

THE DAY-STAR.

E. JACOBS,
Editor & Publisher,

"WE HAVE ALSO A MORE SURE WORD OF PROPHECY; WHEREUNTO YE DO WELL THAT YE TAKE HEED, AS UNTO A LIGHT THAT SHINETH
IN A DARK PLACE, UNTIL THE DAY DAWNS, AND THE DAY-STAR ARISE IN YOUR HEARTS."—2 Pet. 1, 19.

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THE DAY-STAR

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From the Voice of Truth and Glad Tidings.

TRUE FAITH.

"Know ye therefore, that they which are of faith, the same are the children of Abraham."—"So then they which be of faith, are blessed with faithful Abraham."—"Now to Abraham and his seed were the promises made. He saith not, and to seeds as of many; but as of one, and to thy seed which is Christ."—"And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. 3: 7, 9, 16, 29.

In the covenant made with Abraham, God promised him and his seed, "the world to come whereof we speak," for an everlasting inheritance. See Rom. 4: 13; Heb. 2: 5. But why was this promise made to Abraham? Because he "believed God, and it was counted unto him for righteousness." Rom. 4: 3; Gen. 15: 6. It was by faith then that he became "heir to the new earth"—"the world to come;" and "the father of all them that believe." We see how faith wrought with his works, and by works was faith made perfect: James 2: 22. "When he was called to go out into a place which he should after receive for an inheritance, he obeyed; and went out, not knowing whither he went." Heb. 11: 8. But notwithstanding his faith was such as to cause him to leave his kindred, and the land of his nativity: still a trial of that faith was necessary to prepare him to receive the crown of life. He is therefore required to take that son through which his seed was to become as numerous as the stars of heaven, and offer him for a burnt offering upon one of the mountains in the land of Moriah. Now mark that "friend of God," as he leaves that confiding wife, and weeping mother: For we may well suppose she wept, when she saw her Lord depart with that only son, for the place assigned for the sacrifice. No murmurs are heard to escape from that tender, but faithful heart. Silently, and calm he pursues his rough journey: "accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." Eventually on the third day, he looked for spot heaves in view—at last it is reached—the altar is reared—the wood prepared, and the sacrifice placed upon that consecrated altar. What a moment was that in the history of the patriarch! He is about to decide whether he is worthy of that high destiny that awaits him—that of becoming heir to the world.

Did you, dear reader, come up to the 10th of the seventh month with the full expectation of being changed from mortal to immortality? Then may you form some idea of the feeling of that heart at that solemn moment. But the knife is upraised to strike the fatal blow; "And the angel of the Lord called unto him out of heaven and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou any thing unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."

Thus we learn how Abraham 'became heir of the righteousness which is by faith.' And though Abraham be the father of all them that believe, (Gen. 17: 5; Rom. 4: 11;) he is not the father of them that do not believe. ABRAHAM may be the father of unbelievers: But ABRAHAM NEVER. He cannot be the father of characters so opposite

as those who are the sons of God, and those who 'are of their father the devil.' The inheritance therefore is promised to Abraham, and to those who are of faith, who alone are his children. None therefore are 'heirs according to the promise,' save those who are possessed of 'like precious faith.' To say nothing of the unbelieving seed of Abram; Dear brethren, how is it with us who have professed the faith of Abraham. Have we exercised the same unwavering confidence in God that he did, when called to leave the land of his fathers? Have we forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands: that we may become 'heirs of the righteousness which is by faith?' Methinks I hear a multitude of voices from the east, the west, the north, and the south; declaring that they left all, in '43, and the 7th month, and went out fully expecting to meet the Lord at those times: that when they passed especially the last point, they were greatly disappointed. And now whilst some are holding fast, expecting soon to see the glory of God, others have come to the conclusion that it is nothing but a delusion, or at least the effects of Mesmerism. But, dear brethren, are we any better prepared to receive the crown of life without a trial of our faith than Abraham was: If it was necessary for him to sacrifice Isaac, as a trial of his faith, is it not also necessary for us to make some sacrifice before we can share with him in the inheritance? Certainly it is.

I would then ask if the seventh month cry, (I mean not those excesses into which some of us may have run) and the disappointment which followed, were not designed for such a test! But it is asked, will God give us evidence upon any subject and then disappoint us in the manner we then were! That it was so in the case of Abraham, the following evidence clearly shows: 'Thou hast not withheld thy son, thine only son from me: 'Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure.' Now if God gave such evidence in one case, is it unlike him to give it in another! Surely not. And now I fear if we take the ground that our past positions relative to time were altogether wrong, we shall be found 'drawing back to perdition,' instead of believing to the saving of the soul.

Dear brethren, how many of us took our stand upon the "flat rock" in the midst of the wide ocean—cut our ropes—permitted our boats to float away, and concluded to wait patiently the arrival of our Deliverer! And how many of us retained our craft, and have since been seeking to save our lives by pushing as far as convenient from the "rock," and endeavoring to induce as many as possible to follow us! With all humility, I wish to say, my position is still upon the "flat rock." The rope is cut, and my barque has long since floated off—I have none in which to escape—I am waiting the arrival of the Lord. A few weeks, and he will come to receive those who have exercised unwavering confidence in his coming. In the stirring language of another, used last autumn in giving the 'cry,' permit me to say: Some, however, tell us they can see no more light on time. Did you not tell us, brother, 'the wise shall understand!—Have you now become foolish! and has your lamp 'gone out!' 'Watchman, what of the night!' Will you now tell us you do not know! Alas! has it come to this? O may you get oil quickly.—**FAITH, FAITH, FAITH:** a little more faith, will enable you to see that all the jots and tittles of the law will be fulfilled. "FOR VERILY I SAY UNTO YOU, TILL HEAVEN AND EARTH PASS, ONE JOT OR ONE TITTLE SHALL IN NO WISE PASS FROM THE LAW TILL ALL BE FULFILLED." Matt. 5: 18.

May we all remember Israel's provocation in the wilderness, for like them when the spies were sent out, we are just upon the borders of the

promised land. May we not suffer our unbelief to magnify those difficulties that may oppose themselves to our further progress, into the invincible land of the 'giants of Anak'; and by our evil reports, spread dismay throughout the thousands of Israel. No, rather like Caleb, may we endeavor to still the rising murmurs of discontent and unbelief, by saying, "Let us go up at once, and possess it; for we are well able to overcome it."

Yours, in the faith that the first month will bring Israel's Deliverer.

Troy, March 1, 1845. G. W. PEAVY.

From the Voice of Truth.

MISS MATTHEWSON.

Hartford, Ct., April 3, 1845.

DEAR BRO. MARSH:—

I noticed in a late 'Voice of Truth' the reported death of sister Matthewson of South Coventry, and write at this time to correct the report: I received a letter a day or two since from a dear brother who belongs in Brooklyn in this state, and who was in this city a few days since. On his way home he expected to visit her place of residence, and at my request, sent the letter of which the following is a true copy; and which (should you feel disposed to publish it,) I have no doubt many of the dear brethren scattered abroad would be glad to see.

"Coventry, March 28, 1845.

Respected Brother:—I thought as you was desirous, when I was at your house, to hear from sister Matthewson, that I would write you a few lines to let you know how I found her. I called on her to-day, and found her alive, and in much the same state as when I saw her last Nov. (1844). I should think she had gained some in flesh since I saw her at that time. Her food relishes well; her limbs are drawn up about the same; she and her mother say that they have rubbed her limbs for about three months past; they did not tell me what with, neither did I ask them; but I suppose with something for the purpose of seeing if they could straighten them; but they say that the only effect produced is to cause her pain; when they let them alone she is easy. She has much the same story to tell that she had last summer, only her faith is pretty strong now, that she shall live till the Lord comes.

Yours, in the blessed hope,

W. W. WHEELER."

This [that she shall live till the Lord comes,] was not the case last summer or fall, she did not profess to have any particular faith in the soon coming of the Lord; but her only answer to questions put to her was, "He told me to wake up Christians and warn sinners, for time is short." If pressed upon this point, she would say, "He told me if faithful, when my work is done I shall go home." I add this note because in the notice of her death, in the "Morning Watch," the editor said, "It is well known that she often declared that she should live until the Saviour came." In this I think he must have been mistaken, or perhaps misinformed, as no one with whom I have conversed, (and I have spoken with many,) recollects any such expression of hers, neither did I ever hear her allude to it, only in the words quoted above, "time is short."

SPOTS ON THE SUN.

There are at present six well defined spots; two of them are near together, and have the appearance of being surrounded with a multitude of smaller ones. The area of the whole together cannot be less than 20,000 miles in diameter.

Their course is nearly from east to west, they pass across the disc of the sun in about 12 days. They have the appearance of being opaque moving masses of matter considerably nearer to us than the body of the sun.—*Newark Daily Ad.*

THE DAY-STAR.

CINCINNATI, TUESDAY, APRIL 29, 1845.

REV. 22: 11, 12.

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

The character of the "unjust" man being the opposite of that of the just, and that of the latter being described (Heb. 10: 38;) as one that lives by faith, of course the former is one that does not "live by faith." The foundation of every principle of justice, recognized by God, consists in rendering unqualified obedience to His every command, and treasuring the blessings that only flow through the channel of living faith in His word.

Faith, producing a justice such as God will reward, is suited to the present, and not to a future world. All professed Christians agree that a time will come when the destinies of all will be fixed, so that faith can never alter or change them. But the general supposition has been that this would not be till after Christ personally appears in Judgment to the inhabitants of the world. The text, however, forbids this idea. The "Revelation" is directed to the "Seven Churches" occupying a period of time reaching down to, and particularly concerning, the personal manifestation of Jesus Christ.

Upon them it imposes obligations, and to them it presents promises. Those obligations are binding—they must be obeyed. "He that is unjust, LET him be unjust still"—"LET him be filthy still." Withdraw your sympathies from those that have proved themselves God's enemies, by resisting the messages of truth brought to them, as imposed in the preceding parts of this Revelation.

"He that is righteous (or just) LET him be righteous still." Do not hinder, but comfort the man that has lived and walked by faith, down to this last point in the Revelation. This instruction agrees with that given to the Philadelphia church, "Hold that fast which thou hast," as you can gain nothing more till the "quickly" is ended, hold on to what you have. It also agrees with Paul's instructions to be patient "after ye have done the will of God." In a very "little while" after this, the Coming One will come. So in our text, after we LET the "unjust" and "filthy" alone—not hindering the righteous, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." All will admit that this is the consummation, for when the "reward" is given to every man, nothing can alter their state. So, the invitation that follows five verses after the text, in point of time, must come before the giving "reward" to "every man." The "quickly" is after the preceding events are fulfilled, and the next thing after the separation from the "filthy" and "unjust."

That such a period is represented to come before the people of God are made immortal, may be further shown from Dan. 12: 10.

"Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

Also in Heb. 10: 26, 27, is evidence that there is a time when there remaineth no more sacrifice

for sin. "For if we sin wilfully after that we have received the knowledge of the truth, (v. 37,) there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation that shall devour the adversaries." Though this is after there is "no more sacrifice for sins," yet it is not in immortality, for there "remaineth" "a certain fearful looking for of judgment, not yet come."

The prayer of Christ, John 17: 9, also recognizes such a period. He prayed not only for the little company of disciples around him, but for all which should believe on Him through their word. (see ver. 20.) In this prayer, He says, "I pray not for the world, but for them which thou hast given me." And he prays that they may be one as He and the Father are one. This prayer cannot be answered while the saints are scattered among all the nations of the earth, by whom they are trodden down. Paul, in Eph. 1: 10, says, "That in the dispensation of the fullness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him." The prayer of Christ, then, was offered for his people "in the dispensation of the fullness of times," at the commencement of the "gathering together in one"; for he did once pray for the world—his enemies. (Luke 23: 34.)

The work of God's people in this period is shown in Luke 17: 7, 8. They are praying, "not for the world," but to be "avenged of their adversaries," with which prayer God is so well pleased, that he promises to answer it, and "avenge them speedily."

Numerous examples might be given, showing that a period is recognized in the history of God's people, when their sympathies are to be entirely withdrawn from all the "unjust" and "filthy," and when Christ alone will share those sympathies. From the Scriptures of truth, I will here record a few instances to show that such a faith is in perfect keeping with the past dealings of God with his children.

Hosea 4: 17, "Ephraim is joined to idols: LET him alone"—"Let him be filthy still." It is very likely this is a prophetic symbol of the nominal church at the same period represented in the text, inasmuch as it is embraced in a time when God has "a controversy with the inhabitants of the land," and when he will reward them their doings,"—The tribe of "Ephraim" also claiming to be the people of God.

The sympathies of Noah were so far withdrawn from the world before his ark bore him up from the earth, that he could cheerfully obey the command, "Come thou and all thy house into the ark," without a murmur, or charging his Maker to his face with "cold hearted infidelity." His sympathies were freely expended while he was to them "a preacher of righteousness," but when God spoke, they were turned into another channel, where he patiently waited at least 40 days, before he was forever separated from them. When God's word taught him that the time had come, he was willing to LET them be "unjust still."

The sympathies of Lot clung to the Sodomites very strongly, and he did not, so readily, give them up, because he was, partially at least, in a backslidden state. After God had spoken, he still persisted in preaching to the mob around his door, till the angels pulled him into the house. He finally became a thorough convert to this so called "cold hearted infidelity"—so much so that he could traverse the plains all the way to the city

of "Zoar" without even "looking back." In the case of his wife, we have the important lesson taught us, that it is criminal to consult human sympathy after God has drawn the line between the "filthy" and the "righteous" and issued his messengers a decree to "LET" the line where He has placed it. This sympathy of Lot's wife on the wrong side of the line, procured for her a "fixed position" so lofty that our Saviour pointed the "little flock" to it as a beacon of warning, upon which is inscribed in bold relief, "Remember Lot's wife."

In Matthew 19: 35-37, Christ tells us, "I will come to set a man at variance with his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me."

This language must have been given for the time of "dividing the sheep from the goats," separating the "tares from the wheat," and "gathering together in one all things in Christ" before the tares are burned, or the saints made immortal. The general tenor of the Gospel before this dividing time, is, a "gospel of peace," and its author, before he assumes his kingly robes, is the "PRINCE of peace," but introductory to the language quoted, He says, "I come not to send peace on earth, but a sword."

"For by fire and by His sword will the Law plead with all flesh: and the slain of the Law shall be many." Isa. 66: 16.

Lot's wife "presumptuously" broke over this line that God had drawn across her path, and longingly "looked back" for a union with her "daughters" and "sons-in-law" when He had set them "at variance."

In Luke 14: 26, After talking about His "supper" and who were to be excluded from it, He introduces a similar sentiment, suited to the same period; when our sympathies are not only to be withdrawn from the dearest friends and relatives that do not belong to Christ, but even from ourselves—our very lives, are to be accounted of a consequence, when they stand in the way of the will of God.

Moses, was a man of sympathy. Mark to unwearied toil to convince the Egyptian King of his duty to Israel, and Israel's God. He labored with patience in the midst of worse disappointments than we ever knew.

Day after day, he went upon his errand of mercy and returned again, till judgment blended with mercy, and then mercy took its final flight. The sympathies of Israel were withdrawn from the Egyptians, perhaps not all at once, but in time came—the Passover Lamb was slain—the door-posts were sprinkled with its blood, and the work was done. The first born of Egypt died, where is Israel's sympathies? One only thing concerned them—that was to get out of this land of the enemy. They were so "cold hearted" that they did not attend the funeral of these "first born," or they had rendered themselves so obnoxious to the Egyptians that they were not allowed to do so.

They turned their backs upon the "unjust" monarch and his train, and faced toward the promised land. After God had opened their path of deliverance through the sea, and placed them upon the other shore, where they had a fair view of the "unjust" host following after them, a circumstance transpired, calculated to call into exercise their sympathy for the wicked, if that sympathy

still existed in their hearts. "The Lord troubled the host of the Egyptians, and took off their chariot wheels that they drove them heavily." Confusion, dismay, and terror, came over these enemies; but what is the matter with this calm indifferent band of Israelites! Why are they not appealing to each other's sympathies, and flying to the rescue of falling afflicted foes? The reason is obvious: Those foes are falling by the sword of God, and the attempt to aid them at such a time, would be to fight against God. He has said, LET them be "unjust still," and God's children willingly obey his command: Nor would they become the instruments of the destruction of their foes till God said to Moses, "Stretch out thine hand over the sea," when the mighty host were engulfed in a flood of ruin, and their lifeless bodies scattered on the shore. Now another opportunity is afforded for the exercise of their sympathies. When not one was left to chant their funeral dirge, a "candid public" would "naturally" judge that none but horrid infidels would refuse on such an occasion, to assemble themselves and spend the accustomed season of mourning over the remains of the descendants of the illustrious benefactors of their ancestors. Well, they did assemble and join their voices—but not in mourning. Their exercises on the occasion consisted of a Song, running thus:

"I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and He is become my salvation: He is my God, and I will prepare him an habitation; my father's God, and I will exalt him. The Lord is a man of war, the Lord is his name. Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red Sea. The depths have covered them: they sank into the bottom as a stone." &c.

So far from manifesting the least regret or sorrow, at the fall of the Egyptians, they further assert in this song, that, "In the greatness of thine excellency thou hast overthrown them that rose up against Thee."

It is a question worthy of deep and prayerful thought, how it could have been criminal for the Israelites to suffer their sympathies to linger in Egypt; and not only perfectly innocent, but justifiable for us to suffer ours to cling to an "apostate church, and a dying world," after we have received the clearest evidences ("universally acknowledged" among Adventists) that God has begun to fight against them.

In the case of Korah, Dathan, Abiram, and their adherents, (Num. 16:) we have another instance of similar obligations to those imposed in the text. These men were "famous in the congregation, men of renown." They were neither low or immoral in the estimation of "a candid public," or the "popular church"; but chief men. They claimed to be "holy" with all their company, (ver. 3,) to which Moses only gave answer, "Even to-morrow the Lord will show who are His, and who are holy." After Moses had used every sympathetic effort to save them—falling "upon his face" expostulating and reasoning, the "unjust" company still persisted in their wickedness—offered the "strange fire" before the Lord, upon which Moses, by God's direction, cried out, "Depart, I pray you from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins." From the connected account, it is probable there were many appeals to human sympathy, against this sudden change of sentiment and action on the part of Moses

and others, whose sympathies were only with the Lord. They might have said, These are our chief men, and another effort must be made to "wake up a sleeping church and a dying world." What! "Depart from them"—suffer them "no longer to share our sympathies or our prayers"! "Does infidelity teach any thing as horrible as this!" Yet, strange to tell, as soon as the conclusion was formed to obey the Lord and "LET them be filthy still" God set his seal to the truth, by cleaving asunder the ground beneath them, in which were entombed in a moment the disobedient host.

I might proceed to speak of Elijah's command to destroy the priests of Baal—of Jonah's preaching to the Ninevites without presenting an offer of mercy—Abraham offering his son, &c., but it seems to me a useless task. In all the teachings of Christ, light is thrown upon the period marked in the text, as lying on *this side* of immortality. "In the time of the harvest" says He, (Matt. 13: 36,) "I will say to the reapers, Gather ye together first the tares, and bind them in bundles TO burn them; but gather the wheat into my barn."

These "reapers are the angels" or messengers of God, (ver. 39,) and these "tares are the children of the wicked one," (ver. 38,) and this work of making them up into bundles and binding them is done "FIRST"—before the wheat, or "children of the Kingdom" (ver. 38,) are gathered into the garner. To Simon Peter it was said, (Matt. 16: 19,) " whatsoever thou shalt bind on earth shall be bound in heaven," and "Simon" is the name of every one that "hears and obeys." Nothing can be more plainly taught than that the wicked are sealed for destruction before the burning day—as they are not burned promiscuously but in bundles, and bundles bound "first." Their sympathies are all brought into one channel on the subject treated of in this chapter—"the harvest" and "the end of the world"; and the proclamation of God's messengers on this subject has produced this gathering together and binding—it has brought about this oneness of thought, feeling, and expression on the subject of Christ's "Coming, and end of the world."

The sympathetic soul of Jesus, that wept at the grave of Lazarus, and cried to the "unjust" inhabitants of Jerusalem, "How often would I have gathered thy children," at length exclaims, "Your house is left unto you desolate." He LET them be unholy still.

In the days of Paul and Barnabas, when "almost the whole City came together to hear the word of God," the Jews were "filled with envy and spoke against those things which were spoken by Paul, contradicting and blaspheming." The offers of mercy were brought to them, but when those offers were blasphemously rejected, these apostles boldly proclaimed, "Seeing ye put it from you, and judge yourselves unworthy of everlasting life, Lo, we turn to the Gentiles." This casting aside of sympathy, caused the Jews to stir up a "persecution against Paul and Barnabas," which they accomplished with the help of certain so called, "honourable women, and the chief men of the city,"—a class exactly calculated for such a work in all ages of the world, and a class more likely to be enraged at such a doctrine than any other.

All admit that the Love, Knowledge, Purity, and Holiness of God's people, will be more full and perfect in the immortal state, than it possibly can be here: With this view, how often have we wondered how it could be possible for us to enjoy

heaven, with the positive knowledge that our friends were lost! As often as this barrier has been introduced to intercept the pure streams of eternal joy,—so often has the unanimous voice of the church told us that our sympathies would be so far withdrawn from those friends, that we should be able to say, "Amen! to their damnation" and chant again the songs of heaven without a pang of sorrow: Nay further, we were told that we should be able to gaze upon them for "millions and millions of ages" as they floated upon the dark billows of eternal wo, without a thought of the past, to produce present pain.

Are our feelings of sympathy to be less acute in the immortal, than in the mortal state? Does going to heaven engender feelings of barbarism and infidelity? O when shall we learn, that when the Lord comes He will find His people perfectly prepared for his Kingdom in this mortal state!—possessed of the mind of Christ, by which Spirit dwelling in them, their mortal bodies will be quickened. Rom. 8: 11.

Human sympathy never, in all the word of God, formed an argument to prompt us in the way of duty. The union of Heaven, is a union to Christ. The path that leads to it, is one of obedience to his commands—to "love one another," and "after having done the will of God" to "wait patiently for him" and LET the "unjust" and "filthy" so remain.

This ceasing of labor for an "apostate church, and dying world" a "little while" before our mortal career is done, is not only a duty imposed upon those that "are alive and remain," but a process or exercise through which every child of God is called. A Christian is not fit to die, or "sleep in Jesus" until his sympathies are all withdrawn from the world and friends. There are few instances in which the dying saint does not struggle to give up the world; nor are his prospective joys complete till this is done. He groans and prays—one affection of his soul after another that has been fixed on worldly objects is yielded, till with heaven beaming countenance he exultingly cries, "I have given up all for Christ." His houses, lands, wife and children, are no more to him than the possessions and relatives of others. The sanctifying sympathies of heaven have opened up in his soul, and swallowed up every sordid motive—every earthly joy. Not till this is done is he prepared for "the glory that is to be revealed"; and the accomplishment of this preparation is always before he enters upon it.

The duty of those "that are alive and remain" during this period, is plainly marked. Isa. 40: 1, 2; "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned." Rev. 14: 18; "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe." Rev. 3: 11, "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Heb. 12: 25, "See that ye refuse not him that speaketh" after we have "come unto Mount Zion" [ver. 22,] "and to Jesus the Mediator of the new covenant," [ver. 24,] and before "receiving a Kingdom that cannot be moved," [ver. 28.] Heb. 10: 23, 24, 25; and 3: 6; We are also to be found praying to be avenged of our adversaries, Luke 18: 7; Jer. 14: 11-15; Rom. 8: 2, 3; Isa. 66: 8; Ezek. 24, 37; 37: 9, 10; &c.

The important question now comes, Has the

time brought to view in the text arrived! If God has not spoke "from heaven" above, and in the earth beneath in answer to this question, how dare a worm of earth attempt it! And if He has thus spoken and mortals "refuse" to hear, "much more shall not we escape if we turn away from Him that speaketh from heaven."

When the period arrives, God's children are to know and proclaim it, [Ezek 7.] or all the above class of duties marked out for that time would become a blank.

We have passed the four universal monarchies, and come to the last fragments of the "divided" one. We have seen the virgins going forth, and heard the cry, "Behold he cometh!" We have seen all the "inhabitants of the land tremble" at the evidences that the "Great day of the Lord was near." We have passed the predicted disappointments—the time of tarrying—slumbering and sleeping, and in the midst of all, have seen the evidences of the nearness of "that day" increasing in clearness, brilliancy, splendor and glory, while at the same time, "an apostate church and dying world" have been "smitten with blindness" and sank down into feelings of "assured peace" directly under the blazing light of these glorious truths.

What has been done to bring back the lost during the last six months! The only results we have seen from these efforts, has been "blasting and mildew," and an afflicting unbelief on the part of those engaged in them. Has not God given us another proof that this awful period has arrived, by stopping the mouths of those that have contended against it? Many professed believers in the speedy Advent, during the midnight cry, and antitype of the Jubilee trumpet, once used to urge the most heart searching appeals to the unprepared, in all their published, and extempore lectures: but where now are these appeals! Search the published documents since the 7th month, where you will not fail to find bitter denunciations against "new views," "fanciful theories," "heretical notions," &c.; but where are the appeals to the sinner! alas where! Brethren, it may answer for the "potsherd to strive with the potsherds of the earth," but "wo unto him that striveth with his Maker." [Isa. 45: 9.]

If we have not the proof that the language of the text is now binding upon God's people, who is able to define a class of evidences that ever can prove the existence of such a time?

Dare we deny that we have had the predicted trump of warning, and that it has accomplished all that God ever promised it should! An excitement can not now be produced upon any religious subject whatever. The power of the holy people is scattered—they no longer exert a controlling influence upon the world—the church, or one another.

So sure then, as the trump of warning has done its work, the world is in the "snare" in which they are to be taken, and where it is a solemn duty to "LET them be filthy still."

We have had the warning of the seventh angel's voice, and now, in a few brief hours, or days at most,—holding fast "the confidence, and rejoicing of the hope firm unto the end," we shall have the marriage feast, and song of triumph.

How careful we ought to be in discussions where our views conflict, to see that nought of bitterness is indulged. If any of us are found

smiting our fellow servants, O how soon shall we have our portion among hypocrites and unbelievers! If any injustice has been done to any one by any remarks in this, or any former number of this paper, I sincerely pray for forgiveness, and will cheerfully retract when that injustice is shown.

Another number will complete this volume. Only \$2.50 has been received from abroad during the last week:

If the friends forward no more means, I shall take it for granted that my work is done; but shall continue to labor wherever God opens the way.

THE PASSOVER.

The anniversary of the Passover day, to which so many eyes have been directed with high hopes of deliverance from our earthly bondage, has now passed, and we are left still "groaning for adoption, to wit, the redemption of our bodies." Now that the day has passed and we have been thus called to suffer another sore disappointment, it becomes us prayerfully to re-examine the evidences and see wherein we have erred, and how much criminality there is in that error that we may "confess" to God and man, wherein God and man may have been wronged in our course.

In Luke 23: 15, 16, we had learned that it was to be "fulfilled in the Kingdom of God." How much of it! All that had not been fulfilled. How much of it was fulfilled in connexion with the first Advent! The sacrificing of the Passover lamb and eating it the same night; which was all that was embraced in the 14th day of the first month, Ex. 12: 6-10. What was there brought to view in the Passover that was not then fulfilled? The passing over God's people by the destroying angel, when judgments were visited upon their enemies, Ex. 12: 13, 14.

Time was occupied in the deliverance of Israel; and that deliverance, though agitated a long time before, yet it had a marked beginning at the passover.

By examining Ex. 12: Deut. 16: 2-12; Joshua 5: 11, 12; Ezek. 45: 21, in connexion, it will be seen that many days were occupied before they sung the song of triumph over their fallen enemies on the other side of the Red Sea. Christ has received his Throne and Kingdom, preparatory to the overthrow of his enemies, [Psa. 2: 8; Dan. 7: 13, 14.] And has any thing transpired under this part of his administration (in the Kingdom) that looks like a fulfillment of what remained of the passover!

The people of God have as literally prepared to leave this land of oppression as ever the Israelites did. They have been as literally followed by the nominal churches to bring them back. God has looked down in the "morning watch" and troubled these churches, and according to their own confession, is fighting against them, as he did against the Egyptians.

The morning watch has passed at the introduction of this passover, as demonstrated by the "Midnight Cry." Have we then any clearer light proving that that watch has passed, and the morning come! [Ezek. 7: 7, 8; Isa. 21: 12, 16.] What mean these thousand fires—laying waste our cities, forests, and fruitful fields; and that too just as the passover dawned?

Has not the angel, bound by God's decree, not to hurt "the earth, neither the sea, nor the trees, till we have sealed the servants of our God" &c., considered himself fully authorized to go about his work?

The sea, the trees, the earth, has been hurt, without a parallel in the world's history.

Should we have time to issue another number, this subject will be treated more fully. If daylight can not now be seen, we ought speedily to examine whether the darkness be not occasioned by being smitten with blindness like the men of Sodom.

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts 1: 11.

SPIRITUALISING.

Under this head the last "Jubilee Standard" has some very appropriate remarks, from which the following is an extract.

"Among the many errors that are afloat and sweeping the unteachable and unstable to perdition, is one which, like "a fiery flying serpent" is coiling itself around some who have been walking with us, and stinging them to death. We meet the monstrous sentiment that the Coming of Jesus our glorious King, is spiritual or mystical. This is the legitimate fruit of that false and delusive doctrine, that "the Great City, New Jerusalem, is but a figure of the church triumphant. Here, where the "damnable heresy" originates: as consistency requires, that after taking that absurd and anti-scriptural view, we stop not, till we land in blind mysticism—yea further—in blind Atheism. For the same kind of reasoning which would prove the New Jerusalem a figure, would likewise prove the New Earth a figure. Not only so: but heaven, angels, Christ, and God must be mere figures also. And what is this but Atheism?"

We have but little of this spiritualising as yet among us here. Two cases however, have come under my observation, one of which I will notice. In this case, the doctrine advocated, as near as I can recollect, is that Christ has come Spiritually—established his Spiritual Kingdom on the earth—given his saints the song of triumph as the antitype of "the song of Moses" after the enemies of God's people were overthrown in the Red Sea, and now we must fulfil the type of Israel's sojourn in the wilderness forty years before God's Kingdom will become literal.

What object can Satan have in view in suggesting such a sentiment! Surely he that can quote scripture suited to his own purposes, must have known that the forty years sojourn in the wilderness was the result of "unbelief." (Heb. 3: 18-19.) God in his promise to Abraham made no provision for it: (Acts 7: 6, 7; Gen. 15: 13, 14.) Neither has he made provision for a tried and purified people to fulfill a type originating in unbelief, if a y such thing could be called a type; but it can not. God is the author of all types which is connected any promise of fulfillment. Not "one jot or one tittle shall in no wise pass from the LAW, till all be fulfilled." If we were to fulfill the type of sojourning in the wilderness, to be honest we must carry it out, and 'die in the wilderness' as all Israel did except two, (Caleb and Joshua.) The deliverance of God's people from, and not into the wilderness, is typified in the "Captain of the Host of the Lord" (Joshua 5: 14.) coming to go before them after they had crossed Jordan. Or this type there remains to be fulfilled the keeping of a Jubilee, (which was not instituted till they came into that land, and the privileges of which were forfeited by disobedience,) typified in their receiving the law of the Jubilee when they came into the land; Heb. 4: 1-11; Lev. 25: This, and the "driving out" of our enemies from the land (Ezek. 39) is what remained of this type.

The coming out of Egypt was also a type of the final deliverance of God's people, as is shown in the Passover feast, which is fulfilled, except so much as related to the overthrow of the enemies, which was in the "morning watch," [Ex. 14: 24,] and the song of triumph after the watch had passed.

All the object the devil can have in view in promulgating the theory above alluded to just at this time of expected deliverance, is to give you forty years of wilderness faith, or unbelief, that he may kill you in the wilderness as he did 600,000 of the Israelites that had this faith, while only two escaped by the aid of true faith.

Brethren, these things are given for our ensamples; [Heb. 4: 1.]

Remember the poor and needy.

Letters and Receipts.

For the week ending the 26th inst.

J. Norton, .50; Thomas Kimpton, \$2.00; J. V. Himes.