

# THE DAY-STAR.

E. JACOBS,  
Editor & Publisher,

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

C. CLARK  
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## THE DAY-STAR

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### Letter from Bro. Koile.

Indianapolis, May 19, 1845.

DEAR BRO. JACOBS:—

With pleasure I address you a few thoughts for the benefit of all who feel an interest in the great scheme of salvation and are loving and looking for our Saviour the Lord Jesus, from heaven. I have been a constant reader of the "Midnight Cry" (now "Morning Watch") and "W. Midnight Cry" and "Day Star" for the last 18 months, & may add, a firm believer in the faith of the second Advent of the Saviour. I was confident with you, and others of our dear brethren, of witnessing that glorious event in '43, and have been looking with great hope to those other prominent points to which our attentions have been directed, and I am now with you expecting deliverance at about 40 days from the passover, or to the pentecost which is 10 days farther, which extends to about the 1st or 10th of June. But my dear brother, the thoughts I wish to present are these: if we should find ourselves disappointed in our expectation at this point in not realizing our hopes and expectation of deliverance from this state of sin and corruption, I would advise all our dear brethren to think back and remember the admonitions and loud calls of our watchmen, saying, Come out from Babylon, that ye be not partakers of her sins, &c.; and we have had Babylon defined, who she was, and all this,—sectarianism of every kind has been denounced, and all creeds, confessions of faith &c., as anti-scriptural, and we were exhorted to take the Bible for our creed to instruct us and govern us in all things. Now my dear brother, I believe in sticking to those first principles, and continuing steadfastly in the apostle's doctrine in all things firm unto the end, for divisions are dangerous and have been denounced by the great apostle Paul, & if we organize let us do it on apostolic ground. I do hope you will advise the brethren of this, and give them an apostolic pattern of organization. I know we have it laid down in the teaching of the apostles. I noticed in the last Morning Watch, an attempt at organization, and I also noticed dissenting remarks of one or two brethren in the Jubilee Standard upon that meeting and its resolutions. But my dear brother, the only sure and safe way for us, if our probation should last a little longer, and we wish to meet together in a church capacity, as Christians to meet every first day of the week to sing and pray together to teach and exhort, and break the loaf and drink the cup which commemorates the death of the Son of God until he comes,—let us follow the apostolic examples. I know you are able and competent to lay those things before the brethren in a scriptural light—and I do hope you will do it: Oppose error and schisms with all your might, and contend earnestly for the faith once delivered to the saints.

I intend to continue in the faith of soon seeing our Saviour. There are in this place about half a dozen firm believers in the definite time faith—there are others who believe it is near, but know not the day or hour. Bro. H.— and wife, Bro. M.— and wife, and myself and wife believe as you do, and if it should pass this point we have no other definite time now; but will patiently wait, watching for our Lord until he comes.

Yours, in full assurance of hope and Christian love

Wm. KOILE.

### Letter from Bro. Smith.

Anburn, N. Y., May 1845.

DEAR BRO. JACOBS:—

It appears to me that we have taken heed unto the more sure word of prophecy which has shone as a lamp in a dark place, until the day has dawned and the day-star has arisen in our hearts.

As I read the last number of your humble sheet, methinks in spirit I heard a "voice out of the throne, saying, Praise our God all ye his saints; and ye that fear him small and great. Let us be glad and rejoice and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready." How has she made herself ready! By keeping "the commandments of God and the faith of Jesus," Rev. 14: 12; and this is her righteousness, clean and white in which she is arrayed; and here, Rev. 19: 8, we learn that the Lamb's wife is the saints, and "becomes such while in the earthly tabernacle, through the faith of Jesus, which is the 'evidence of things not seen, & substance of things hoped for.'" "The revelation of Jesus Christ, (not of St. John the Divine, as it is frequently called,) which God gave unto him to show unto his servants things which must shortly come to pass" is "the Spirit of prophecy"—the testimony of Jesus, and signifies by emblems or symbols, (taken from the sure word,) the things which have & must come to pass down to the first resurrection and the destruction of death and hell, Rev. 20: 5, 12, 15. The object of the book appears to be to show these things unto the servants of Jesus Christ; who are spiritually to discern them, for they must "be led by the Spirit" to become "the sons of God," and "if any man have not the Spirit of Christ he is none of his," 1 Cor 2: 10 16; Rom. 8: 9, Rev. 1: 10; 2: 11, 17, 29; 3: 6; He that hath an ear to hear, let him hear what the Spirit saith unto the churches, and blessed are they that keep the words of the prophecy of this book. Now turn to Rev. 14: 1: here is the Lamb standing on mount Zion, and with him 144,000, (symbol of the bride, the Lamb's wife,) having his Father's name written in their foreheads. Did not this come to pass on the 10th day of the 7th month? and has it not been shown as such, by the angel having the 7 vials full of the 7 last plagues, when he took us in the Spirit to mount Zion?

John the beloved disciple, (Oh let us become just like him, "little children,") saw in vision when he "was in the Spirit" "one like unto the Son of Man," "his eyes were as a flame of fire, and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters." Yet the command is, "He that hath an ear, let him hear what the Spirit saith to the churches." Have we not heard some of those voices in the last two years? Is not the Spirit now speaking to the churches!—he that hath an ear, let him hear what the Spirit saith unto the angel of the Philadelphia church. Brother, is it not time for us to look at the character of the Son of Man and the manner of his appearing? John 4: 24, God is a Spirit; Psa. 139: 4-14, Whither can we flee from his presence? Do I not fill heaven and earth? saith the Lord; Eph. 4: 10, He that descended is the same also that ascended up far above all heavens that he might fill all things; John 3: 13, And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven. Here we learn something of the Deity and Omnipresence of the Son of Man. Who can comprehend, or by searching, find out THE THREE ONE GOD! Surely, as saith the apostle, 1 Tim. 3: 16, Great is the mystery of godliness: God was manifest in the flesh, (the word became flesh and dwelt among us,) justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. Now "this same Jesus is coming in like manner as he was

seen go into heaven." Pause here a moment—Will he come as he was seen with the natural eye? Where are we now? Is he not raised up and made both Lord and Christ? Yes, Bro., say you. Well, Bro., we have the true sayings of God, testifying that we are in his times, where his name is "written (Rev. 19: 16;) King of kings and Lord of lords;"—The dispensation of the fullness of times when all things are to be gathered together in one, Eph. 1: 10;—The times of restitution of all things spoken of by the mouth of all the holy prophets since the world began, when the ministry which was hid from the foundation of the world, but now is made known to us; will be finished according to his (God's) good purpose which he hath purposed in himself, Eph. 1: 9. This gathering commenced under the angel having the everlasting gospel to preach—saying, Fear God and give glory to him, for the hour of his judgment is come. God by his word and Spirit in his people binds the tares to be burned and gathers the wheat into the garner, spiritually, before this, the gospel age, ends,—the 7th vial is poured into the air, (kingdom of darkness,) and a voice comes from the throne saying, "It is done." This sentence "it is done" occurs but twice in this wonderful prophecy, viz., at the pouring out of the 7th vial,—17th chap. 17th ver., and after he that sat upon the throne said, Behold, I make all things new, and he said unto me, Write: for these words are true and faithful. And he said unto me, it is done; I am Alpha and Omega, the beginning and the end: I will give unto him that is athirst of the fountain of the water of life freely, Rev. 21: 5, 6. We see in the next voice what will be done: viz., He that OVERCOMETH shall INHERIT ALL THINGS, and I will be his God and he shall be my son.

What now are we waiting for? Have we not turned from dumb idols to serve the living God and wait for his Son from heaven; even Jesus who hath delivered us from the wrath to come? Are we not waiting for our adoption, to wit, the redemption of our body? And do we not know that our labor is not in vain in the Lord? for after we believed we were sealed with the holy Spirit of promise which is the earnest of our inheritance until the redemption of the purchased possession. Now Bro. how will he appear? It is written of him, Heb. 1:—"Thy throne O God is forever and ever." And again, "All power in heaven and in earth" is "given unto him;" and once more "all things are upheld by the word of his power." John 5: 26, "For as the Father hath life in himself, so hath he given to the Son to have life in himself." "Jesus Christ the same yesterday, to-day and for ever;" who in his times will show, who is the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality dwelling in the light which no man can approach unto, whom no man hath seen, nor can see, to whom be honor, and power everlasting, Amen. 1 Tim. 6: 15, 16. Yet he is "that same same Jesus," the great God and our Saviour Jesus Christ for whose glorious appearing we are looking as our blessed hope. "Behold he cometh with clouds, and every eye shall see him," for the Lord himself (God is a Spirit,) shall descend from heaven with a shout, 1 Thess. 4: 16; "when he shall come to be glorified in his saints, (the church triumphant which is his body,) and admired in all them that believe in that day."

Now Bro., I leave you to answer the question as to the manner of his coming. The Lord by his power keep us from worshiping any image to the beast. I have heard a voice out of heaven saying, the tabernacle of God is with men, and feel more and more to thirst for that living water—Christ in us—"the hope of glory." without which (John 6: 50-58.) God to me will be "a consuming fire." May the Lord by his word and Spirit, dwell (Rom. 8: 11;) in us, and lead us on

from faith to faith, until we are changed into the same image of immortal glory; then having become like him we shall see him as he is,—the resurrection and the life, the first and the last, the Alpha and Omega, the beginning and the end, which was, and which is to come, the ALMIGHTY.

Yours, waiting to behold his glory,

H. L. SMITH.

REMARKS.

While I doubt not the sincerity of those brethren who have embraced the views contained in this letter, as an individual believer in Christ, and the revelation he has given us, I feel bound—in the spirit of meekness, to make an effort to restore them from what I believe to be a most dangerous error. The personality of Christ's coming is rejected! "They have taken away my Lord, and I know not where they have laid him."

I think it is not hard to discover the ground work of such an abandonment of the plainest scripture language. It lies in the adoption, or holding on, to long existing human views of the character of Christ—as not a distinct person from God the Father, rather than to what God has revealed to us in his word, relative to his character. This I gather from the expression, "Three one God." If brethren would use the expression, Three manifestations of God, the scriptures would bear them out. It will be seen from the above communication that the two characters of God, and Christ, are confounded together, as much as though the Throne of God, and the Throne of God on which Christ is to reign forever were eternally one and the same; whereas the scriptures show a plain distinction. See Heb. 12: 2; Psa. 110: 1; Heb. 1: 3; 5: 1; 1 Pet. 3: 22; Acts 3: 21. These texts show the position and work of Christ on his Father's Throne.

The following texts show that the Throne Christ is to occupy forever—sometimes called the Throne of God, or the Lord, because established by the Father, is not the same with the one on which He rules. 2 Sam. 12: 16; 1 Kings 8: 25; Psa. 132: 11; Isa. 9: 7; Jer. 3: 17; 17: 25; Matt. 25: 31; (His Glory) Luke 1: 32; Rev. 3: 21; (as he overcomes.)

Bro. Smith says, "I leave you to answer the question as to the manner of his coming." This I cannot,—nay, I dare not do; but I will point those that "tremble" at God's word, to the places where they can read the answers God, by inspiration, has given to the question.

John 14: 1-3; "I will come again," as he came first, personally, and went away personally, so he must come the second time personally, or the language is unmeaning. This promise is distinct from another in the same chap. (ver. 16, 17,) of his Spiritual coming.

Acts 1: 11; "This SAME Jesus" "shall so come in LIKE manner." This promise is also separate from the one of his spiritual coming in ver. 5, of the same chapter.

3d Tim. 4: 1; "At his APPEARING and his Kingdom." I have no way of knowing how he can appear, and not be seen.

1 Cor. 11: 26; "Ye do show forth the Lord's death till HE COME."

Heb. 9: 28; "CHRIST was ONCE offered to bear the sins of many; and unto them that look for HIM shall HE appear the SECOND time without sin unto salvation." Was his first coming personal? Was he personally offered? His appearing the second time must also be personal, or the language fails to convey an idea.

1 Thess. 4: 16; "The Lord HIMSELF shall

descend from heaven," "in like manner," as "a cloud received HIM" so "HE cometh with clouds," Rev. 1: 7; Acts 3: 20; 21; "And he shall send JESUS CHRIST." Jesus Christ, is the name of a person, while Holy Ghost is the name of the Spirit of God.

Many other texts might be adduced, but they are familiar to every student of the Bible; and the theory or system that will do away the plain language of these, and annihilate the person of Christ, will annihilate more scripture than I have room to copy. Christ has had a real body—was raised from the dead such, and as a proof of his personality, told his disciples to handle HIM and see, thus calling into requisition their senses, by which all his teachings were to be applied and appreciated. Now where shall I go to prove a Son of God, not to say "The Son of God" in his personality, has been, or ever is to be annihilated? Again, if we ever have any occasion to doubt the language of the above texts, relative to Christ's personal coming, the same reasoning would stand good against Bro. Smith's exposition of those texts, and we should thus be irresistibly driven upon infidel ground—to deny the whole of Revelation.

The proof that Christ will come in a real body, is just as clear, as that he has ever existed in a real body. That he has thus existed, none deny; but to refresh the memory, let the following texts be kept before the mind. Matt. 26: 12; 27: 58; Luke 24: 3; John 20: 12; 1 Cor. 11: 29; Heb. 10: 5; Psa. 132: 11; 1 Pet. 2: 24; Col. 1: 23.

A few other texts proving still further that his second coming is with a real body. Luke 17: 37; Phil. 3: 21; Col. 1: 18; if it is proved that the members of the church have literal bodies, then this will prove that Christ is such. Luke 1: 31, 32; Col. 2: 9.

All that Bro. Smith says about God being a Spirit, Christ in us the hope of glory, I most conscientiously believe, and realize this internal work and witness, to be absolutely necessary in order to our salvation when Christ appears in his Kingdom: But because the church is called "the body of Christ," does Bro. S.—mean to say that each individual member of that church has not a body of his own? If we are to be fashioned like unto Christ's glorious body, and he has no other body than the church, then we should read, fashioned like unto our glorious selves. This our brother would not like. But if the members of the church have literal bodies in the resurrected state, which I believe the brother admits, and the whole church makes up all the literal body that Christ has, where is the head of that body? For surely the body must have one! Eph. 5: 23; Here then it is. Christ, is the head of that body; and if it takes literal saints to constitute the body, it will take a literal Christ for its head.

Suppose I should take those texts where the church of God is spoken of under the figure of a human body, to prove that the saints were never to have real, personal bodies, in the resurrection state; but were particles of the real body of Christ,—one, a joint or bone, another a sinew, another a nerve, another an eye, ear, tongue, heart, lungs, &c.; Such position, every one would know to be unsound; and why? Because the scripture teaches the doctrine of a literal resurrection, and a literal, eternal existence of the saints in the New Earth: But it certainly does not teach this more plainly, than it teaches the second Advent of Christ to be personal, and his reign to be literal on the New Earth for ever and ever.

The fact that God the Father, with Christ upon his right hand, "dwelleth in the light which no man can approach unto, whom no man hath seen nor can see," can possibly form no objection to the declaration that he shall come from that state of glory peculiar to his Father's Throne, after which, every eye shall see him.

Letter from Bro. Glime.

Parkersburg Va. May 20, 1845.

DEAR BRO. JACOBS:—

Enclosed, I send you 50 cents for the "Day Star." I am truly rejoiced that you have met with sufficient encouragement to commence another volume of the paper. I hope those who have to spare will not neglect to send on their help to support so good a cause. I am for holding on to the end.

Yours, till He comes,

JOHN GLIME.

## THE DAY-STAR.

CINCINNATI, TUESDAY, JUNE 10, 1845.

### THE CHURCH OF GOD.

[CONTINUED.]

In our last number, the organization of the church of God was considered:—God the Rock upon which it is built—Christ the corner-stone, and Peter the first to open to the Jew and Gentile, the door of salvation under the Gospel dispensation. Let us now examine

THE ORDER AND ARRANGEMENT OF THE CHURCH.

The "great principles" upon which Peter, and the rest of the apostles were authorized to operate, as well as all those that should afterward believe on Christ "through their words," had been previously laid down by the Lord Jesus Christ, the only acknowledged Lawgiver of the church. Neither Peter, nor any of the rest of the apostles, received authority to make a rule, or draw deductions from those already given, upon which to base a test of membership in the church:—Their business was to preach Christ—To teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe ALL THINGS whatsoever Christ HAD COMMANDED them, (Matt. 28: 19, 20). This command was obligatory not only upon the apostles, but upon all who succeeded them till the age, or dispensation should end, (ver. 20).

Under these "General Rules," what constitutes a church of God according to scripture? A church of God being an assembly of God's children, we read from the "general rules" Matt. 18: 20; "Where two or three are gathered together in my name, there am I in the midst of them." This is a church or assembly that God acknowledges, upon the condition expressed, viz., that they meet in his name. No voting or resolving, could possibly render them a church of God,—it being a work of supererogation, would be likely, as is most generally the case, to give to the meeting another name, and therefore destroy the condition upon which the promise is founded. It may be, and is argued, that meeting in the name of Presbyterians, Baptists, Methodists, Adventists, &c., does not preclude the idea of meeting in the name of Christ. Intelligent minds, however, will hardly credit this. In view of the teaching in this part of the church's rule of action, we ought to consider it very wicked to meet, by our own consent, in any other name than that of Jesus—

his disciples, or christians; under the sole direction given in his system of church government.

When a trespass is committed against a member of God's church, the course to be pursued towards the offender is marked out by the Lord, in Matt. 18: 15-17; "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother; But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."

Who is the one that has a right thus to deal with another? Ans. "One of these little ones." (ver. 14;) And who are the "two or three" that may join their counsel with him? They are of the same company—such as "the Lord added to the church." It being generally acknowledged that God's church has members scattered in all the human organizations in the land, or that there are at least, some Christians in all denominations—while it is also conceded that there are some if not many in all denominations that are not Christians, or members of God's church; it of course becomes our duty, in selecting the "two or three" to aid us in dealing with the trespasser, to do it under the "general rules," or to take them from among the "little ones." In whatever denomination they may be found. When their counsels are slighted it next becomes our duty to "tell it to the church"—the same "little ones" that the Lord has added; for the Bible knows no others as members of God's church. What religious organization operates upon this principle? None. One of two things must then be true of all human organizations. Each of these bodies claim, by their course of action in such cases as the above, to be the only church of God in the town, city, or village where their place of meeting is located, or they are insincere in their acknowledgements that God's church has members—or that God has children, (which is the same thing) in other organized bodies around them. What evidence is here found that all human organizations belong to "the fourth beast" by whom the Host is to be "trodden under foot" until the days are ended!

Recollect, there is no authority contained in the above directions to expel the incorrigible trespasser from the church, or excommunicate him from the body;—but to withdraw from him. "Let him be unto thee as a heathen man and a publican."

There being no right acknowledged in the Bible, or general rules of the church, for any one but the Lord, to add a member to the church, it necessarily follows that none but the Lord has a right to expel a member from it: But it appears from Acts 9: 47, that he added none that were lost.

The appropriate work of the apostles was to "confirm the souls of the disciples, exhorting them to continue in the faith." Acts 14: 22; It was not their business to threaten them with expulsion from the church,—this they had no right to do; but they had a right to "exhort" them.

The only case of turning out of the church by any human authority, that I at present recollect in the scriptures, is found in 3d John 9, 10,—"I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember

his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church." If Diotrephes, saw fit to take upon himself the responsibility of thus casting out—disowning, or refusing to fellowship "the brethren" because they believed something that he did not, or did not submit to his dictum in religious matters, let him meet the consequences of such a course. From the character given to him by John, we may suppose however, the evil accruing to "the church of God" arising from his course of casting the brethren out of the church, about as serious as the modern cases of expulsion that are practised around us.

If we take the case of Diotrephes as standard authority for casting the brethren out of the church, we have the line of experience laid down, through which it is necessary to pass in order to fit the individual for such distinguished office.

1st. Diotrephes, "loved to have the pre-eminence among them." As a matter of course, he considered himself pre-eminently qualified to judge, as to what was the "original faith," and of the rectitude of the course pursued by "the brethren." Being a "pioneer in the cause," he wished himself pre-eminently valued on this account. For some cause, whether "the brethren" did not think as much of his pre-eminence as he did himself, or whether they had embraced something which in his pre-eminent judgment was a "new theory" or "fanciful notion," I know not; but at all events John tells us,

3d. That he "receiveth us not," for the reason that he loveth the pre-eminence. He must in some way, have had control of "the brethren's" affairs, or his receiving or rejecting them would not have been of so much importance as to be noticed in the epistle. He might have had charge or owned the meeting house, and refused to give countenance to their "new views" or "present truths."—He had gone so far as to refuse to receive "the brethren" and this prepared him for the next step.

3d. He practiced "prating against us with malicious words." What these malicious words were we are not told; but as he afterward assumed the responsibility of casting the brethren out of the church, we may readily, and I think safely suppose, that he accused them of a departure from the "original faith"—running into "wild schemes" and "crude speculations," believing in "visions, dreams, miracles, and divers gifts," to the great injury of the church. Thus he became more concerned about the church's welfare than his own duty; forgetting that he had never been authorized to sit in the place of God to do His work.

4th. He not only refused to receive the brethren himself, "but forbiddeth them that would." If others consented to receive into their houses, or attend the meetings of such as the Rev. Mr. Diotrephes had pronounced upon, as having departed from the "original faith," it must be directly understood that he could no longer fellowship them.

5th. He "casteth them out of the church." Yes, after passing through such a class of exercises he is exactly fitted for just such a work. And O what base ingratitude has the church been guilty of in the case of the Right Reverend Diotrephes!—even down to the present day, his name has not been entered upon the calendar of saints, even among the meanest of them; whereas he ought to have been entered as The Most Holy Pope, Diotrephes the first.

Still, I make no doubt, that had Diotrephes been permitted to tell his own story, he would have flatly denied the love of pre-eminence lying at the foundation of his turning "the brethren" out of the church. He would have told of sufferings and sacrifices in the cause, and the efforts made by these brethren to injure that cause by attempting to destroy his character and influence, and how John published his name before the world as an "accuser of the brethren;" and then some sympathizing friend of his would tell back to the world again his noble deeds, by which he might have gained sufficient influence to raise an organization who resolved that it was inexpedient longer to give countenance to "the brethren."

But to return to the subject, as to the harmony of the church—the body of Christ. There is no account of two churches of God in one city, or place. The expressions are, the church at Antioch, the church at Corinth, the church at Rome, &c. The elders of the church at Ephesus, the chief city of Asia Minor, are spoken of (Acts 20: 17;) as common to all the saints in Ephesus—though they might have met in different companies.

The church, of God in a place comprises all the saints in that place; and if there be no more than "two or three," they are nevertheless the church of God, as much as though there were as many thousand. The presence of the Lord is promised where the two or three are met, and millions could not claim more.

The church of God, not being a humanly organized body, nor its existence as it really is, acknowledged by such bodies, it is not necessary that it should have particular classes and grades of offices, to constitute it a church, any more than it is necessary to meet in a particular place.

It may be enquired, if such in fact, be a church of God, who, or where is the minister of that church? When Christ was on the earth in person, He ministered to his own church; and when He went away he made provision for a successor in the office.

John 14: 12-17; "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." "If ye love me, keep my commandments: And I will pray the Father, and he shall give you another Comforter, that He may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: But ye know him, for he dwelleth with you, and shall be in you."

John 15: 26, 27; "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, HE shall testify of me. And ye also shall bear witness, because ye have been with me from the beginning." Thus we have the Holy Ghost, and the testimony of the apostles.

John 16: 13, 14; "Howbeit, when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you."

But are there not men who minister, or preach in the church of God in accordance with their duty, while it is the duty of others to hear? Certainly, there is a human ministry in the church of God; but no such ministers are acknowledged only as they are taught by the Holy Ghost, the regular successor of Christ in the ministry.

1 Pet. 4: 10, 11; "As every man hath received

the gift, even so minister the same *one to another*, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ; to whom be praise & dominion for ever and ever. Amen."

These different gifts are shown in 1 Cor. 12: 4-13; and are given to every member of the church (ver. 7, 11.) "severally as he (God) will."—So if you mean by human ministry, a privileged order in "the church of God" I can find no proof for it in the New Testament. In Heb. 10: 25; "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another and so much the more, as ye see the day approaching." In assembling of the church according to this, the object is not to be exhorted, or preached to by one man, but to "exhort *one another*."

What better and more profitable ministry could the church possibly have, than the Holy Ghost, diffusing its hallowed light through every organ of the body of Christ, and causing every member to minister to the whole. This ministration will guide "into *all truth*," which no other can do.

The order of God's church is marked out perfectly plain in the blessed volume; but such darkness has been spread over it by human machinery—so interwoven has our whole beings become with human creeds, confessions of faith, and the unauthorised privileges of an unauthorised priesthood, that I perfectly despair of gaining the attention of any to this subject, but those to whom Bible truth is worth infinitely more than worldly honor, wealth, reputation, or life. Such will ever hail with joy the teachings of the Holy Spirit, tested in its operations by God's unchanging rule—the scriptures—the Bible, the whole Bible, and nothing but the Bible.

[TO BE CONTINUED.]

#### BRIEF REVIEW.

Appeals are frequently made to us, as to the awfully solemn account we must soon render to God, for what is urged as a criminal neglect in refusing to preach salvation to sinners as we used to do.

If this is indeed, the present calling of the children of God, and they refuse to obey it, their own soul's eternal salvation is periled, as well as the salvation of others, by their neglect.

Our hearts are not made of stone; that such appeals should ring in our ears and leave us unmoved: But these appeals—whether they be the voice of God by his servants, or the "voice of strangers," whom the sheep will not follow; must be tested by the unerring rule.

One of these appeals which I have before me in writing, and the first I have received in this form, claims from the language of Matt. 11: 28;—The promise of *rest* to all that come to Christ; and Matt. 20: 19: 20; The promise to be with all those that obey the commission to teach all nations, to the end of the world;—that it is therefore the duty of God's servants to preach salvation to sinners till the world ends:—And also that the present views, of the work of God's servants among the unconverted, being done, is treating the above texts sophistically, or reading them with a gloss.

On the above view, the appeal is principally founded. Now let us weigh this matter in the balances of the Sanctuary; and if it goes against me, my prayer shall be, Let me "now fall into the hand of the Lord; for his mercies are great; and let me not fall into the hand of man."

Does not Christ say, in the parable of the tares and wheat, (Matt. 13: 30;) "Let both grow together till the harvest!" Yes. Does he not also say, (ver. 38,) "The good seed are the children of the Kingdom; but the tares are the children of the wicked one!" Yes. Does he not also say,

(ver. 39,) "The harvest is the end of the world"—the same expression that is used in Matt. 28: 20; Yes. Does he not also say (ver. 20,) "IN THE TIME of the harvest I will say to the reapers, Gather ye together FIRST the tares, and bind them in bundles to burn them!" Here, the expression, "End of the world" is identical with, "In the time of the harvest"—which is the "end of the world." The expression embraces a period, whether long or short, by the showing of Christ's own words, without "sophistry" or "gloss";—the same as in Eph. 1: 10; and that time is of sufficient length, to have all the wicked (Matt. 13: 30, 49,) severed from among the just before (ver. 30,) the wheat, or "children of the Kingdom" are gathered. But a few more questions.

Does not Paul say, [1 Thess. 4: 16;] when the Lord descends with a shout, &c., that, "The dead in Christ (wheat) shall rise FIRST"—and those that "are alive and remain, shall be caught up together WITH them"! Does not Christ say, [Luke 17: 34;] that, "there shall be two men in one bed; the one (wheat, or righteous,) shall be taken, and the other, (tare, or wicked,) left? Yes. There can be no doubt then of three things.

1st. The dead in Christ will be raised from the dead, and made immortal at the same time the living saints are changed to immortality, BEFORE the wicked are burned. [Matt. 13: 40.]

2d. The wicked will all be gathered into a state "to be burned" "FIRST"—before the righteous are gathered.

3d. The harvest dispensation must occupy a period in which "he that is filthy (will) be filthy still," and that period must be long enough for the messengers to finish binding the tares, and all the saints to be gathered out of the earth.

From the unparalleled movements among the people of God for a few years past—particularly during the year 1843, and the fall of 1844, and the most wonderful, literal fulfillment of important scripture predictions during those periods, many have been constrained to believe from these unanswered arguments, (as shown in past articles) that this most solemn, and awful crisis in the world's history *has come*. Thus, laying upon the altar the last vestiges of worldly honor, and human applause—binding with cords their last offering; they have gone forth with this (to the unrepenting world) most unwelcome message; but to the groaning sons & daughters of Zion, a message of untold—unbounded joy, **THY WARFARE IS ACCOMPLISHED—thy iniquity is pardoned.** O hallowed sound! With what holy strains does its music break upon the pilgrim's ear! Like the war horse that raises his head at the sound of the clarion, so does the anxious saint now raise his head, and KNOW his redemption nigh.

But who disturbs this sound of joy, in these last moments of anxious watching? It is those that warned the sinner, and comforted the saint in 1843—even at the peril of health, property, reputation and life. But what are they doing now! Why appealing to the Christian soldier who, by God's direction, is laying aside his armor to take the robe of Righteousness and crown of Life—and in behalf of the heaven daring violator of every appeal to either the mercy or justice of Heaven—who has trampled upon the mercy of God, till the execution of justice becomes a mercy. Still, if the brethren that make these appeals to us, are honest—nay, if they are not consummate hypocrites, they will put forth their efforts, as with a dying struggle for the salvation of sinners, if they believe such can be saved. Such a course will prove their sincerity, and gain for them the confidence and fellowship of God's children.

How harmonious, said a friend to me the other day, were all our operations until the 7th month movement! Yes, and how harmonious were the operations of the Israelites in leaving Egypt! They all crossed the sea—all sung the song of triumph—all came to mount Sinai! But while the arrangements were going on in the mount for bringing them under a new dispensation—Strange to tell! one of the principal leaders commenced an *organization*, having the *gold and silver*, by the aid of which he organized a *calf*.

It appears from the last *Jubilee Standard* that our paper is not received at that office. We have written to the department at Washington concerning it; In the mean time will Bro. S. make further inquiries of the Post-master in New York.

#### RECEIPTS.

The subscribers to the "Day Star" are again invited to look at the list of receipts in the present number, and ask themselves the question, Have I done my duty? I regret the necessity of making reference to the pecuniary embarrassments of the paper, because many of those that have paid for their paper two or three times over, again report themselves to send more means rather than have its publication cease;—while it must be to many "who are able to pay" are too remiss in forwarding the amount due. Brethren, the amount due on the present, and the two last volumes, is *really needed*.

#### THE MEETINGS.

The meetings in this place were never more interesting. Never did the unfolding truths of God that particularly concern the present time, excite such general joy—strong faith—consistent zeal and unshaken confidence. The meetings held in private houses four evenings each week, are crowded; and no decrease of interest at the Tabernacle.

In consequence of the Tabernacle being rented to the Liberty Convention, a part of *this week*, the usual lectures on Wednesday and Friday evenings, will be delivered at the Baptist meeting house on Webster street.

#### DROWNED,

At Jeffersonville, Ind., May 29th 1845, Charles Tunstill, aged 6 years; son of a second Advent believer. [Noticed by request.]

#### LECTURES.

Arrangements have been made to occupy the Baptist meeting House on Webster street, opposite the Asbury Chapel, each Sabbath morning at 11 o'clock. This arrangement will accommodate many of the friends in the East part of the city for whom it is difficult to attend at the Tabernacle, and will not interfere with the regular appointments at the latter place.

Bro. Gray, or Bro. Hamilton, will lend their aid in this increase of labor. While some of the Lecturers have gone back from the old ground, we are raising up others; so that there is no lack in this department of the work.

What are the brethren doing at the East? We should like to hear, particularly from New York, and Brooklyn—how the meetings are attended—how often they are held, and how the brethren have stood the trial of their faith.

Believers in the *definite time* faith, bring cheering accounts from the various bands of believers at the West; but there are others that make our hearts sad with the discouraging *giant stories*. These are the ones that are making arrangements to improve a little territory *this side of Canada*.

#### BRO. WILLIAMSON.

From a private letter from this Bro. we learn that he is well—still strong in the faith, and sends affectionate regards to "all the dear brethren and sisters in Cincinnati." He says,

"I attended the Albany Conference, and saw another Lord delaying company, or I should say proceedings among any body of Christians professing to be looking for Christ within 50 years, I never saw before."

#### Letters and Receipts.

For the week ending, June 7th.

D. Browning, P. M., for F. Glasecock, \$1.00  
Ross Prater, .50;