbath dawn; and the times, as well as Laws, have been in the keeping of the Man of Sin, soon after the Lord of the Sab-

bath came and dismissed our "schoolmaster" (Gal. 3: 25;) So that at two or three points of time all traces of the seventh day in its regular observance, are lost, only as we take the evidence from the Man of Sin. And with this we can be no fault, for if the "Most High ruleth in the Kingdoms of men," He can render those Kingdoms fully competent to keep a sign board for the benefit of His children, seeing they are unqualified for any better service.

It cannot be questioned that our Lord treated the Jewish claims to superior sanctity for the seventh day above any other day, as unworthy of any other notice from Him, than a reproof. Furthermore, the apostles did not change the Sabbath day from the seventh to the first day of the week.—How dare they, in the absence of all authority? They had learned that the spirit of the Law was not to "observe days," but to follow the Lord. It was a privilege—a mere matter of choice with them to observe the first day of the week, in honor of the Resurrection of Christ—which according to the Acts, the Epistles, and the history, they have regularly done from that time. Christ slept in the grave on the seventh day, and arose at the termination of that day. Matt. 28: 1; Mark 16: 1; Luke 24: 1; John 20: 1. Their hearts were made joyful with the intelligence on the first day, and thus they commemorated it, not as a Sabbath, but in honor of the Resurrection.

The Resurrection of Christ, and the consequent resurrection of all his saints, is the constant theme of all the New Testament writers. Since Christ has abbreviated and amended the dialogue, if any day were to be invested with superior sanctity it must be this; but in the absence of all authority, we can not pronounce it more holy? The commandments of Christ are very plain; and where does He teach that there is virtue in one day above another?

But, says one, will you then teach an utter disregard of the first day of the week? I answer, no. Neither will I teach an utter disregard of the seventh, or any other day. The day, or days on which my brethren, who are led by the Spirit and words of Christ, assemble themselves together for worship, is the day for me to observe. Since the Gentile Governments leagued with the Man of Sin, into whose hands the times were given, have reached the end of their times, and all human means are failing longer to bind together the mass of corruption, now fast dissolving under the vials of God's wrath, God has furnished us time to keep, more awfully solemn than all the days that have filled up the measure of the Gentile's times. In my next, I shall endeavor to show—that we have reached—and are now treading upon the threshold of the substance, of what was shadowed forth by the seventh day Sabbath.

[TO BE CONTINUED.]

Bro. Snow's article on "feet washing" will be attended to in our next.

Letters and Receipts.

For the week ending, Aug. 9th.

F. Glascock, \$1.00; J. D. Pickands, (Some of our correspondents complain that Bro. Pickands does not write more for the "Star"; and so do I. Bro. Pickands knows that our columns are at his service.) Mary; Thomas Johnson; G. B. Purdy; N. Trull, for J. Willoughby, 1.00; C. S. Minor, 1.00; T. Finkbine, 1.00; S. G. Strong; J. Hamilton, 1.00; W. Cullen, .50; Geo. S. Goodwin;