

THE DAY-STAR.

JACOBS,
Printer & 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: 19.

C. CLARK,
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THE DAY-STAR

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TERMS OF THE PAPER.

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Letter from Brother Swain.

Charleston, Talahassie Co., Miss.,
Dec. 1, 1845.

DEAR BROTHER JACOBS:—

I take this opportunity to inform you that I am living in the glorious hope of soon seeing Jesus and being like him; and although I am 1200 miles from my native home and friends, there is no home so dear to me as to be at home with Jesus and all his saints—the rest that remains for the people of God. Tell the brethren and sisters that I long to be with them and enjoy their society; but duty has called me away from this place, where I am laboring with my hands to support myself and family while I remain waiting for Jesus. I am telling the people here of a coming Savior in the clouds of heaven. Since I arrived I have held meetings two and three times a Sabbath, and every Tuesday evening. I have had some of the Methodists, and Cumberland Presbyterians, who have received the word with gladness—also many of the Servants. Our colored brethren and sisters are rejoicing in hope of soon seeing Jesus coming in all his glory. Yes, brethren and sisters, in the resurrection morn, you will see them coming up from the State of Mississippi by hundreds; but I fear their taskmasters in these cotton fields of cruelty and blood, will be burned with the fire of Judgment in the great and terrible day of the Lord which will soon appear.

The people here are saying, "have the Millers come hither also to trouble us?" Yes, brethren, they are also here. There is a blind man here by the name of Davis, a stationed Methodist preacher, who came to our place to hold a two days meeting, and was told by one of his brethren that there was a Millerite here that had held meetings, and was declaring to the people that the end of all things was at hand, and that the millennium of 1000 years could not come without the resurrection of the righteous dead, and the change of the righteous living to immortality. "Why," says the blind man, "I have thought so too, from hearing the Bible read, but I have not preached it because our church does not believe it." He said he would go where I was and have a talk with me, for it was a subject he had been thinking upon. He came to my boarding-house and brought another preacher with him, and sat down, and I gave him the word on the subject as God gave it to me. The truth prevailed, and they gave up the old ground. They argued with me till near 12 o'clock at night. They told me of one other circuit rider who held these views, and was preaching the coming of Christ at hand, and that many were believing and rejoicing in hope. Davis, and Allen, who came to see me, stayed and held a meeting of two weeks, and preached the time of Christ's coming at hand. I have never witnessed such a meeting in all my life. There were professors of religion, of several of the churches, present; and some of the most wicked and profane men in the county. There was not one person in all the congregation but what wept on account of their sins, who were sinners, and Christians rejoiced in hope of the Glory of God. Twenty-seven came out from among the wicked,

and gave evidence of their hope in a coming Savior; and the people were beginning to pray for the kingdom to come, instead of praying for the Lord to prepare them for death. Last Sabbath I held a meeting and spoke on the subject of human Governments three hours and some minutes, to listening hundreds. The Lord was present—some wept—others rejoiced in this work. My soul is happy. There are many in this section who are wanting to hear on the subject of the Advent, and some of our brethren would do well to come down to Tennessee, and Mississippi, and tell the people what the Bible is declaring to a sinking world, for they do not know what it teaches. The Judaizers have so mystified the word, that it is veiled in darkness, and is not understood.

I am making arrangements to hold a meeting expressly for the slaves, every Sunday afternoon, to read the Bible to them, and teach them their duty to God, and get them ready for the coming of the Savior. This is our duty; and we can have access to them no further than this, on account of the Abolitionists. We owe it to them to show from Scripture that Jesus is their only Abolitionist, and that he will settle the question of their wrongs speedily when he comes.

W. H. SWAIN.

The work of the harvest is going on, even in Mississippi. It is just as necessary that the work of Gathering go forward there as elsewhere—though the quantity of chaff may appear exceeding large, there are, no doubt, some precious grains of wheat, and nothing but truth can bring it out. Who will respond to Bro. Swain's request, and go!—Ed.

Letter from Bro. Cook.

Philadelphia, Dec. 23, 1845.

DEAR BRO. JACOBS:—

I never saw, till just now in conversation, it flashed across my mind, that the "faith once delivered to the saints," is not the doctrine of the gospel, though that doctrine is in part its basis. It is what the language indicates, the faith itself. The faith delivered, committed to the saints, or holy ones. This faith, in Elijah, enabled him to administer the mighty plan of Providence, to shut and open heaven—send drought and famine, or rain and plenty. Nay more, to kill captains with their fifes at a word, and also, on other occasions, to make alive.

Jesus, "the King of holy ones," of saints exercised this faith. He spake, and the winds and waves obey. Disease and death and Devils, were subject to him. This would not strike most as in point, were it not for his promise, "these things shall ye do," and "greater things shall ye do, because I go unto my Father." It is a faith that enables its possessor to do God's will on earth, in spite of all opposition.

The context furnishes a comment which none can gainsay. "I will therefore put you in remembrance—how that the Lord, having saved his people out of the land of Egypt, afterward destroyed them that believed not." They believed enough to pass the Red sea; but not enough to lean on God, and enter Canaan. Some at one test, and others at another gave up, drew back, and perished. But Caleb and Joshua, believed fully and in spite of all opposition entered triumphantly, the promised land. "Through faith they subdued kingdoms."

If we have their faith we shall not turn out of the way to the kingdom, for any one. We shall not be sifted out by any trial—not be ashamed of any example of Jesus. We shall "endure as seeing Him who is invisible," in his promised providential dealings, and prophetic fulfillments of the going forth,—the tarrying,—the midnight cry,—the shut door, &c. Our trials of faith, resulting

from delay and disappointment, have not equaled those of Caleb and Joshua. This overcoming faith is not the prerogative of the prayerless, or earthly minded. It is characterized (ver. 20,) as "their most holy faith." The multitude of the deluded and hypocritical profess to exercise this faith as a matter of course, but we are taught to "contend earnestly" for it. The word agonize joined with a preposition, to give it intensity, is here used. It signifies agonize earnestly, or strive strenuously for this faith, most holy and triumphant. We shall need it in order to enter the "better country, even the heavenly."

Lord I believe, help mine unbelief. Amen.

By believing a great deal,—by obeying implicitly all Christ's requirements,—by self denial and perfecting holiness in the fear of God, we may attain this faith. This gift of the spirit. All may see the need of this, in the light, now beaming on the subject of Judgment. God has shown me enough to let me see that I am dust—nothing, "less than nothing and vanity." Without His truth I am blind. Without him I "can do nothing;" but with him "all things." Amen.

We shall need "the faith of God," Mark 11: 22. This faith embled Elijah to "speak, and it was done" in his sphere, just as God did in his. Amen.

Let us, my brother, sink into the will of God. Be filled into all the fullness of God! Thus O Lord would we earnestly agonize for "the faith of God" once committed to the saints, that we may act the part assigned us in the judgment. "The saints shall judge the world."

Yours in hope of soon seeing the King in his beauty.
J. B. COOK.

Letter From Bro. Hunter.

Ansonia, Ind., Dec. 22, 1845.

DEAR BRO. JACOBS:—

I send you enclosed one dollar, in order that the "Day Star" may continue to shine, until the Son of Righteousness shall arise. There is a little flock here, who claim the promise of the Kingdom, that meet together three times a week, to comfort one another with these words, that the Lord himself will soon descend from heaven and gather his elect from the four winds.—We are often made to rejoice, in view of so soon entering upon that rest that remains for the people of God. We have not had a lecture here for a long time, and the visits of your little sheet, is very welcome to nearly all that take it; to myself it is most in due season.

We long to have the privilege of enjoying some of your meetings in Cincinnati, and the blessed privilege of communicating with you the death and sufferings of our blessed Redeemer.—We have long been deprived of this blessed privilege; but, thank God, we can look forward with joyful anticipation of very soon having the glorious privilege of partaking of the Kingdom of our Father; and we can say with the poet,

"This glorious hope revives
Our courage by the way;
While we in expectation wait,
And long to see the day."

We ask the prayers of God's people that the little band here may be preserved blameless unto the coming of the Lord, and be counted worthy to inherit the new earth.

You have the united prayers of this little band that you and your paper may be sustained, and that you may come off victorious, and receive a crown of righteousness with Paul in that day.

You may tell the scattered flock, that there is a little band here, strong in the faith of soon seeing the consolation of Israel—the King in his beauty—that same Jesus which was taken up into heaven, coming again in like manner. Hallelujah! Amen. Even so, come, Lord Jesus, and come quickly.

J. G. HUNTER.

Letter from Brother Pickands.

Akron, O., Dec. 10, 1845.

MY DEAR BROTHER:—

I have received your paper containing my letter, which you say caused a sensation in your mind. I have carefully read over your comments, and instead of replying directly to your strictures, I will transcribe an extract from a letter which Bro. J. B. Cook addressed to Sister Severance of Cleveland, and dated Warren, Nov. 18. It is as follows:

"God has ever manifested himself in the character He sustains at the time and among those who witness (and are affected by) the manifestation. His resources are infinite, and hence he always appears in character. To Abraham the venerable, quickminded, patriarchal shepherd, He appeared as a guest to enjoy his hospitalities; but to the martial leader of Israel's invading host He stood forth with sword in hand ready to bathe it in the blood of his foes. From that moment Joshua was lieutenant, and He "Captain of the Lord's hosts." Now why was not this reversed? Because it would have been out of character. God adopts means to the object He intends to effect. The drawn sword clearly shewed Joshua his work and inspired him with new zeal to conquer. It nerved his arm to bathe his sword in the blood of those appointed to destruction. It was an unnatural work for which his mind needed preparation. The Lord "stood by Paul;" and the vision to Peter (calling them to preach the gospel) were manifestations of a very different nature from that to Joshua. The flaming fire encircling the bush in Horeb, indicating the fiery judgments on Egypt, and a jealous God even to Israel, who would purify those He spared by burning up their dross (Mal. 3: 2), was a manifestation to Moses very unlike that of the "wonderful numberer" to the beloved Prophet when giving the times and seasons by mystic numbers. So I conceive the assumption of "the body" the seed of Abraham, "that through death he might destroy death" and its author, the Devil. The great sacrifice "the offering of the body of Christ once for all" was a manifestation of God to man, totally different from that revealed concerning him when "He shall come to be glorified in His saints," and to qualify them "to judge the world." Then He veiled his glory, by the flesh of humanity. Now He will invest the humanity with the glory of His Divinity. His saints will be sons of God "declared with power" by the resurrection, or the change equivalent to it. He, He, HE will appear and do all that he has promised, only however, in the way that is promised, not as erring man has usually conceived. "We shall see Him as He is"—not as He was. He was a man of sorrows; appeared a child of the first Adam; but He is coming again to receive His people; we shall be like Him, for we shall see Him as He is—as He is, not as He was. The Lord himself shall descend, not the man himself; or if you please, the Lord (Christ Jesus) himself, not the man (Christ Jesus) himself. He will appear as he is and we shall see Him. Hallelujah! Now the living soul has Christ formed in him the hope of glory. He has been engrafted with Christ's word and Spirit; this is the germ, the earnest, the bud. Well, under the genial influence of God's grace it will come out in the second Advent a full blown rose. The process will be complete. The word of Christ, now in Him, will expand, (by that working by which He is able to subdue all things to himself) into a full likeness to Christ! Jesus is "the Head of the body" of his church; yet we should remember that this Head is not human, but Divine. I am reminded of Acts 1: 9-11. It is a precious passage to be fulfilled in the second Advent, but we should not put "the veil, that is, his flesh" over it. The first man was of the earth, earthy. This earthly, this natural, which is first, is not to appear again; but the spiritual, the second Adam, who is "the Lord from heaven." He will invest the redeemed with the glories of His Divinity, rather than allow them or their nature to veil it in humanity. Oh, how much more desirable that we should be elevated to the divine, rather than have the son himself descend to the human again. Jude 14 ver. "The Lord cometh

in ten thousand of His saints" &c. The veriest tyro in Biblical learning knows that the Greek preposition *en* means *in*. True, He will be *with* them, but the primary meaning includes this idea. If He be in them, he must of course attend them in the judgment. These are great themes; they serve to elate and elevate the soul that considers them. I am conscious of an improved inward life since contemplating these things. We cannot go amid bushes, wet with dew, without being bedewed. Nor can we range amid these promised and impending glories without feeling something of their glory. Hallelujah.

You see I have only reversed the usual order; instead of wetting the dry bushes, the wet bushes will wet me. To drop the figure, instead of bringing down the divine to the human, I see God's plan is to raise that which is still human, to the Divine. This makes my soul magnify the son: then these things of glory magnify my enjoyments. Our Divine Saviour was no more seen by Paul, in his manhood, I believe, than by Moses or Joshua. Is not this so? Or did not these *see* a manifestation as *personal* as that which Paul saw? The plain record makes it more so I think. I said on Lord's day that all the scriptures would be strictly fulfilled. There will be visible and glorious manifestations of God, our Saviour, in both wrath and mercy. My object on Lord's day was not to deny or explain away any passage, but to quote the language of the Bible to shew that our conceptions had been too limited."

I suppose, dear brother, I need make no apology for sending you this long extract. You cannot fail to be interested and I hope profited by it. You will, with myself, be affected by the simple hearted yet solemn confession of this beloved brother. "I am conscious of an improved inward life since contemplating these things." Is it indeed so, that God's little children, believing and obedient in every word and work, who trust in the promise "the meek will He guide in judgment and teach his way," are deluded by the adversary and "suffered to fall" into dangerous and damnable heresy? There are those who, ignorant themselves of what the scriptures mean by being "spiritually minded," and "led by the spirit," and not knowing that the spiritual things are spiritually discerned, while the natural man understandeth not the things of the spirit of God, hold the experience of God's children in great contempt. You, brother, are not one of that self-conceited and sin-blinded class. But, you say our happiness in view of supposed, or believed truth, does not prove its truth. I admit it, and only beg leave to suggest whether an increase, a conscious and palpable increase of holiness and happiness is likely to result from the Devils lies imposed upon God's children for truth?

I could not help smiling at the general tenor of your remarks on my letter. I feel encouraged to persevere in prayer for you. For the nature and object of my prayers on your behalf, read Eph. 3: 16-21. 1 Thess. 3: 13. Jude 24 ver.

I sympathize in your perplexities and troubles on this great subject. I am not impatient for your full conversion. I trust in God who answers prayer wisely and well. You have been begotten by the word of God. I trust you will be born into the kingdom. Then all your difficulties will vanish.

If you had not answered me in such haste and crowded somewhat with business, you would have noticed that not only did Paul (in Acts 13:) speak of Christ's public ministry, as "his coming;" but in the account given in Luke, He was repeatedly and most distinctly announced as having actually come.

In Heb. 9: 26, it is said, "now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Now when did he appear to do this? When he was baptised? Or when he came preaching the kingdom of heaven at hand? Or when he entered Jerusalem riding on an ass? Or when he stood before Pilate? Or when he hung on the cross? Or when he appeared in the presence of God for us, in heaven itself?—Or did he really begin to appear for this great work when he was born of the virgin, and made flesh and dwelt among us?

Look again and you will see that the series of events did actually constitute his coming. I do not say constitute Him; but his coming, revelation, appearing, was manifested in, through, and by these events that composed the life, death, resurrection and ascension of Jesus Christ. You seem to confound the manifestation of Christ, with Christ himself. We do not deny nor overlook the personality of our Lord. I think you mistake the design of the transfiguration, when you suppose it intended to shew that "the body prepared" and born of the virgin would, however modified, appear in glory in the kingdom to be established. Was not that scene intended to teach the glorious nature and character of the kingdom, and the change to be wrought in the dead and living saints? Moses and Elijah, the representatives of the two classes, the sleeping and waking, and the glorified body of Jesus the specimen, type or likeness of the bodies of the saints. He shall change our vile body that it may be fashioned like unto his own glorious body—as seen there and there only. That splendid vision did most strikingly present Christ the great pattern, and Moses and Elias already compared to him—thus shewing in figure without a word of explanation or any need of any, that *all* the saints were to become like him too. Neither you nor I would have suspected this vision of teaching the perpetual presence of the human body of Jesus, if we had not learned, or thought we learned that fact elsewhere; then we applied our previously acquired knowledge to the explanation of this vision. You say Christ is to reign over the house of Jacob forever. But you do not admit this house of Jacob to be the Jews, but the true, spiritual seed of Abraham. Then you ought not to make the throne of David literal any more than the house of Jacob. If you will let the Holy Spirit explain what He means by the throne of David &c. difficulty may vanish.

In Acts 15: 14, &c. James said "Simeon hath declared how God did at the first visit the Gentiles to take out of them a people for his name. And to this agree the words of the prophets; as it is written 'after this I will return and will build again the tabernacle of David which is fallen down and I will build again the ruins thereof and I will set it up' &c. Now I ask if the Jews would not have understood this to mean the actual, literal restoration of the kingdom to Israel and to the family of David? We know they did so understand this language of the Prophet, and much more of the same kind. But the holy spirit meant and really taught something very different, even the bringing in of an entire new order of things. Was David a type of Christ? Was his throne and kingdom typical of Messiah's reign and empire? If so, why insist on finding the type in the antitype?

Did you ever notice that in the Book of the Revelation of Jesus Christ, (and it would be a curious revelation if it did not reveal him) whenever he is represented in vision as talking part in the great scenes "which were shortly to come to pass," the vision was to be fulfilled or carried out in the persons and actions of his people. For instance the scene described in Rev. 19: 11-16.—Surely here is "the Lord himself" introduced. Do you say He will visibly, bodily lead on "the armies in heaven in all this dreadful form? Does a sword actually go out of his mouth? And would the beast and the kings of the earth and their armies be gathered together, to make war against him that sat on the horse and against his army, if he appeared in the glory and power of Almighty God, and his saints were like himself an army of immortal Gods? What! would men make war on God? A single angel so terrified the Roman guard they fell down as dead. The best men that ever lived were overwhelmed at the presence of God's mighty angels—and it is incredible that the superstitious and cowardly wicked should make war on God and his angels—or saints immortal and equal to the angels. Now recollect that when the vision in Dan. 7: 13-14, is explained, it is three times interpreted to mean the doings of the saints. If the son of man "comes into his kingdom" according to Prophets and Apostles, it must be the coming of the saints into the kingdom. Then indeed the penitent and pardoned thief will be with him whom he confessed in

the hour of his shame and suffering. Now am I wrong in saying that in order to carry out the parables it is necessary that the saints should do this and so? But the son of man was to direct the harvest &c. certainly; but *how* was he to be revealed or made known in that scene? I answer by his angels—his reapers. When they are seen doing the things which he foretold, then we may know not only that the harvest has come, but that the Son of man has come to reap. So when the Nobleman returns, having received his kingdom, and enters upon the administration, he reckons with his servants, destroys the rebels, and what then? Does anything further remain to be attended to in that kingdom? Why, that would be strange enough, to come and take account of the past faithfulness or unfaithfulness of his confidential servants, and then destroy his enemies and stop there. The kingdom is but just got—the administration but commenced. The body of the subjects not yet attended to. The Prophets shew us what a long, and great, and blessed work is to be done in that kingdom. Thus far, since the seventh angel began to sound, we have seen the reckoning—now comes the destruction of the rebels—and afterwards the peaceful administration of the Messiah; of his government and peace there shall be no end. Now I ask, do you admit this past and present reckoning with the servants, and this impending destruction of the rebels? If so, you must admit not only that the nobleman *has returned*, but also that his return is revealed, or he himself thus returning and taking possession is revealed in his saints who are thus acting out the scenes described in the parables.

Did you observe that the vision recorded in Rev. 20: 4, 5, is of a judgment scene, and that judgment scene is called "the first resurrection?" Whatever men might call it, the Lord calls it "the first resurrection." Perhaps you have remarked that all the accounts we have in the old and new Testaments of the reign of Messiah on earth represent his administration as commencing with a judgment scene. Your knowledge of the Prophets and of Christ's parables will readily supply you with instances enough of this. I think you will find this true in every case. If then Christ began his administration on the 10th of 7th month, he began it with a judgment scene, called a harvest—a reckoning—gathering out of his kingdom all things that offend &c. &c. And if, moreover, the living saints are the agents and actors in this judgment scene, and to judge the world and angels, and to sit on the thrones with Christ judging the tribes of Israel, (and that scene is passing now)—do you not see that the first resurrection has taken place? Nay, look at it calmly. The description in Rev. 20: 4, &c. is symbolic—found in a book of symbols, and it is a judgment scene. The judges were no more to be they who had been literally "beheaded" than they were to sit on thrones literally, or that literally had not worshipped a beast &c. "Beheading" was a very uncommon mode of martyrdom, and very few would be they who should live in the first resurrection if confined to that class literally—No, the judges seen in that vision were they who had "suffered with Christ," and were "to reign with Him," as Paul says. Observe, to reign a thousand years. Then they must begin the thousand years with him—that is when He begins to reign, they must begin to reign also.—He begins with judgment, so do they—judgment was given to them, &c.

The words "I saw" before "the souls" &c., are not in the Greek. The word *kai* (and) should be rendered "even"—thus "I saw thrones, and they sat upon them, and judgment was given unto them, even, the souls of them (or the living persons) that were beheaded, &c. For certainly the persons are here described who occupied those thrones and lived and reigned with Christ a thousand years. Now this judgment is going on—where are the judges? If you insist on the sleeping martyrs being found on these thrones, please bring them forth—the judgment proceeds—it is far advanced—where are the judges? Ah, my brother, let us fall down at His feet, and humbly adore that matchless wisdom that is past finding out. Blessed and holy is he that hath part in the first resurrection. May God enable you to realize that blessedness and holiness now! Amen.

You are a servant of Christ—you must be among the judges or the judged. To my certain knowledge, you have already judged and condemned and slain with the sword which proceeded out of his mouth the unfaithful, the man without the wedding garment, &c. Yet you look for the first resurrection in the future. Well, the Lord help you to understand and believe his word. You see I have not answered your objections formally; you will soon confess it was not necessary. In the mean time the Lord alone can lead you out into the perfect day. Follow Him.

J. D. PICKANDS.

THE DAY-STAR.

LET US GO UP AT ONCE AND POSSESS THE LAND, FOR WE ARE WELL ABLE TO OVERCOME IT.—NUM. 13: 30.

CINCINNATI, JANUARY 3, 1846.

BRO. PICKANDS.

Relative to the long letter of Bro. Pickands, in this number, it will not be necessary to follow him so fully, on account of some other communications treating upon the same subject, which our readers will prayerfully examine for themselves. While the quotation he makes from Bro. Cook's letter presents in part, the efforts of Bro. C. to bring before the brethren his enlarged view of the second Advent, it will be seen fully on Bro. C.'s letter in another column of this paper, that Bro. Pickands has entirely misapprehended his views. Bro. Cook does believe that Jesus Christ will be again manifested, as "the seed of David, raised from the dead"—"in all things having the pre-eminence"—"the rightful heir"—"the real child"—"as he appeared to Stephen, Paul, and John;" but as Bro. Cook advises me by letter that he will soon lay before the readers of the "Star" his views more fully on those points, I will not in this place make further reference to them.—Suffice it to say, that his own language, in the letter referred to, must prove that Bro. Cook can not at present render Bro. Pickands any assistance in showing that "our Lord will not again appear in the body in which he was once manifested."

I do not believe that our Heavenly Father will suffer his "little children—believing and obedient in every word and work, who trust in the promise, "The meek will he guide in judgment and teach his way," to be "deluded by the adversary, and suffered to fall into dangerous and damnable heresy." But let us remember to be cautious on our boasts of that meekness which God has promised thus to reward. That "the heart is deceitful above all things" is just as true now as it was 2000 years ago. Therefore when the plain testimony of God proves us in error, we should have modesty and humility enough to confess that it is a result of the want of that character which God approves, and thus establish our character for meekness, and be guided in judgment. I know that the natural man, who can not know the things of the Spirit of God, will hold the spiritually minded in contempt; but this fact is no authority for us to play with the spiritual teachings of the great Jehovah—the Word of God. Because we can meekly claim the character of the spiritually minded, we ought to appreciate the declaration of Jesus, "The words that I speak unto you, THEY are Spirit, they are life." Every child of God has seen the time when a Comic Almanac, or some foolish tale interested them far more than the Bible. How came this wonderful change, that the once neglected, almost forgotten Bible, has become our chief study—dearer to us than our lives? Because the Spirit of God has engraven its sentiments on our hearts. The glowing fields of light and glory that are thus opened to our understanding, are unknown to the "natural man." Let no vain mortal cast a veil of mysticism over its hallowed face, or recklessly revel amid the glories to which it points—not which it is.

You ask "whether an increase, a conscious and palpable increase of holiness and happiness is likely to result from the devil's lies imposed upon God's children for truth?" I answer no; never, unless it may be from the circumstance of those lies being detected in time to realise the danger we have escaped: Then there would be an "increase" of joy, and I know not why the circumstance should not be used as a stimulus to an increase of holiness. You seem to intimate that an increase of holiness *does* result from the belief that our Lord will not again appear in the body in which he was once manifested; but you, of course, are not unconscious of the difficulty of proving such a result.

For "the nature and object" of your prayers, that I may be "strengthened with might by his Spirit in the inner man"—"That Christ may dwell in my heart by faith"—Comprehend with all saints the height, depth, &c., of the love of Christ, and be filled with all the fulness of God, I am thankful. No man that is mine enemy, can thus pray. The object is worthy—it is my privilege in common with God's people. May God answer the prayer!

My "perplexities and troubles on this great subject" of which you speak, are not now, severe. Their duration has not been as long as many other temptations with which I have been beset. Since I have re-examined this subject my happiness has greatly "increased," and my confidence in seeing him that "art, and wast, and art to come," exceedingly strengthened.

You say, "I trust you will be born into the Kingdom—then all your difficulties will vanish." O, shall I be counted worthy? I know that all difficulties will vanish then: But when will—when can that work be done? It may be done in my case as soon as in any other. How shall I know when I am born into the Kingdom? When I am destitute of flesh and blood, for it is written, (Cor. 15: 50:) "flesh and blood can not inherit the Kingdom of God." So Christ said to Nicodemus, (John 3: 3:) "Except a man be born again he can not see the Kingdom of God." Ver. 6, 7, "That which is born of the flesh, is flesh; and that which is born of the Spirit, is Spirit." To be born into the Kingdom, then, is something more than "Christ in you the hope of glory," or "in your hearts by faith." It is to be brought forth by the Spirit. This "born again," whatever it is, introduces us to the Kingdom of God. I do not believe that it takes place, in the fullest acceptance of the term, till the resurrection of the dead, and change of the living saints. In the interim, "To as many as received him, to them gave he power to become the sons of God." When will they become sons? They will become such by faith when they receive him, and in reality when born of God. John 1: 12, 13. Read Rom. 8: 11-17. Here the work or process of being "born again" is plainly shown. It is the Spirit of him that raised Jesus from the dead, dwelling in us, (before we are born of it) that is to quicken these mortal bodies. If we have not the Spirit of Christ we are none of his, (ver. 9:) and as many as are led by the Spirit of God they are the sons of God; (ver. 16:) "Heirs of God and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together, (ver. 17.) Thus we are to reckon ourselves dead, &c., that we may be glorified. When the scripture qualifications of the terms "born" and "begotten," as applied to the present privileges and future prospects of God's children, are brought out and clearly understood, I think we shall see that the term "begotten" is descriptive of our state, until "flesh and blood" is exchanged for a body like unto Christ's glorious body. "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." James 1: 18; "Now is Christ risen from the dead, and become the first fruits of them that slept." 1 Cor. 15: 20. The resurrection of Christ from the dead, is the point where he becomes the first fruits of this begetting of the Father. "God hath fulfilled the same (promise) unto us their children in that He hath raised up Jesus again; as it is also written in the second Psalm, "Thou art my Son, this day have I begotten thee," Acts 13: 33. Then the terms "begotten" and "born" or brought forth, are used synonymous. Christ was "conceived" or begotten, by the Holy Ghost, (Mat. 1: 20;) but born, brought forth, or "raised up" by the Father, on the day of his resurrection from the dead, as proved from Psa. 2: 7; Acts 13: 27-33, that he might become the first fruits of them that slept. (1 Cor. 15: 20;) This is the day when the "first begotten Son" was brought into the world; and the day that it was said, "Let all the angels of God worship him." (Heb. 1: 5, 6;) He is also called the "first begotten of the dead." (Rev. 1: 5;) On the day of his resurrection also, began his priesthood. Heb. 5: 5. To this end also, he is called "the first born among many brethren," (Rom. 8: 29-34;) "the first born of every creature," the "first born from the dead." (Col. 1: 15-18.)

In 1 Cor. 15: Paul forcibly urges the argument of Christ's resurrection, as evidence that "those that are Christ's at his coming" will also be born from the dead in the same manner. The change of those that are "alive and remain," produces a body equally free from corruption, with those who are raised from the dead, as is proved in verses 52-54; "The dead shall be raised incorruptible, and we shall be changed: For this corruptible must put on incorruption, and this mortal must put on immortality." When this is done, "then shall be brought to pass the say-

ing—that is written, death is *swallowed up* in victory." And "now is come salvation, for the accuser of our brethren is *cast down*." Rev. 12: 10; The being "born into the kingdom;" is the putting off this "corruptible" flesh and blood, that can not inherit the Kingdom of God, and putting on the immortality that can. Is it possible, Bro. P., that you can fail to see this? No, God answers prayer, and you will see it, and still struggle for immortality till this corruptible puts on incorruption—till you are really "born into the Kingdom;" then both your difficulties and mine, will vanish.

You say if I had not answered you "in such haste, and crowded so much with business, I could have noticed that not only Paul (in Acts 13:) speaks of Christ's public ministry as "his coming," but in the account given in Luke, he was repeatedly, and most distinctly announced as having come." I said the testimony in Acts 13: 24, proved that Christ's coming as Messiah, or Anointed, could not have taken place before his baptism, when the time was fulfilled; Mark 1: 14, 15, &c., and if any testimony in Luke proves that he was spoken of as *thus* having "actually come," why do you pass it over without pointing to it? Or why in your leisure, commit a mistake which you attribute to my "haste." I can not find the evidence of which you speak. This is a difficulty of yours as well as mine, that will "vanish" when we are born into the Kingdom, and are made "equal unto the angels, and are the children of God, being the children of the resurrection." You ask the question, When did he appear to put away sin by the sacrifice of himself? Whether at his baptism—preaching, &c. &c.? I answer again, at his baptism, and again refer you to the texts quoted from Matthew, Mark, and Acts. "Or did he begin to appear for this great work when he was born of the virgin?" &c. The expression, "begin to appear," is not only unscriptural, but to me perfectly senseless and unmeaning. How can a person or thing, *begin* to appear? If the question is asked, Did he appear as the Anointed when he was born of the virgin, the answer is at hand. He did not. His conception and birth, constituted "a sign" or one of the links in that grand and sublime chain of events, (not that constituted his appearing as Messiah,) but that led to it. Isa. 7: 14; Matt. 1: 21: 23. Where shall I "look again" to "see that the series of events did actually constitute his coming," if by that coming you mean the manifestation of the Messiah? If, as you say, I "confound the manifestation of Christ, with Christ himself," it is because the scripture brings to view no plan by which we can have the manifestation of a thing without its existence. The manifestation of Christ can be none other than the manifestation of himself; though the mighty works accomplished by him through delegated instrumentalities or agents in the manifestation of his power—not himself.

I rejoice to learn that you "do not deny, nor overlook the personality of our Lord." My efforts will not, then, be fruitless in proving to you that he *will* again appear in the body in which he was once manifested; But if you do not deny or overlook his personality, what place in the universe of God is assigned for it? Where is it, and what is it? If you and I, (like Michael and the Devil about the body of Moses,) are to contend about the body of Jesus, I wish to take the side of the argument that Michael did. He was in the presence of God and understood these things. He is the Great Prince—the sent of the Father, who showed to the Sadocees that Abraham, Isaac, and Jacob, and the prophets would again appear in their bodies, or be raised up, for he was "not the God of the dead, but of the living." And God also showed the body of Moses in the mount, so there was no difficulty on the part of Michael relative to the body of Moses; and if there was any other side to the argument the devil must have had it, for Michael certainly believed in seeing the body of Moses again.

If I have mistaken "the design of the transfiguration" as you say, it is Peter's fault, as I adopted the view of the matter which he presented. (2 Pet. 1: 14-18.) Grant that that scene was "intended to teach the glorious nature and character of the Kingdom, and the change to be wrought in the dead and living saints," it teaches that the actual presence of Jesus Christ constituted the glory of that Kingdom. It was the "coming" as well as "power" of the Lord Jesus Christ, that Peter learned from that circumstance, and the "power" was to be manifest in the resurrection and change of the saints, as there shown. That "coming," still future, was argued from the fact, and as on that occasion, so in all things, he is to "have the pre-eminence." If the glorified body of Jesus in the mount, was only a "specimen, type, or likeness of the bodies of the saints," the representation was not a perfect one, as Christ himself was there; but if

your suggestion be right, and Peter wrong, then Christ in the room of taking them up into the mountain, would have sent them up while he went elsewhere. How can you present Christ as a simple pattern, to be dispensed with, when the work that is wrought after that pattern is brought forth? Is this giving him in all things the pre-eminence? Remember that though he was seen in that form "there only," yet he is to "come again in like manner"—not as he came in Bethlehem, from Egypt, into Jerusalem, or among his disciples; but, "as ye have seen him go into heaven." (Acts 1: 11.) I do not contend for the "perpetual presence of the human body of Jesus," but the Divine—the "glorified body," "like unto" which the saints are to be "fashioned;" and this fact I have not learned "elsewhere" than from the word of God, as already quoted.

When you present as clear proof that the throne of David is a mystical throne, as Paul has that "the house of Jacob," is heir "with Abraham of the same promise," embraces all that are in Christ, (Gal. 3: 27-29; Heb. 11: 9.) then you will have produced one evidence that the distinctive existence of the rightful heir to that Throne, has but a mystical body. But has the "Holy Ghost" taught you this? The words of James, which you quote from Acts 15: 14, can not possibly prove that throne to be mystical. I do not wish to be understood, in speaking of the establishment of the Throne of David, as referring merely to the literal materials of which the chair of state was composed, but I would take the scriptural—which is the common sense application of the term. The Throne of David, embraces the Government of the people of God—the governor, and the governed—the head, and the body. And if the distinctive, eternal presence of the Governor is wanting, you will also fail to produce evidence of the distinctive existence of the governed. When "Simion declared how God at the first did visit the Gentiles to take out of them a people for his name," James says, "to this agree the words of the prophets as it is written, after this will I return, and will build again the tabernacle of David which is fallen down." Of course you will not claim that "the tabernacle of David" was then built, or set up again. The miracles and wonders God had wrought among the Gentiles, after the pouring out of the Holy Ghost on the day of Pentecost, was an introductory link in the chain of events that was to restore the Government to David's seed "according to the flesh." If this work among the Gentiles was the thing intended in building (completing) the tabernacle, &c., then the work on the day of Pentecost, according to the same reasoning, must have embraced the "wonders in heaven above, and signs in the earth beneath"—the darkening of the sun, and moon, &c., for this, (the pouring out of the Spirit, or introductory part of the work) says Peter, "is that which was spoken by the prophet Joel." Acts 2: 16-20.

But again, if the prophecies concerning the throne of David, are not to be fulfilled in the restoration of a *real* Government, to a real heir of David "according to the flesh" as shown in Luke 1: 32, 33; 2 Sam. 7: 11; Isa. 9: 6, 7; 16: 5; Jer. 23: 5; Psa. 132: 11; Acts 2: 30-36, can you show by the unerring word a more perfect manner, or any manner at all in which they can be fulfilled? Or can you show what the mystical (I do not say spiritual) throne of David is? I grant that Christ has gone to prepare a place (not a state) for his people, and that he will come again and receive them to himself, that where he is (not only *what* he is) there they may be also. (John 14: 1, 2.) I admit still further that Christ is *now* on that throne, in the Jerusalem which is above, and is free, and is the mother of us all; (Gal. 4: 24;) but at the same time, I am bound to claim that that Jerusalem will descend "from God out of heaven." Rev. 21: 1, 10; Isa. 65: 17. Still further, the time has come when that perfect union exists between Christ and his people which is described in John 14: 20; 15: 1, 4, but when the prayer of our Lord, Matt. 6: 10, is answered, the figure of the "vine" with its "branches" can not be so descriptive of the Kingdom, as the compact figure of the human body used by Paul. (Eph. 1: 19-33.) That prayer is not yet answered—that Kingdom has not yet come together as promised, (for the "fourth beast" still possesses the heritage—the earth;) though the elements are rapidly working to accomplish the work.

Where shall I find the proof that "David's throne and Kingdom was typical of Messiah's reign and empire?" David did really, actually, reign over the people of God; and Christ was to succeed him in that Government, as shown in 2 Sam. 7: 16, and Acts 2: 30. It is not said that he would raise up Christ to sit on a throne typified by David's, but

"on his throne." These scriptures must be destitute of instruction, unless Christ actually is to reign in Jerusalem (created anew, Isa. 65: 18.) If I overlook the bounds that God has set, and claim that the New Jerusalem *has* come down, and that Christ *has* made all things new, and that the saints of the Most High God *do* possess the Kingdom under the whole heaven, I must remember also, that though the followers of Emanuel Swedenborg claimed the *same* thing at the close of the last century, when the thrones of empires appeared to be crumbling into dust, yet their claims did not prevent the devil from carrying on his work of desolation and death. O, I would to God that his Kingdom *were* come. But neither my anxieties, impatience, or tears, must be permitted to stimulate or tempt me to deny my Father's hand in existing providences. While the word of God compels me to claim the real, personal, reign of Christ on the earth, as the heir of David—as real as the personal existence of the saints; yet I would by no means lower the glories of his Kingdom down to the human. It is all Divine—all glorious—"beyond conception glorious"—and to last for ever and ever.

I am at a loss to know what you mean by the expressions you make relative to the Book of Revelation.—"It would be a curious revelation if it did not reveal him." The Book of the Revelation, you will admit, prophetically narrates things "shortly to come to pass," and closely connected with the coming of Christ, and the resurrection—and which things do not constitute either his coming or the resurrection. It does not, as a matter of course, go into a detailed account of the state of things to exist after we "shall see as we are seen, and know as we are known;" therefore almost the closing words of that book are "Surely I come quickly." True, the visions of that book represent Christ as leading in all—the great conquests in which his people are the actors: But who can deny that mighty achievements have been accomplished by "the Lord himself" in numerous instances in the past, when there was no visible agency but his people? And if his coming "the second time" is a coming of the same character, why does the scriptures give it the prominence of a *second* coming? Why not a *ten thousandth* coming? When Christ was so revealed in Peter that he could lay Ananias and Sapphira dead with a word, and heal the sick with his shadow, why not call that his *second* coming? And when Paul, with the word of God, could so judge Felix that he trembled, why not call that his *third* coming; and when he was caught up to the third heavens, a *fourth* coming, &c. The great truth is plain, that Jesus Christ did come, dwell upon the earth,—he went away, but will "come again" never to go away, but to reign over his people for ever. It is this, and this only that can constitute his second coming.

"The scene described in Rev. 19: 11-16" does not make mention of a coming of Christ, but, "I saw heaven opened," &c., and he that is "called Faithful and True" is represented as leading his people in their last mighty conquest by the agency of the "word of God." Did you notice the three different names given to our Lord in this vision—suited to as many different relations that he sustains to his people?

1. "Faithful and True," to commence the work just as was promised, and just at the time.
2. "The Word of God," which is to judge men in the last day.
3. "King of kings, and Lord of lords," when he is seated upon the throne—the Kingdom being restored to Israel. It is in this latter character, that I understand the language of Rev. 22: 20, as having direct reference.

The agency of the saints, in taking and possessing the Kingdom, is very clearly recognised in Dan. 7: as you say, but it by no means follows that the "coming of the saints into the Kingdom," is the coming of the Son of Man into the Kingdom. Indeed this can not be, for it is written repeatedly, in reference to the inheritance of the Kingdom, "the last shall be first, and the first last," Matt. 20: 16; Mark 10: 31; Luke 13: 30, and "his feet shall stand in that day upon the Mount of Olives which is before Jerusalem," "and the Lord my God shall come and all the saints with thee." Zech. 14: 4, 5. The dead in Christ are raised first, then the living, or "last" having been actually engaged in the preparatory work of the Kingdom, are "changed"—made "like unto his own most glorious body;" then they are in the Kingdom before they are "caught away" to meet (not themselves) the Lord, yet "in the air," before his feet stand on Mount Olives. 1 Thess. 4: 16, 17. Now it is written (Acts 26: 23,) that Christ "should be the first that should rise from the dead," and the evidence is plain enough that he will be the last to come into his Kingdom.

I admit that Christ conducts the harvest by the agency of his angels, or by sending forth, and directing, the reapers as the word says; (Matt. 13.) but if the nobleman has returned "having received the Kingdom," what is the date for that event, or where is proof, since you admit that he went to receive his Kingdom on the 10th of the 7th month, 1844. The reckoning with his servants there spoken of, must embrace the reward of the faithful, and the punishment of the offender. Now, since "the rebels" are not yet destroyed, and the saints still remain the despised outcasts of the earth, where is the backbone of your argument that the nobleman has returned, inasmuch as you admit that "the Kingdom is but just got—the administration but commenced," when the rebels are destroyed. Dear brother, this is more than I can admit, in view of the plain scripture testimony, and God's wonderful dealings in the past; and it helps to convince me that your new theory is rather confusing to your own mind.

Yes, his administration is a peaceful one; when he appears, the last great battle will cease at once, for no foe can then oppose. If our angel terrified the Roman guard so that they fell to the earth, when my Lord appears, the heavens and the earth (that now are) will flee away that no place will be found for them. (Rev. 20: 11.)

Christ must and will be glorified in his saints before they can be glorified with him; how are the saints now "acting out the scenes described in the parables," of punishing the unfruitful? Where are the tens and hundreds of thousands of the slain that have fallen before the blast of the ram's horns—broken pitchers, and shining Lamps of Gideon's valiant 300? Such events I am looking for daily, but even such events are not the coming of my Lord "into his Kingdom." I wish to give full credit to every opening providence that is fulfilling the last items of prophecy on the sacred page; but in the midst of such grand—solemn and awfully sublime developments as are now being made among the confused and fermenting elements of angry nations, a blackened, sunken, and apostate church, and wonderful answers to the prayers of the outcasts; I can not afford to be led away into the dark and uncertain vale of mysticism in such eventful days.

I know that Rev. 20: describes a judgment scene, and further that it is promised that judgment is to be given to the saints of the Most High; but if, in saying, "the first resurrection has taken place" you mean that all "the dead in Christ" have been raised out of their graves, why not go on to prove that those that "are alive and remain" have been "caught away together with them in the clouds to meet the Lord in the air"? The possessor of such a faith must necessarily "have it to himself before God," for the impossibility of proving any such thing, must be obvious to his own mind—he must of necessity place himself on the other side of the command, to "prove all things." Has the sea, death, and hell, delivered up the dead which were in them? If so, are the wicked cast into the lake of fire which is the second death? That the resurrection of the saints may take place in a still and silent manner, as a work of reward, after the work of judging is done, is very possible, for there is nothing in scripture against, and much in favor of such view. But that such will be the case with the wicked who have no promise of immortality, is by no means evident; and they are embraced in the "judgment scene," ver. 12-15. If "the first resurrection" has taken place, and the 12th verse is a part of this "scene" covering as it most assuredly does, the characters named in the 4th verse, I see of no way in which you can escape the conclusion that the work of death and destruction is done; and that you have put a veto upon your own declaration, "now comes the destruction of the rebels." The rebels now alive on the earth, are but a small portion of the rebels named in this "judgment scene."

How many times have you and I had occasion to show the awkward predicament into which men of the deepest research, and most profound learning, have fallen, by departing from the plain, simple, and easy to be understood principles of God's great truth-book—the Bible. I will not say to you as those do who seem to be conscious they have halted by the way—"Come back;" but without assuming any appearance of unkind rebuke, or returning any unwholesome reproof, but in simplicity of heart I will say, come out of that by-path of mysticism, and "come on!"

☐ The 9th volume of the "Star" is commenced with the addition of a font of small type, by means of which, we are able to send out a larger quantity of matter, than ever before, in the single number. The expense is also increased, as we are obliged to employ additional help. The friends interested, will consider this.

FOREIGN NEWS.

The Famine in Great Britain.—The threatened famine continues to occupy men's minds. The subject is constantly kept before the public by the discussions in the press, by public meetings in various parts of the country, by the oratory of the league leaders, and by the indecision of the cabinet. The potato disease continues to progress in some quarters, and to be arrested in others.—*Wilmer's Times*, Dec. 4.

Letter From Bro. Purdy.

Middlebury, Dec. 22, 1845.

DEAR BRO. JACOBS:—

I feel yet to rejoice in the truth, that God hath sworn with an oath, to David that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne.—He, (David) seeing this (promise fulfilled) before—spoke of the resurrection of Christ, Acts 2: 30-31. In the 32d verse, Peter declares this Jesus, God hath raised; and in Rom. 8: 33, Paul says, it is Christ that died, yea rather that is risen again, who is even at the right hand of God. Peter furthermore, (34 verse) tells us that "David is not ascended into the heavens, but he saith himself, The Lord said unto my Lord, sit thou on my right hand until I make thy foes thy footstool." Therefore let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified both Lord and Christ. I think we can learn from the above scriptures, who Christ is, and where he is, and how long he remains there.—Then in connexion with these scriptures let us examine 1 Cor. 15: 24, "Then cometh the end when God even the Father shall have delivered up the Kingdom to Christ, when he (God) shall have put down all rule and all authority and power (Wakefield's trans.) for he (God) must reign till he hath put all enemies under his (Christ's) feet.—(26 ver.) The last enemy that shall be destroyed is death." It is evident from this verse what he means by putting all things under his feet, for if death is the last enemy that shall be destroyed, then every enemy previous to the last will be destroyed (and not as some tell us, that they are only placed in a position for Christ to do the work of destroying them) and with this agrees the 28th verse, "and when all things shall be subdued unto Him, then shall the Son also himself be subject," &c. It is said 27th verse, that "He hath put all things under his feet." The same writer says, (Heb. 1: 8,) "But now we see not yet all things put under him." What was it that Paul saw that was not yet in subjection under Christ? Was it not "all rule, and all authority, and power" usurped and exerted by the civil and ecclesiastical governments of this world—so it seems to me. How will God the Father put down or "subdue" "all these things"—let the word answer. Dan. 2: 34; 7: 18. "The saints of the Most High shall take the Kingdom;" Mich. 4: 13. Then from this it appears that the agency which God will employ in putting down all rule, and all authority and power, is the saints, (or through their faith it will be accomplished,) Isa. 3: "And when all things shall be subdued unto him." Then will Christ have the right hand of God, and "come into his Kingdom," Luke 23: 42; and reign subject to the Father "that God may be all and in all." It is evident that we have a wrong translation of the 24th verse of the 15th ch. of 1st Cor. from the fact that the work that is assigned to the Son, belongs to God the Father, (see the context.)—Question. Will the saints possess the Kingdom, before they take it? "as some say among us."

Yours waiting.

G. B. PURDY.

Letter from Sister Cook.

Philadelphia Dec. 23, 1845.

MY DEAR BROTHER:—

I have obtained the favor of this extract from a private letter written by our dear sister Minor, and send it to you as "meat in due season" for "the little flock," as many, I know with myself, have not a clear scriptural view of this subject,

and are fearing lest they should do wrong in obeying a plain requirement of God. Yours in love,
S. L. COOK.

"Dearly beloved, be not grieved at me and "the little ones" who are striving to follow Jesus. The fear of GOD, overcomes the fear of the world, then bear with me while I give you a reason of the hope, and the cross we bear, for it is for Jesus' sake. We fear the reproach, we know the shame, and have counted the cost, but still we dare not disobey what we believe to be the will and purpose of God in us, as we follow the Lamb whithersoever he goeth.

In answer to your argument that the holy salvation is only a command and practice of the Apostles, and not of our Saviour I would refer you to 2 Tim. 3: 16, "All scripture is given by inspiration of GOD and is profitable for doctrine," etc.

Luke 10, "He that heareth you, heareth ME," etc.

John 20: 21, "As my Father hath sent me even so send I you."

John 15: "If they have kept my saying, they will keep YOURS ALSO."

Psa. 2: 12, "Kiss the Son lest he be angry and ye perish from the way."

Luke 7: 45, (Rebuke) "Thou gavest me no kiss."

Mat. 25: "Inasmuch as ye have done it unto the least of these ye have done it unto ME."

5 19, "Whosoever shall break one of these least commandments." Even the kiss of Judas shows that it was the common practice of the disciples. Poor Mary was a woman of bad report, yet Jesus not only permitted her kiss, in presence of the reproving pharisee and his guests at table, but he commended her. Acts 21: When Paul visited the church at Jerusalem, it is written "when he had saluted them he declared particularly what things," &c. 1 Peter 5: 14, "greet ye one another with a kiss of charity." 1 Thess. 5: 26, "greet ALL the brethren with a holy kiss." 1 Cor. 16: 20, "greet with a holy kiss." Romans 16, "greet Mary who bestowed much on us," "salute Rufus chosen in the Lord and his mother and mine," "salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints that are with them; salute one another WITH AN HOLY KISS." Phil. 4: "salute EVERY saint in Christ Jesus." In Christ Jesus, there is neither male nor female, and those who are accounted worthy to attain that world, must be as the ANGELS. We must humble ourselves as LITTLE children to enter the kingdom. Do they imagine EVIL? We must love one another with a PURE heart fervently, in deed and in truth as Christ loved the Church!!! By this shall all men know that we are his disciples. How shall all men know if we are ashamed of the cross, and command an evidence of this LOVE OF HEAVEN. Paul says "I am crucified with Christ." Jesus says, we shall be hated by all men, but if we were of the world, the world would love its own, and we know that if we please men, we are not the servants of Christ. To conform to the morality and religion of the churches, will excite no hatred, therefore, the Lord has wisely reserved these last tests of obedience for this last corrupt generation, to prove us, whether indeed we fear him above the world. He forewarns us to fear, not those who can kill the body (reputation, etc.) but God alone. I TREMBLE at his word, and would rather be a fool for Christ's sake, than gain the whole world, Beloved friend, I dare not be disobedient to what I esteem the commandments of God, do not therefore stumble at what in the light of education and refinement, may seem like "disorderly practices" among those who are struggling forward through great tribulations into the kingdom of God.

The book of God was made for the human heart, and not the customs of men. He knows how to humble and prove us, and how to make us as little children, submissive to his will, loving him with all the heart and each other as ourselves.

With regard to washing feet, my faith and practice, is the same, and I have found by a blessed, humbling, sanctifying experience, that "if ye know these things happy are ye if ye DO THEM."

Letter from Bro. Cook.

Philadelphia, Dec., 19, 1845.

DEAR BRO. JACOBS:—

I send enclosed the copy of the Discourse on Providence, the substance of which was delivered in the Tabernacle in your place. Should the good Lord enable me, I will send you a brief exposition of Obadiah's prophecy, in order to bring out present truth. Lord, direct and bless. Amen.

As to your proposed Conference in Cleveland, let me say a few words. I am much interested, and cannot write to all individually. Several points appear more clear, and my views of them more enlarged than ever. This is the result of the investigation to which Bro. P. refers. It is my conviction that if either of you go to the Conference to carry your point, you will not honor Jesus, nor advance the interests of truth. There is much prayer for you.

1. The governing, or parent text is Gen. 3: 15; in which the agent for crushing Satan's power is the seed of the woman.

2. In the visions of the glorious future, given to the beloved disciple, when all the old serpent's brood and being shall be blotted out from the universe, he saw a Lamb, as it had been slain, in the midst of the throne, receiving the homage of the angels and the elders; the redeemed intelligences of all earth and heaven.

3. The apostles speak of Him after his ascension, "as the seed of David raised from the dead," 1 Tim. 2: 8. This was not prior to "the offering of his body once for all," but after the entire work "given him to do" in the days of his flesh had been accomplished.

Then we have at each end of the golden chain of prophetic truth, the seed of the woman; for the Lamb is but the designation of our Saviour's sacrificial character. The centre is composed of the child of Mary—the Son of a virgin, and "the seed of David, raised from the dead." Now if this is not a three-fold cord not quickly broken, it is a chain extending from the past into the eternal future. Revelation discloses its nature, beginning, middle, and ending. Humanity is an element in it, only it is seen to be finally glorified, and enthroned, and adored.

Jesus Christ the Son of God is not confounded with the Father, by those whom he commissioned to feed his "little flock." "To us there is but one God, the FATHER, of whom are all things, and we in him; and one Lord Jesus Christ, by (denoting his agency) whom are all things, and we by him."

The grand point in the Son-ship of Jesus is this. He is the Only begotten Son, first born among many brethren, that in all things he might have the pre-eminence. In the judgment, and in the inheritance, He has the pre-eminence, whatever place may be assigned the redeemed. He is the natural Son, we are only adopted, and get the adoption complete in the resurrection. Rom. 8: 23. He is the rightful heir, we only co-heirs, and come in only by mere sufferance, or favor. Now the real child, "the little ones who believe" in Jesus, would sooner perish a thousand times than disinherit the elder brother—the natural Son—the only rightful, or really deserving heir!!!

Then the idea of a body without a head, is that of a monster scarcely to be conceived. The vilest reptile, as well as the boundless universe, has a head. "The husband is the head of the wife, even as Christ is the head of the Church," and he "is the Saviour of the body." Eph. 5: 23. "I would be passing strange now, if the affectionate wife should dissipate her husband's distinctive existence; but not so strange as to have the body of Christ, animated with his Spirit, and saved by his grace, dissipating their head, or denying his distinctive existence."

It seems to me that while there are two extremes, the truth lies between them. One is to bring our Lord down to the level of humanity, as was the child of Mary, save sin. The other, is to absorb his distinctive existence in the body. Now we have not so learned Christ. We regard him in his glorified state as he appeared to Stephen, Paul, and John. He is to fashion his saints

"like unto his glorious body"—strictly rendered that they may be of like form with the body of his glory. This is utterly irreconcilable with the idea that when the Son of God appeared, or "the Word became flesh," that the distinctive existence of the Father is gone. It cannot be reconciled with the notion that when the saints are glorified, made one with Christ, as he was with the Father, his distinctive existence is at an end. We might with as much propriety take, if possible, another step down, and then dissipate the distinctive existence of the saints. But it involves an outrage on common sense, as I conceive it. It supposes that the chain of subordinate existence can be suspended without a support. But the Divine representation is that as Christ is the head (the support, the upper limb,) of the church, so God is the head of Christ, "And ye are Christ's and Christ is God's."

The head is not only as real, as any part of every being around us, but the principal part, the seat of sensation in the body. The head of the human body is the most glorious and divine part of the man. If this be the basis of the apostolic representation, it is all daylight. Jesus our Lord, the only begotten Son, who has the pre-eminence in all things, must be the real head, of the whole body or Christian fellowship. Though the saints will be sons of God, almost divine; yet our Saviour is the divinest of the whole. I regret to use this language, but I do it only to carry out the figure, the human countenance being the most prominent part.

My views of the Saviour and the saints in glory, have been elevated. Jesus will not appear again in the form of a servant. The entire body of the saints with their divine head is to be beyond conception, glorious.

The views of immortality by faith—the germ, the glory of it I mean, we have, as clearly as those who speak of the 2d Advent past. The longing and reaching after the full glory of the everlasting Kingdom we are conscious of as they seem to be.

This is written amid conversation and interruption as well as in haste. I feel bound to speak a word to those who may be willing to hear. As I am called, I must go. Adieu.

Yours, in hope of seeing our Saviour in glory.

J. B. COOK.

Letter from Sister Hodge.

Boston, Dec. 9th 1845.

DEAR BRO. JACOBS:—

I have looked forward from week to week, with some solicitude, for the arrival of the "Day Star;" for I have been anxious to catch the first glimpse of its rising brightness. In some of its numbers there has been an indication of a fuller and more glorious light about to beam from its pages;—and then our high raised hopes would subside, as if we must wait a little longer, and pray with more and greater earnestness, that the "eye-salve" might be applied, and the holy anointing experienced, which would enable you to discern even more clearly the real necessities of the flock. That we have been called out by the angel, who stood one foot on the sea, and the other on the land, I cannot for a moment doubt. And that we slumbered and slept in the tarrying time, the experience of some of us will abundantly testify. Also that we obeyed the midnight cry, "Behold the Bridegroom cometh go ye out to meet him." And that we felt great disappointment at the passing of the time, in which we were so confidently expecting our blessed Lord. But although the time had passed, there still seemed to be something yet to be manifested to us, and we remained waiting and expecting until the doctrine that "the Bridegroom has come," greeted our ears. It seemed indeed as light from heaven, emanating right from God's blessed word, to the souls of his waiting children. It was truly, "meat in due season," and the belief of it, had a sanctifying influence on the heart and life of "the waiting ones." Although the truth was brought forward in such a manner as to cause some obscurity, not so easily reconciled with the word and our views; yet, that something, had taken place,

answering to the coming of the Bridegroom, I could never doubt, and then believed, "that what we know not now, we shall know hereafter."

I have since been enabled by the grace of God, and the holy anointing, to perceive, that the Bridegroom, that came, was the MESSENGER of the COVENANT and THAT MESSENGER, was none other, than our Lord Jesus Christ, as in Mal. 3. This messenger came to his temple (whose temple ye are) and has been sitting as a refiner and purifier of silver.

I believe there has been a "remnant" all along in this trying process, who could not give up their former experience and call it a delusion, although every one should leave them, nor could they confess they had not believed, what they had all along professed to believe. No, this is not in character with that "little remnant." But the Lord has been sitting upon their hearts, purging and purifying them, and preparing them for his BRIDGROOM, which is to be built up of "lively stones," and is coming together, without the sound of axe or hammer. Yes we are receiving the kingdom. "For in the days of these kings shall the God of heaven set up a kingdom." Now except a man be born again he cannot see the kingdom of God. "Marvel not, that I said unto you, ye must be born again." Born of God,—become a new creature,—old things having passed away, and all things having become new,—not by works of righteousness, which we have done, but according to his mercy hath he saved us by the washing of regeneration, and the renewing of the holy ghost. "Of his own will begot he us, with the word of truth, that we should be a kind of first fruits of his creatures." "Whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God." "Know ye that every one that doeth righteousness is born of God." There are a few in this region who believe God, when he says "fear not little flock, it is your Father's good pleasure, to give you the kingdom," and they have learned not to fear. They believe when they ask for truth, they will receive what they ask for. If they ask for bread they do not expect to receive a stone, neither do they fear it.—Or for a fish that he will give them a serpent—or for light that they will receive darkness. No, no, we have faith in God, and we believe we have the things we ask. We believe we are receiving the kingdom, being born into the everlasting kingdom of God. Yes, dying to every thing, that we may arise, to newness of life, and as new born babes desiring the sincere milk of the word that we may grow thereby. We have been passing through one severe trial after another, not the least of which was, to find and to confess, that we had been mistaken in reference to the manner and event of Christ's coming, and then to be willing to be called by the very odious name of "Spiritualizers," as if there was something very derogatory in the name; or as if the spiritual part was inferior to the natural. But if we are of the Lord from heaven, we are of the spiritual, and understand the things of the spirit, so that we have no need that any man should teach us. I believe our dear brethren who have been so much afraid of anti-Christ have not understood their greatest danger. The application has been made according to their own judgment. But a little attention to the divine word, accompanied with the teaching of the spirit, would show them at once, that the term anti-Christ cannot be applied as they have supposed. I do pray God, that their eyes may be opened to understand their true position, and that they may like little children be willing to learn of Jesus,—have their will entirely swallowed up in the will of the Lord. "He that hath an ear let him hear what the spirit saith unto the churches." I believe, the state of the Laodicean church is perfectly descriptive of the present state of the most of the Adventists. They know not that they are wretched and miserable and poor and blind and naked." O, that they would immediately attend to the admonition and warning. "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed," &c. Rev. 3: 13-22, please read. We must be just as willing to give up an old theory as ever we were.

We have learned for a few years past, that we had to give up one thing after another, until it seemed as if we had nothing of our former views remaining. Now it is certain, that God will have his own way in perfecting his own work, and it is wisdom in us to have no will or way of our own, that shall in the least conflict with the will of God. But let us lie very passive in his hand, even as the clay in the hand of the artificer. I do feel that I am one of the *least* of our Father's household, and not worthy to be that. But Jesus is *worthy*. I know there are very erroneous remarks thrown out against some of us, such as, that we have given up the advent doctrine, have become anti-Christ &c. &c. I can say for one, that I counted the cost before enlisting in this warfare. I realized, that it would cost all that I had,—good name and all, and that the kingdom, if I could attain unto it, would be purchased cheap at that. I have not expected to come off much better than our blessed Master did. If he was called the prince of devils, we should expect, that they of his household would be called as bad a name as anti-Christ. But we know, that he was not Beelzebub, and we also know, that we are not "children of the devil." But we do know, that we are *born* of God and that *wicked one* toucheth us not. We know that soon, all reproach, will be wiped away from God's people, but we will bear it patiently knowing that if we suffer with him, we shall also reign with him. We are not ignorant that "spiritualism," as it is called, is covered all over with reproach, and when has the devil allowed any truth to prevail without getting up something to mar the work of God. This is at least one evidence in its favor. But it behoves us to adhere closely to the word of God, "lest at any time we should let it slip."

If there are any, who have allowed themselves to be prejudiced against any views, so that their eyes are blinded that they cannot see the light, I pity them *truly*, and can only pray God to appoint their eyes with eye-salve that they may see. "Marvel not, that I said unto you ye must be born again." We must be *honest*, sincerely desiring the *truth*.—Not so much fearing error, as of rejecting the *truth*. We must be *sanctified* through the *belief* of the *truth*. Present truth as it is taught in the blessed word by the Holy ghost. As new born babes let us desire the sincere milk of the word that we may grow thereby. I little thought of writing so many lines, when I commenced, but dear brother, make what use of them you please. I want the dear children of God to understand that I am holding fast my confidence without wavering, "and am being changed, from glory, to glory, as by the spirit of the Lord." Believing without a doubt, that Christ is in us, except we are reprobates."

Your Sister in the Lord,

E. G. HEDGE.

As it is not possible for our little sheet to contain *all* the excellent articles received from time to time, I shall be obliged to dispose of some of them by making extracts merely.

Extract of a Letter from Bro. D. W. Miller.

Brattleboro', Vt., Nov. 29, 1845.

DEAR BROTHER:—

I write a few lines to inform you how the good Lord is using me and others in this quarter. I rejoice that I have lived to see this day—the day of the Lord. I feel confident that our trials are almost over—that God is about to sweep the earth of its wicked inhabitants, and restore it again to its Eden state. I live in a place that may truly be called Sodom, for I really believe there can not be found five righteous souls out of two thousand inhabitants, one half of which are professors of religion. You are somewhat acquainted with such places as this. May God help me and others thus situated, to look to Him who is able to keep us.

I have been to Athol, two or three times within the last two or three months; and the brethren there are the most God-like worshipers that I have ever seen. A fellowship exists between them, and others that go there, that makes them all one. Most glorious are such seasons to the

believer's heart. I have attended meetings the past summer with brethren at Northfield, and Gill, 16 miles from here—leaving on Sunday morning, and returning the same day. A glorious work has been done in those places. I have also visited the brethren in Wardeboro', and Jamaica, where there are some living souls. * * * Just say that the brethren in this quarter are looking for the New Earth.

Yours in hope, &c.

D. W. MILLER.

Letter from Bro. Morgan.

Newbury, O., Dec. 15, 1845.

BRO. JACOBS:—

I send one dollar to apply on the 'Day Star.' I have departed somewhat from the rule laid down by Paul, (owe no man,) for I had the money and might have paid it before. But believing the 'Day Star' advanced erroneous views, concerning the Bridegroom come, and the closed door, (as well as some blessed truths,) I have withheld, thinking it might be duty to stop the paper, as well as pay up. At the same time I have had the greatest confidence in your honesty, and have hoped for better things. Brother, we want the substance, and not the shadow. Do not let the body of the Lord be taken away, unless they tell where they have laid him; for then in sore disappointment, we shall have nothing to gaze upon but the grave clothes of the blessed Jesus.

Yours, still looking for the glorious appearing of the great God, and our Saviour, Jesus Christ.

ISHAM A. MORGAN.

Letter from Bro. Waddle,

Rushville, Ia. Dec. 9, 1845.

MR. E. JACOBS:—

Sir, I wish you to continue sending me your paper. I enclose you 1.00, and when convenient I will send you more. The "Day-Star" is a great satisfaction to me, as I believe the day is at hand. I am sorry to inform you that my wife and children are all against the doctrine you advocate, & there are 7 sons and 2 daughters.

My prayer is that you may continue in the true faith, as I need a helping hand to uphold a poor weak mortal like myself, to weather the storms of this unfriendly world. I want the aid of your paper to cheer me in my old days, which are three score years:—So let me have the "Day-Star" while time lasts, and I will pay you whenever I can.

Your true friend, till that Great day when parting will be no more.

ELIJAH WADDLE.

Letter from Sister Simpson.

Louisville, Ky., Dec. 12, 1845.

DEAR BRO. JACOBS:—

I greatly desire the continuation of the "Day Star," until eclipsed by the glory of the literal Redeemer. It is a source of great comfort to hear from those who are looking for the dear Saviour. There are a few in this place who are looking for the return of the Bridegroom,—we also believe in obeying *all* the commands that the Lord has enjoined upon all his dear children. We would be glad if you could pay us a visit. If not, send some one that can remain with us a while.

Pray for us, that we may be more devoted to the cause of our heavenly Father. We are very thankful for your paper, as it has been a source of satisfaction to hear from you, and all the dear brethren scattered abroad. We hope it will be continued till it is needed no more. I send you \$1, and may the grace of our Lord Jesus Christ be with you, and preserve you till he comes; is the prayer of your unworthy sister.

MARY A. SIMPSON.

Letter from Bro. Russell.

Beach Grove, Rush Co., Ind., Dec. 11, 1845.

BRO. JACOBS:—

The 'Day Star' is a welcome messenger and precious to me in this land of enemies to plain

gospel truths. I am here almost alone in the 2d Advent doctrine. I am poor, and not able to send you any money now—I am trying to get clear of debt this winter: I think I can send you a little mite soon to aid you in publishing the 'Day Star'—would like to continue the reading of it, if you can afford to send it to me without immediate help.

The "Day Star" always has some food for me, although I can not see with all its writers. It sometimes contains some error, but I can most always find an antidote in the same number.

Please send it to me if you can, and if you can not, just suspend it until I send you some money.

Yours sincerely,

ERASTUS S. BUSSELL.

It gives me pleasure to labor night and day to send the paper to brethren that will *thus* speak freely.

Ed.

Letter from Brother Stewart.

Rochester, N. Y., Dec. 15, 1845.

DEAR BRO. JACOBS:—

For a long time past, I have been particularly inclined to write you—more particularly to let you know that the papers which you have so long directed to S. V. R. Stewart, had been regularly received, and their contents gratefully appreciated.

On receiving the last No. of the "Day Star," (Dec. 6th) I observed a special request to those who do not pay, which cannot be considered other than a *reasonable* request to say the least. I for one have been disappointed (happily however) from week to week for some time past, to find that faithful and welcome messenger in the Post Office, especially so, when I took into consideration the fact that you were in ignorance on the subject of whether I ever thanked you for your kindness, or whether (like a prominent nominal Adventist in Buffalo) I committed them to the flames as fast as received. The only reason of my not writing ere this time is, having a desire to say something,—not only on this subject, but to the dear brethren and sisters scattered up and down in this cold, unfriendly world; hoping to cheer the hearts of some, and by adding my testimony to the Truth encourage others to hold on their way; and at the same time being deeply sensible of my insufficiency for these things. But on seeing the request above referred to, I could no longer forbear dropping a word to let you know that I for one have been very much profited by the reading of the "Day Star," and have it in my heart to contribute to the support of the same;—but, what shall I say? Shall I tell you? Indeed dear brother, I could tell you a tale with regard to my pecuniary circumstances for a short period in the past, up to the present time, that no doubt, would cause you to weep, but I forbear. Let me poor indeed, persecuted for righteousness' sake, and even cast out as the filth and offscouring of all things,—only let me be found of that number, who are every where spoken against, whose delight it is to obey *ALL* the commands of Jesus, and live by *EVERY* word that proceedeth out of the mouth of God.

Our number (*unicasts*, *foot washers*, or whatever the lovers of this world may be pleased to call us) in this place is small, perhaps twenty; but our hearts are *warm*; and I presume I should be judging righteously in judging *them* by *myself*, as to their earnest desire to throw in their mite to aid in sustaining the "Day Star," that faithful sentinel who has so often visited us, casting its brilliant rays around us, while those of *professedly* like precious faith would fain throw darkness in our pathway! I think I can safely vouch for the rest of our number, when I say for myself that I am thankful that there is still remaining *one* medium through which an honest hearted brother can communicate his ideas though they may differ never so far from the faith of any beside.

I forbear taxing your patience farther at this time, but before closing would say—if you have the means, and will be so kind as to continue your paper to me, you shall have the thanks of a

grateful heart; and should any of the Lord's money fall into my possession over and above the necessary means of sustaining my family, you shall have your full share of it. I would further acknowledge my indebtedness to you for all the papers you have sent me, excepting the first and only payment, viz: 25 cents!

Your brother in Jesus, patiently waiting for the time when the several heirs, (all having become of full age,) shall take the Kingdom, when the Devil's lease shall have fully expired—the high court of Errors set, and you and I with all that truly love the appearing of Jesus shall enter into possession of the inheritance for ever and over.

STEPHEN V. R. STEWART.

Extract of a letter from Bro. Penfield.

Cleveland, Dec. 19, 1845.

Beloved Brother—

You observe "to me, it is unaccountable that the erroneous principles of interpretation, from which we have just emerged, should be the very first, into which so many have already fallen." In political circles you know it is said, that revolutions never go back. But is there not in the spiritualizing views now promulgating a resemblance, so far as progress is regarded, to a man who sets out to go through a tract of woods in a cloudy day, and having travelled as he supposed far enough, he finds, to his surprise, that he has made a circle and comes to the very spot whence he started. Must we lay again the foundation and settle first principles? If Christ is to come or has come the second time without the body, then we have the counter part of Professor Bush's theory, which supposes that Christ went away without the body. The circle is complete—he went away and returns without the body. About a year ago when Prof. B.'s views issued from the press, Bro. Cook, then in this place, in speaking of the mild terms used by the religious papers in opposing the sentiments of Prof. B. became quite indignant that they did not use more biting expressions. Why did they not come out, asked Bro. C. very earnestly, and call the sentiments by the appropriate name of "damnable heresy." Mr. Pickens states that Bro. Cook "is deeply, earnestly and prayerfully considering these things," viz: amongst others, the coming without the body. The one, the going away without the body, is, *instantly*, called damnable heresy; the other according to the enforcement of Mr. Pickens, the coming without the body is being *deeply, earnestly, prayerfully* considered! I think we may as well let Prof. Bush sit on the shelf for the present and ask, "what is truth?" and what is heresy!

As to the question of immortality attained, consider a somewhat parallel case: Christ promised the disciples that they should receive the Holy Ghost not many days hence, and commanded them to tarry at Jerusalem till endued with power from on high. It was ten days from the ascension to the Pentecost. Suppose that on the seventh day of the ten, Peter had stood up in the midst of the disciples and with the faith of assurance in the matter, and, moreover to himself, as he truly believed, of actual possession of the promise had stated in the most solemn and earnest manner, I have got the Holy Ghost. What would such a declaration have been worth either to others or himself? Again, Israel was encamped in the plains of Moab beside Jordan seventy days before they passed over. When two months had elapsed what if some bold, restless spirits of the congregation had risen up and said, the 30 years have expired—"the time has come," when we may appropriate the promise made unto the fathers—we will not wait here any longer but will go over into Canaan. Suppose they had commanded the Jordan to divide, or else made a raft and started to cross the river. What would have been the result to them? In the very outset of the rebellion and rebellion may have been heard for the first time, the voice of the new leader Joshua in piercing tones of rebuke, rehearsing, perhaps the awful tragedy of Nadab and Abihu, of Korah and his company. But not a foot moves throughout the vast camp till the command comes,

"sanctify yourselves for tomorrow the Lord will do wonders among you." At the proper time the signal is given, the ark moves forward, the Jordan opens and a wide pathway is made for the mighty host, and the 10th day of the 1st month marks the entrance into Canaan. "Be patient brethren unto the coming of the Lord," for our Joshua "will come" and at the destined moment, "the Lord himself shall descend from heaven with a shout with the voice of the archangel and with the trump of God," and the resurrection will open the great pathway to the heavenly Canaan. Even so, amen. But anon, holy Aaron and Israel that had seen a few days before such awful displays of the power and majesty of God, just at the expiration of the 40 days absence of Moses, got impatient, turned away, and made a calf.

As to "a series of events" for the second coming, I know of but one series, at the termination of which the end shall come. The Saviour in the 24th of Matt. predicted a series of events to occur from his day to the end of time, and declared emphatically that "such the end shall come." Daniel's series of events, the vision and the prophetic period, spanned the entire arch of time and at the termination of that series, then the end shall come. John's series seem to terminate at the point when "time shall be no longer." I understand there will be no second, short series, nor no secondary series after the one, first, grand series. If I were to ask any one whether the Kingdom had come I should go to the poor slaves of the South, some of whom are said to have been expecting for a few years past the Kingdom to come about this time. A. PENFIELD.

Letter from Brother Bushnell.

Johnson Co., Ind., Dec. 8, 1845.

DEAR BRO. JACOB—

I have thought for some time past that we have been a little like a flock of wild geese, that have lost their course, and are hovering over the same spot to find a starting point. Some seem not to be aware (if I understand them) that there is a great difference between the day of the Lord, and his appearing. I think the day of the Lord has come as a snare upon all the dwellers on the earth, and as a thief upon the drunken, but not so upon the children of light, for they were looking and waiting, but never knew what kind of a day was intended until they found themselves in the midst of it. I am at a loss myself about the hour when it did commence. I think the place is not found in the book, where it reads, The Lord will be revealed, or appear, as a thief, or a snare, or in a moment, or twinkling of an eye. There is a great difference between the coming of the Lord, and his being revealed. His coming must occupy some considerable time, as many things are to be done at the coming of the Lord, that are not said to be done in a moment. He is coming when he is brought near before the ancient of days, Dan. 7: 13. He is coming when he sits upon the throne of his glory, Mat. 25: 31, and all nations are before him, and he says of the wicked, while yet here, "These shall go away into everlasting punishment, but the righteous into life eternal"—not yet commenced.

These, with many other scriptures, show that the time of the coming of the Lord is longer than a moment, if not the whole length of the dispensation of the future of time. I now wish to propose a few questions, for the purpose of stirring up the spirit of inquiry, that we may advance, some at least, in knowledge—and as I propose them, I will give you my opinion with a few reasons; and if I should be wrong the brethren can set me right, for wrong I have been many times, and may be many more; but it is my heart's desire to do good and no evil. While I write, it is in fear, but I may do more harm than good, but still I feel it my duty to write.

The first question I will propose, is relative to the appearing of the Lord. Will he be visibly seen, or revealed, before the resurrection, or after? I think it will be after, for these reasons. Jude says (ver. 14, 15), "Behold the Lord cometh with 10,000 of his saints to execute judgment." Paul says, (2 Thess. 2: 7, 8), "The Lord Jesus shall

be revealed from heaven with his mighty angels in flaming fire, taking vengeance." Now if Jude's judgment, and Paul's vengeance are the same, (and I think they are) then the saints are with him, at least 10,000 of them. Again, every eye is to see him, even those that pierced him. Then they must be raised before they can see him. Again, John says, (1 Eph. 3: 2) when we see him, we shall be like him. To be like him, we must be immortal, and "our vile bodies made like unto his most glorious body." These reasons may do for the present, though I might give more.

The next question is relative to the battle of the Great day of God Almighty, Rev. 16: 14. Will it be before the resurrection, or after? I think it will be after, for the following reasons: This battle seems to me to be the same as the one mentioned by Ezekiel, Joel, Malachi, and the rest of the prophets; and the same with Paul's vengeance, and Jude's judgment. And these all show an utter and final overthrow of all God's enemies. If this is the proper understanding, then it seems they must all have come forth from their graves. In Ezekiel, we find that it is after all Israel are brought back again from their graves.—These execute vengeance, and the judgments written. Rev. 14: 19: It is an honor conferred on all the saints. Mark the judgments written. If these are not the ones, I know not where they are written. If all the saints have this honor, they must first be brought out of their graves. Rev. 2: 26, shows that they must keep the works unto the end before they can receive power thus to execute, and before the iron rod is put into their hands.

I intended to introduce a few more questions, but must omit them for the want of room, and ask, have we not great reason to believe that the seventh angel (Rev. 16: 17,) has poured his vial into the air? Do not the wonderful movements that are making throughout the world, speak to be signs or forerunners of the great earthquake, or Revolution? Is not the great city described in Rev. 17: the church of Rome, and is she not divided into at least two parts? Are not the cities of the nations, or national churches in great danger of falling? Is it not strange that while Adventists in search of truth, have found that men have no right to legislate and give new laws to God's Church—declaring that such is lordship and tyranny, that a spirit of opposition to bearing the galling yoke of tyrants, has moved the minds of thousands in our world, (who think but little of our coming Lord) to cry out, "down with so much evil power! Down with ecclesiastical power! Break every yoke! Tear off the fetters! Man was born to be free."

Still looking for, and loving his appearing,

GEO. RUEBUSH.

CORRESPONDENTS.

The list of communications on hand, unattended to, are still very large—more so by one last day of my former period since I have published this paper; but they will appear as far as they can be published in double numbers, provided sufficient means is relieved to meet the expense.

The discourse of Bro. J. B. Cook, on "Providences," will be published in the next number. As the brethren are sufficiently interested in the circulation of this discourse, to send in their orders to the amount of 1000 copies, at 100 per hundred, I will also publish it in pamphlet form in connection with Bro. C.'s forthcoming discourse on the prophecy of Oldlish.

The communication of Bro. Penfield, is now rejected, but deferred for the present, in view of what is written in 1 Tim. 5: 19.

A number of good articles are delayed for the want of time to copy them—not being written sufficiently plain to put into the hands of the compositor.

LETTERS AND RECEIPTS

For the week ending Jan. 1st.

J. B. Cook, \$5.00; J. W. & C. C. Stewart, 2.00; (for Conf. expenses); James H. Girdle, 2.00; Leonard C. Fisher, 2.00; Thos. F. Pomeroy, for John Jones and D. H. Corcoran, each 50¢; G. B. Purdy, Daniel Russell, 50¢; 2. Hatcher, 50¢; Martha Lamb, 50¢; Susan E. Carter, 50¢; 2. Kington, 1.00; Elder G. Harmon; Lillian Dewar, 3.00; P. M. Holton; E. S. Willard, for W. Boatsy, 1.00; Henry Bush; Geo. Ford, 4.00; J. B. Cook; C. S. M.; E. G. C. Tamm, 1.00; Andrew Clark, 2.00; Albert Lyford, 1.00; E. Tamm, 50¢; Josiah Little, 50¢; Harvey Holkins, 2.00; E. L. H. Chamberlain, for J. F. Baker, G. P. Persons, Wm. Mitchell, and Cloe Tucker, C. Bonde, each 50¢; & 2.50 for Harvey Holkins; John Porter, 1.00; J. B. Cook.