

THE DAY-STAR.

"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14: 9, 10.

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THE DAY-STAR

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E. JACOBS.—Editor & Publisher.

GLAD TIDINGS.

Glad tidings, Glad tidings, the kingdom has come,
The kingdom of God in its mustard seed form;
Though small at first 'twill grow very high,
Rejoice with thanks giving redemption is nigh.

Glad tidings, Glad tidings, the poor will be blest,
For theirs is the kingdom, in heaven they'll rest;
With shouts they'll mount up ward and meet him on high,
Salvation and glory, redemption is nigh.

Glad tidings, Glad tidings, the mourners will be
No longer grief stricken now Jesus they see;
He'll comfort them all, sooth each sorrow and sigh,
Oh praises for ever redemption is nigh.

Glad tidings, glad tidings, the kingdom has come;
And soon all the meek will inherit a home;
In the new earth's green pastures they'll quietly rest,
Beside the still waters, with Jesus be blest.

Glad tidings, Glad tidings, we now shall go on,
From glory to glory till we overcome;
We claim the sure promise we never shall die:
All glory to Jesus redemption is nigh.

Norwalk, O. Jan. 27, 1846.

P. TIFFANY.

SAUL'S ARMOR.

When first my soul enlisted, my Saviour's foes to fight;
Mistaken friends insisted I was not arm'd aright;
So Saul advised David he certainly would fail;
Nor could his life be saved without a coat of mail.

But David though he yielded, to put the armor on,
Soon found he could not wield it, and ventur'd forth
with none.

With only sling and pebble he fought the fight of faith;
The weapons seem'd but feeble, yet prov'd Goliath's death.

Had I by him been guided, and quickly thrown away
The armor men provided, I might have gained the day;
But arm'd as they advis'd me, my expectations fail'd,
My enemy surprised me, and had almost prevail'd.

Furnish'd with books and notions, and arguments and pride;
I practis'd all my motions, and Satan's power defy'd;
But soon perceiv'd with trouble, that these would do no
good;

Iron to them is stubble and brass like rotten wood.

I triumph'd at a distance while he was out of sight,
But faint was my resistance when forc'd to join in fight;
He broke my sword in shivers, and pierc'd my boasted shield;
Laugh'd at my vain endeavors and drove me from the field.

Satan will not be brayed by such a worm as I;
Then let me learn with David, to trust in the Most High;
To plead the name of Jesus, and trust the sling of pray'r;
Thus arm'd when Satan sees us he'll tremble in despair.

BONDAGE ENDED.

Our bondage has an end, Praise the Lord, &c.
From Egypt's yoke we're free;
Hail this glorious Jubilee!
And to Canaan we are come, Praise the Lord, &c.

Our deliverer he has come, Praise the Lord, &c.
Our troubles had an end;
When Jesus did descend,
And glory crown'd the day, Praise the Lord, &c.

Though our enemies are strong, we'll go on, &c.
Though our hearts dissolve with fear,
Yet Sinai's God is near,
While the fire billows roll, we'll go on, &c.

Through Marsh's bitter streams, we are come, &c.
Though Bacch's vale be dry,
And the land yield no supply;
To a land of corn and wine, we are come' &c.

And when to Jordan's flood we did come, &c.
Jehovah ruled the tide,
And the waters did divide;
And the ransomed host did shout, we are come, &c.

Here friends do meet again, who have loved, &c.
Our embraces here are sweet,
At the dear Redeemer's feet;
Here we meet to part no more, who have loved, &c.

Here with all this happy throng, we'll rejoice, &c.
Shouting glory to our King,
Till the vaults of heaven ring;
And through all eternity, we'll rejoice, &c.

JOY AND PEACE IN BELIEVING.

Sometimes a light surprises
The Christian while he sings;
It is the Lord who rises
With healing on his wings;
When comforts are declining,
He grants the soul again
A season of clear shining,
To cheer it after rain.

In holy contemplation,
We sweetly then pursue
The theme of God's salvation,
And find it ever new;
Set free from present sorrow,
We cheerfully can say,
E'en let the unknown to-morrow
Bring with it what it may.

It can bring with it nothing
But he will bear us thro',
Who gives the lilies clothing,
Will clothe his people too;
Beneath the spreading heavens,
No creature but is fed;
And He who feeds the ravens,
Will give his children bread.

The vine nor fig tree neither
Their wonted fruit shall bear,
Tho' all the fields should wither,
Nor flocks nor herds be there:
Yet God the same abiding,
His praise shall tune my voice,
For while in him confiding,
I cannot but rejoice.

WEeping MARY.

Mary at her Saviour's tomb
Hasted at the early dawn;
Spice she brought, and sweet perfume;
But the Lord she lov'd was gone.
For a while she weeping stood,
Struck with sorrow and surprise;
Shedding tears, a plentiful flood,
For her heart supply'd her eyes.

Jesus, who is always near,
Tho' too often unperceiv'd,
Came his drooping child to cheer,
Kindly asking why she griev'd?

Tho' at first she knew him not;
When he call'd her by her name,
Then her griefs were all forgot,
For she found he was the same.

Grief and sighing quickly fled,
When she heard his welcome voice;
Just before she thought him dead,
Now he bids her heart rejoice.
What a change his word can make,
Turning darkness into day!
You who weep for Jesus' sake,
He will wipe your tears away.

He who came to comfort her,
When she thought her all was lost,
Will for your relief appear,
Tho' you now are tempest-toss'd:
On his word your burden cast,
On his love your thoughts employ;
Weeping for a while may last,
But the morning brings the joy.

MANNA.

Manna to Israel well supply'd
The want of other bread;
While God is able to provide,
His people shall be fed.

(Thus tho' the corn and wine should fail;
And treasure-streams be dry;
The prayer of faith will still prevail,
For blessings from on high.)

Of this kind care how sweet a proof!
It suited ev'ry taste:
Who gathered most had just enough,
Enough who gathered least.

'Tis our gracious Lord provides,
Our comforts and our cares;
His own unerring hand provides,
And gives us each our shares.

He knows how much the weak can bear,
And helps them when they cry;
The strongest have no strength to spare,
For such he'll strongly try.

Daily they saw the manna come
And cover all the ground;
But what they try'd to keep at home,
Corrupted soon was found.

Vain their attempt to store it up,
This was to tempt the Lord:
Israel must live by faith and hope,
And not upon a hoard.

WELCOME TO THE TABLE.

This is the feast of heav'nly wine,
And God invites to sup;
The juices of the Living vine,
Were press'd to fill the cup.
Oh bless the Savior, ye that eat,
With royal dainties fed:
Not heav'n affords a costlier treat,
For Jesus is the bread!

The vile, the lost, he calls to them,
Ye trembling souls appear!
The righteous in their own esteem,
Have no acceptance here.
Approach ye poor, nor dare refuse
The banquet spread for you;
Dear Saviour, this is welcome news,
Then I may venture too.

If Guilt and sin afford a plea,
And may obtain a place;
Surely the Lord will welcome me,
And I shall see his face.

Letter from Bro. Robbins.

Sutton, N. H., Dec. 20, 1845.

DEAR BRO. JACOBS:—

I feel like writing a few lines to you. The way to heaven is truly straight now, as there is every thing a going. Anti-Christians are now many, and some say the dead are part raised since the 10th of the 7th month; and some look back toward Egypt, and others are running in every direction, while a little few are marching straight forward to the heavenly border. Now how are we to tell which is right? Try them by the word of God, and by that word we can tell. The ship is right and we are almost home.

Now a few words on the 13th of Luke. The parable begins at the 16th verse and ends at the 31st verse. Jesus takes this rich man—shows us his soul was required of him in that night. I believe that was fulfilled when the cry was made. Then he begins and preaches to his disciples in the wedding, how they must live. Take no thought for your life what ye shall eat, nor for the body what ye shall put on; the life is more than meat, and the body is more than raiment. Consider the ravens. Master, must I do just as the ravens do? No, no; I will tell you how much to consider them. They neither sow nor reap. Is that all? No; they neither have store-house nor barns. Is that all? Yes; and God feedeth them: How much more are ye better than the fowls? Consider the lilies how they grow: They toil not. Now how plain it is that Jesus is teaching a class of disciples to stand out and not toil when the day would come for this to be lived out. Has that time come? Yes. When did it come? When the cry was made at midnight. We never ought to have done one day's work for the wicked since that time. I have done some work for the wicked since that, but I am sorry. The light has come and I should lose my soul to seek in any way. If then God so clothed the grass which is to day in the field and to-morrow is cast into the oven, how much more will he clothe you, O ye of little faith! And seek not what ye shall eat or what ye shall drink. Is that all? No, no. Neither be ye of doubtful mind. Well, this is straight, and none too straight, and I must obey, or to hell I must go. God will be obeyed. Look at the examples which stare us in the face. Noah and his family, 8 souls, saved by water—Lot left the city—Lot's wife looked back, to hell she must go. See 1 Cor. 10: 1-12. The travels of the children of Israel are examples for us. Oh! the way is straight, but a very few will find it. The Bible leads to glory. Jesus has plainly told us not to seek. For the nations seek. Some seek by days works, and others some other way. Well, Master, you have told us not to seek; what must we do? Sell that ye have and give alms. (Oh, this is consistent,) and be like men that wait for their Lord—have your loins girded and lights burning, works shining. Blessed are those servants whom the Lord when he cometh shall find watching. Then this is to a class of Christians, when he comes; and if he should come in the second or third watch and find them so. Find them how? Obeying Him in seeking not, and selling, waiting, having faith in his word: Blessed are those servants.

Now if this is Bible receive it. Dear Bro. you know we can quibble with God's word if we like. Some that have been good, have quibbled with this command, "If I your Lord and Master have washed your feet ye ought to wash one another's feet." This is plain, yet some will try and explain it away. The word is searching the heart all the time, and some will come clean to the last truth, and reject that, and go to hell at last. Is this plain? "They toil not," "seek not," "take no thought for your life," "consider the ravens."—They do not these things. Well, some will make fair speeches on these sayings of Jesus in the wedding; some say he meant the preachers. Not so, Paul set them the example; he labored with his hands. But the end has come. We are in the third watch from the time the door was shut. One was at the passover six months; the second to last fall, and now we are in the third and last. And Jesus is soon here. Hallelujah to the Lamb. The evening, and midnight, and cock-crowing, and

morning, is most out now, watching for the day. Take heed, watch and pray, for ye know not when the time is, (or day.) A watch is a general expectation for the Lord to come. We have been brought to two of those points generally, and we are now in the third and last.

You wrote about the resurrection all taking place at once. I rather think it will. But I do not understand a part of the 20th of Rev. Look to the 24th chapter of Isaiah; the earth is to be emptied, and the prisoners shut up in the pit, and after many days visited; at the end of the one thousand years—the devil let loose and comes up at the commencement.

Yours, in Love,
FRANCIS ROBBINS.

Letter from Sister Willard.

Oswego, Jan. 27th, 1846.

Unto the well beloved Bro. Jacobs, whom I love in the truth.—Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. I rejoiced greatly when I read the simple story of what the Lord had graciously done for thee, and which testifies to me of the truth that is in thee, and that thou desirest to walk in the truth. I have no greater joy than to hear that my brethren walk in truth. Beloved, thou doest faithfully whatsoever thou doest to the brethren; which have borne witness of thy charity (or love) before the church; whom if thou still bring forward on their journey after a godly sort, thou shalt do well.

To the Saints and faithful brethren in Christ which are scattered abroad.—Grace be unto you, and peace from God our Father and the Lord Jesus Christ. I give thanks unto God and the Father of our Lord Jesus Christ, praying always for you, that ye might walk worthy of the Lord unto all pleasing, being faithful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the Saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.

Rejoice in the Lord always; and again I say rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report—if there be any virtue,—if there be any praise, think on these things. Prove all things—hold fast that which is good. Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it. Brethren, pray for us. Greet all the brethren with a holy kiss.

The grace of our Lord Jesus Christ be with you. Amen.

E. S. WILLARD.

P. S.—"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Letter from Bro. Bell.

Brooklyn, N. Y., Feb. 1st, 1846.

DEAR BRO. JACOBS:—

"I write not unto you because you know not the truth, but because ye know it and that no lie is of the truth;" 1 John 2: 21. I have rejoiced to hear that you are in the truth, for he that abideth in the doctrine of Christ, he hath both the Father and the Son; 2 John vs. 9. The Day Star has arisen, the day dawns and we can see to what trifling expedients some are driven to oppose the truth by bringing contradictory testimony,

like at his first coming. One calls it anti-Christ, which has appeared in the last times, and thereby trying to make more time; and another says it is the old unscriptural Unitarian creed, showing that we are not the only ones.

But as many good brethren are afraid that we deny the only Lord God, not thinking that we acknowledge his presence, and confess that he sticketh closer than a brother, and are therefore in the dark; let me show them that it is a doctrine which has been in dispute in all ages of the church, and which is now explained by the manner of his coming. The Rev. John Flavel in his book entitled "The Fountain of Wisdom," in 1671, in opposing the doctrine, says: "He was made, not he was, as Socinus would render it: Designing thereby to overthrow the existence of Christ's glorified body, now in heaven, (he says,) the learned Hooker observes that the dividing of Christ's person, which is but one, and the confounding of his natures, which are two, has been the occasion of those errors which have so greatly disturbed the peace of the Church. The Arians denied his Deity, levelling him with the created beings. The Apollinarians maimed his humanity. The Sabellians affirmed that the Father and Holy Ghost were incarnate as well as the Son, and denied the three distinct persons in the God-head, affirming that they were but three names. The Eutychians confounded both natures in Christ, denying any distinction of them. The Seleucians affirmed that he unclothed himself of his humanity when he ascended, and has no human body in heaven. The Nestorians so rent the two names of Christ asunder as to make two distinct persons of them.

And how say some we are anti-Christ of the last days. To the law and to the testimony, if they speak not according to this word, it is because there is no light in them; Isa. 8: 20; Acts 20: 20. "Take heed therefore unto yourselves and to all the flock over which the Holy Ghost hath made you overseers to feed the Church of God, which he hath purchased with his own blood; 1 John 5: 20. And we know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and Eternal life. Isaiah says, 60: 14, "They shall call thee the City of the Lord, the Zion of the Holy One of Israel." 17th vs.: "I will also make thine officers peace, (in the Kingdom) and thine exactors righteousness." 10 vs: "Thou shalt call thy walls (of the City) Salvation, and thy gates Praise." Praise God all ye His Saints!

Yours, in the Kingdom,
W. BELL.

Letter from Bro. D. W. Miller.

Brattleboro, Vt., Jan. 23, 1846.

DEAR BRO. JACOBS:—

I now take my pen to scratch a few lines to you. I have just been liberated from the Asylum where they dragged me thinking I was crazy; but Glory, Hallelujah! They found my case incurable and so they let me out. This morning I start on a tour through the middle of this State, & thro' New Hampshire. I have just received the "Day Star" of Jan. 17, and saw the notice of the meeting at Cleveland, it filled my soul full of glory that you have received the Kingdom like a little child. Glory! Glory! for ever! You know not how my soul went out after you while I was in the Asylum. And I believe I shall see the earnest of my prayer: I have found it in part. Glory!

O, Dear Brother, I could rehearse much of my persecutions, but I forbear. O, just tell the brethren not to fear if they are cast into prison, the God of Daniel will deliver, for he heard in my case and delivered me as he did Peter of old, for the brethren were holding a meeting, and praying for my deliverance, and behold, I came into their midst, which was some twenty miles from where I live.

I want to write much about the Kingdom being received like a "little child," but I have not time. Tell Bro. Pickands that his views fed me. Although I had believed it a good while before he

wrote. No man ever taught me: God shall have the glory. I want to tell you a little about holy living, but I will wait till I return.

Greet all the brethren and sisters with an holy kiss, for I believe in that kind of salutation, and embracing one another with love unfeigned. O may God keep the brethren from betraying one another: Let them strive for the unity of the faith. Let them pray for me with all the saints.

O Dear Bro., you know not how I long to see you and all the little ones throughout this land.

Yours, waiting for the New Earth.

D. W. MILLER.

Letter from Bro. Willbur.

West-Troy, N. Y., Jan. 27th, 1846.

DEAR BRO. JACOBS:—

I have just finished reading your account of God's dealings with you at the Cleaveland conference, and I can not say it surprised me though I do not know yet what you believe, but I have long expected the brethren called "spiritualisers" had hold of something besides delusion:—Though I could not see as they did, yet I have expected that knowledge would increase. I am very anxious to hear from you again.

I send you enclosed 1.00, to help you feed the children, and may God add to it an hundred fold.

Your unworthy brother, expecting knowledge to increase.

HIRAM WILLBUR.

LETTER FROM BRO. DUDLEY.

Newfield, N. Y., Jan. 26, 1846.

DEAR BRO. JACOBS:—

Enclosed I send you one dollar, wishing you to send me the "Day Star," as I am a lover of God's truth, and want all the "meat in due season" that I can get hold of. The little church here only five in number, are some of them passing through the furnace of affliction, and we have to pass through fiery trials; but praise the Lord we are almost through. We are trying to look up, knowing our redemption draweth nigh. As to the various views entertained by the Adventists at large, and the different doctrines held forth, and new views presented before us for investigation frequently: As to all these we are determined to suffer not the least prejudice to broaden our minds, but carefully read and compare with the word of God and then embrace the truth. It is the truth we want if we have to pass through the severest persecution and reproaches. We are patiently waiting for our King, knowing that his coming is nigh, even at the doors.

Our prayer is that God would sanctify us through the truth and preserve us blameless unto his coming and Kingdom.

J. DUDLEY.

EXTRACT OF A LETTER FROM SISTER HEDGE.
Boston, Jan. 29, 1846.

DEAR BRO. JACOBS:—

I feel to praise God from a full heart for the glorious light that has already beamed into your soul, by which you have been enabled not only to see the Kingdom, but to receive it as a "little child." O glory! hallelujah! Your paper is being more and more appreciated; and many are more than ever desirous of taking it, since they have seen your views contained in the 17th and 24th of Jan. Nos.

E. G. HEDGE.

LETTER FROM BRO. BOOTH.

Cuyahoga Rapids, O., Jan. 3, 1845.

DEAR BROTHER:—

Living some thirty miles from Cleaveland, and not being able to be present at the Conference, the brethren with us generally have felt quite solicitous to learn the result of the meeting. The last "Day Star" has furnished us with the intelligence, and has occasioned much surprise and considerable disappointment. But we trust that this, like former disappointments will work for our good.

The first thing which surprised us was the sudden resolution in your views, the cause of which seems to have been a mysterious, unsought for, and powerful operation on both body and mind. Now, if this change was effected in you by the same power which arrested Saul of Tarsus, we desire and ardently pray that the same may be exerted on us, that we too may receive the Kingdom of God as you say you have done, and no longer indulge in the vain anticipations of possessing it, only when we shall have come "unto the measure of the stature of the fulness of Christ." But there are some questions which arise in my mind which present themselves in the form of objections. Permit me to state them.

Have the saints who now sleep in Jesus as yet received the Kingdom? If not, are they after their resurrection, changed into the likeness of the Saviour's glorious body, and to come to the "stature of a man," have they to become like little children in order to receive the Kingdom?

Or will the saints who have died in all past generations, at the resurrection, at which time they arise to the stature of a man and receive the Kingdom, while the few who live in the last generation must descend to the stature of a child in order to receive it? Was the language of our Lord, Luke 18: 17, designed for general application, or was it particular? Was it to influence the persons thus addressed, or was it designed specially and only for our benefit?

This subject to me is involved in obscurity. But I desire and intend to hold myself in readiness to learn whatever the Master sees proper to teach me, and to imitate the disciples by enquiring of the Lord apart from the multitude, to whom it was given to "know the mysteries of the Kingdom of God." But I must confess, to me it is a parable yet to be solved. I will however wait patiently and prayerfully to hear what you have got to say, having perfect confidence in your honesty, believing that you neither wish to deceive, nor be deceived. The Lord who knows all things knows that I love him, and that I love his appearing, and that I earnestly desire and fervently pray to be delivered from this Laodicean state into which the most of us have confessedly fallen. And if there are but two ways which lead out of it, the one to outer darkness, the other to the Kingdom, the Lord help me to choose the latter.

Another matter of surprise to us was, that we had entirely misapprehended the views of Bro. P. relative to the personality of Christ in his second Advent. My knowledge of the theory of those who are denominated Spiritualisers is but superficial. I have seen but one number of the "Voice of the Shepherd," and that together with Bro. P.'s letters in the "Day Star," are the principle sources from which I have derived information with respect to their theory. I am glad however to learn that I have been mistaken in my inferences, & that they still retain the personality of Christ in his second Advent. That he is the seed of the woman who shall bruise the serpent's head; the seed of Abraham in whom all the families of the earth shall be blessed; the seed of David, to whom David's throne is to be given; and that it is he who liveth and was dead, and is alive for ever more.

I hope that Bro. P. in his next communication will study perspicuity, so that we shall not be under the necessity of attributing to him sentiments which he does not believe. The same also in relation to your Second Edition, upon the personality of the Lord in his second coming. If it is better than the first edition I hope to be prepared to receive it.

If the 7th angel has sounded, and we have entered upon the day of the Lord, and the time has come for the saints to possess the Kingdom: If the 3d woe has commenced, and the scenes of the judgment are now passing before, and around us. In a word, if the Saviour has come in a sense in which he did not come more than 1800 years ago, it is truly a subject of the most thrilling importance. Give us all the light you have upon the subject, and if it is the "true light," I trust I am not so deeply involved in Laodicean darkness but that I shall labor to comprehend it.

Yours, in the hope of soon coming to "the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

E. BOOTH.

LINES.

When Christ the Lord was here below,

About the work he came to do;

Before he left his little band,

He gave to them his great command.

But Thomas was of doubtful mind,

Yet Jesus left him not behind;

To Thomas, says, Behold my hands!

And to Simon Peter, "feed my lambs".

'Twas Peter who denied his Lord,

In parting from his promis'd word;

Yet Jesus knew how frail was man,

And says to Peter feed my lambs.

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, FEBRUARY 14, 1846.

LETTER FROM BRO. O. R. L. CROSIER.

Canandaigua, N. Y., Jan. 29, 1846.

DEAR BROTHER:—

Your account of your visit to the Cleaveland Conference suggests a few questions to my mind which I will here write, hoping that you will answer them.

First, What are the component parts of the Kingdom which you think you received at Cleaveland? [1]

Second, Is there more than one Kingdom of God? [2]

Third, Are the saints to receive it more than once? [3]

The answers to these questions may help you or us out of difficulty. If you have received the Kingdom of God, you are now inheriting it. Will you read 1 Cor. 15: 50, and then examine yourself with a lancet. This experiment may do more for you than arguments. [4]

In hope, praying, Thy Kingdom come.

O. R. L. CROSIER.

[1] "In the days of these kings shall the God of heaven set up a Kingdom." Dan. 2: 44. "The Kingdom of heaven is like to a grain of mustard seed." Matt. 13: 31. "It

shall break in pieces and consume all these kingdoms." Dan. 2: 44. "The saints of the Most High shall take the Kingdom." Dan. 7: 18. "Thou shalt the Kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the Bridegroom." Mat. 25: 1. Bro. C. believes and teaches that the last text is fulfilled; consequently it will not be necessary to go farther to prove to him that God has fulfilled his promise to set up a Kingdom "in the days of these kings," and that "the saints of the Most High" are a "component part" of that Kingdom.

This part of the Kingdom I received at that Conference, believing the words of him who said, "He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me." Matt. 10: 40. However ardently I might have received the people of God as heirs of the promised Kingdom, before that time, I never before received them as a component part of that Kingdom, already established. How could I, while I had no eyes to see them as a component of that Kingdom? "Except a man be born again, he can not see the Kingdom of God." John 3: 3.

But another component of that Kingdom which I received at the Cleaveland Conference, and which should have been first mentioned, was the King himself. Whatever manifestations he may yet make to his people, one thing is sure; that when he promised to come again and receive his people to himself, that coming was to be to his people only, for "yet a little while and the world seeth me no more but ye see me." John 14: 19. His coming in such manner was perplexing for Judas to understand, and he anxiously enquired, "How is it, that thou wilt manifest thyself unto us, and not unto the world?" This Jesus explains by saying, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him and make our abode with him." "At that day" (then in the future, as far as "the days of these kings") they were to know that he had come, by the existence of this same union. See ver. 20. I also learned that the second coming of Christ was to be no nearer to us than "at the doors," until those doors were opened. Thus, in Matt. 24: Seeing him (in a scriptural sense) "coming in the clouds of heaven" was only to furnish me with evidence that "HE" was "at the doors." Com. ver. 30: 33. Also in Luke 12: 36, when he comes, the way I am to know it, is by his knocking, and by "opening to him immediately." In Rev. 3: 20, I am to know that he is here by his knocking, and hearing his voice, and opening unto him: He was then to enter and sup with me. In James 5: 8, 9, His coming is proclaimed, first, as drawing nigh, and second, as being "before the door," or already come. O how could I do less than to receive him in his own appointed way? So I opened the door and bid him welcome.

Christ has received of the Father a Kingdom, (Psa. 2: 8;) and now says, (Rev. 2: 26, 27;) "He that overcometh & keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father." The Seventh angel has begun to sound, and the proclamation, "The Kingdoms of this world have become the Kingdom of our Lord," has been fulfilled; consequently those Kingdoms are mine, upon the above condition. "Therefore let no man glory in men; for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things to come; all are yours; and ye are Christ's: and Christ is God's." 1 Cor. 3: 21-23. I have received the territory of the Kingdom, in the strongest sense in which that work was typified by the children of Israel entering upon the land of Canaan. See Joshua 1: 3; 5: 2; 1 Cor. 10: 11.

[2] The Kingdoms of this world having become our Lord's, that fact having been faithfully proclaimed in fulfillment of his word, of course the Lord is King over all the earth. There is "one Lord, and his name one." Zech. 14: 9. The revelation God has given us, being one which concerns this world only, the evidence is clear that there is but one Kingdom now legally existing in the universe, and that Kingdom is the Lord's. It must have its beginning as the King himself said, "like a grain of mustard seed." Matt. 13: 31.

[3] They can not of course receive the Kingdom but once, nor in any way different from what God has directed—each one for himself, "like a little child," first, born of the Spirit before you can see it, and then taking it, when your Father offers it to you, "like a little child." I hope my dear Bro. C. has not grown so large, but what he will be able to receive it, now that it has come.

[4] I have read 1 Cor. 15: 50; "Now this I say, brethren, that flesh and blood can not inherit the Kingdom of God;"

neither doth corruption inherit incorruption." But I feel no disposition now to pursue the unscriptural course of examining myself "with a lancet." Why should I? Has the word of God failed, and thus made it necessary to resort to a case of surgical instruments to demonstrate that failure? No, Brother Crosier, I will not examine myself "with a lancet," but I will examine both myself and you, with something that is "sharper than a two-edged sword." Heb. 4: 12. "Flesh and blood can not inherit the Kingdom of God." Why? "The dead shall be raised incorruptible, and we shall be changed. For this corruptible [is the instrumentality by which we] must put on incorruption, and this mortal, must put on immortality." It is then, that a "saying" is brought to pass: After this saying (not supernatural appearance) is brought to pass, the individual exultingly cries "O death where is thy sting?" Gone, of course—"blotted out when the times of refreshing came from the presence of the Lord." Acts 3: 19-21. "Lest not one to another, seeing that YE have put off the old man with his deeds; and have put on the new man," Col. 3: 9, 10. "That YE put off concerning the former conversation, the old man which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that YE put on the new man, which after God is created in righteousness and true holiness." Eph. 4: 22-24. "They that are in the flesh can not please God." Rom. 8: 8. So then it is a settled point that "flesh and blood can not inherit the Kingdom of God; but the same Paul that said that, also said, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you the body is dead because of sin, but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your MORTAL BODIES by his Spirit that dwelleth in you." Ver. 9-11. This, you will see, is written concerning those that are made "FREE from the law of sin and death," by the law of the Spirit of life in Christ Jesus." Ver. 2. Is the "saying" "death is swallowed up in victory" more than to be made free from the law of sin and death? But Paul, suppose Bro. Crosier now wishes to examine you "with a lancet," what have you to say? "All things are yours," and of course immortality is obtained, the reward of which is "eternal life." Rom. 2: 7. O yes, that is the ultimate reward, but when will it be given? When this mortal puts on immortality.—When "the body is dead because of sin, and the spirit is life because of righteousness"—When "ye are not in the flesh"—When "the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. 8: 8-13. It is not possible for all this work, to be less than the change of "our vile body that it may be fashioned like unto his glorious body," (Phil. 3: 21); or the introduction of that glory from which we are to pass on through the successive changes of glory, until "changed into the same image."

Elijah, at some point in his experience put on immortality; and from that hour God took good care that nothing should harm him. Ahab was anxious to try the experiment of the "lancet" upon him, yet Elijah fearlessly walked into his presence, and discomfited him, with 450 priests to pray for him. There was also a point in the history of the Hebrew children, when their lives were rendered secure, and that point was before they went into the furnace. They boldly affirmed that God would deliver them out of the hand of the Chaldean King. This emboldened Nebuchadnezzar to try quite as searching an argument as the one recommended by Bro. Crosier. The "experiment" of the "furnace," he was quite sure, would do more for them "than arguments."

BRO. BOOTH.

I will briefly notice the questions propounded by Bro. Booth, in his letter on page 47.

1. "Have the saints who now sleep in Jesus, as yet received the Kingdom?"

They certainly have not, for "he adted and spake a parable, because he was nigh to Jerusalem, and because they thought that the Kingdom of God should immediately appear." Luke 19: 11. He proceeds from ver. 12 to 27 inclusive, to show that when that Kingdom did appear, the faithful would be rewarded, and the unfaithful destroyed. Christ also taught that that Kingdom could only be seen by those who were "born again." John 3: 3. And it could not be seen before it appeared; and it could not appear till the nobleman returned.—So none could be "born again" till

that time, nor could they "receive" what had not yet appeared.

2. "Are they after their resurrection and change into the likeness of Christ's glorious body, having come to the stature of a man in Christ, to become like little children in order to receive the Kingdom?"

No, there is no changing back into the likeness of little children, after having been "changed into the same image from glory to glory, even as by the Spirit of God." 2 Cor. 3: 18. Bro. B. seems to have taken it as a conceded point that the saints are glorified at the moment they are raised from the dead. This can not be proved—but taking the first fruits of the resurrection (Christ, 1 Cor. 15: 20) as the sample of that which is to follow; viz., "they that are Christ's at his coming," it is clear that there is a space of time between the resurrection and the ascension, or being glorified with Christ. See John 20: 17; 17: 5; Luke 24: 15-16, 50, 51. Here you learn that Christ after his resurrection, sojourned among his people—taught—and was taken for "a stranger at Jerusalem" before he was "parted from them, and carried up into heaven." During this time, the resurrected saints may have opportunity to "receive the Kingdom of God as a little child." If "all the saints" are to have the honor of executing "the judgments written" (Isa. 149:) they will have to be, like Gideon's men, perfectly submissive and teachable as little children. I do not deny that it has been the duty of all, under the Gospel Dispensation, to seek that Kingdom; but that they could "receive" it, only prospectively, is clear from the aforesaid evidence. See also 1 Pet. 1: 3-5. If this be the correct view, an answer to the other questions in the same paragraph is rendered unnecessary.

Bro. B. can easily learn from Rev. 3: 20; Luke 12: 36, &c., that a more competent teacher than man, in any state, is absolutely necessary, in his present experience. These are the days when the Lord is writing the law of the New Covenant (Heb. 10: 16) upon the hearts of his people—a work which the Lord alone can do.

THIS SAME JESUS.

"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.

In what manner was he taken from them? "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." ver. 9. Who, or how many saw him when he was taken from them? "The eleven, and them that were with them." Luke 24: 33, 50, 51. Is there any evidence that one single wicked man saw him go up, or indeed any person outside of Bethany? None. Who at Jerusalem, either saint or sinner, saw him GO? No evidence of any. Yet he is to "COME in like manner." But how does this agree with Rev. 1: 7. Behold he cometh with clouds, and every eye shall see him? It agrees perfectly, when we let it explain itself. "A cloud received him out of their sight." "Behold he cometh with (not without) clouds"—whether the same that received him out of their sight or not, they are clouds that prevent the wicked, or those on whom he comes as a thief, from seeing him: For "yet a little while, and the world seeth me no more." John 14: 19. If there is a difference between "the seed of David according to the flesh" and the "Son of God with power" (Rom. 1: 2, 3) it is in the latter character that his second Advent takes place. "For they drank of that Spiritual Rock that followed them: And that Rock WAS CHRIST, ("this same Jesus.") 1 Cor. 10: 4. "This same Jesus" came with a "vail." (Heb. 10: 20;) "took on him the seal of Abraham." (Heb. 2: 16.) According to the prophecy (Isa. 9: 6) "this same Jesus" was never but once to be the "child born"—"the Son given." His titles, descriptive of his character, which follow, are, "Wonderful, Counsellor, [I counsel thee to buy of me gold, &c.] "The Mighty God, The Everlasting Father, The Prince of Peace." Yes, "this same Jesus" has so come in like manner, but neither the Scribes, Pharisees, or hypocrites can see him; and why? Because he has come in like manner as he went—"with clouds." Clouds and darkness, are round about him: righteousness and judgment are the habitations of his throne. Ps. 97: 2. He has now come to be glorified in his saints, (2 Thess. 1: 10;) and some eyes can see him. His glory will be unfolded till every eye shall see him.

"The Lord reigneth; let the earth rejoice."

Some thirty or forty of the brethren and sisters here are expecting to attend the conference at Liberty, Ind., to commence to-day.

CORRESPONDENTS.

The letter of Bro Geo. A. Sterling, to Bishop McIlvaine, will probably appear next week.

The interesting letters of Brethren Cook, Hobart, Goodwin, Pope, Ford, Chaplin, & Sis. Tiffany, are deferred for want of room; but will be published as soon as possible.

The extra expenses of removing our office, may render it necessary to issue a single number next week.

The Hymns in the present number, are a part of a small collection we are about publishing for the benefit of little flock, who have reached the anti-typical Canaan.

The brethren generally in this place, are striving to practice obedience to all the commandments of Jesus, and particularly those recorded in Luke 12: 22-36. This, of course, creates a perfect tornado among the chaff "which the wind driveth away." Many of the brethren have gone out "two and two" to proclaim the Kingdom of God; who report that the very devils are subject unto them through the name of Jesus: Our great cause of rejoicing, however, is that our names are written in heaven. God has already demonstrated, and will still more perfectly demonstrate that no weapon formed against us shall prosper. O the peace—the peace of God! It is like a river—the pure, the peaceful, majestic stream, flowing joyfully onward to its ocean home. The Kingdom is the Lord's; and we are not anxious about the manner in which the unlawful inheritors are to be dispossessed.

LETTER FROM BRO. CHERRY.

Marysville, O., Feb. 9, 1846.

DEAR BRO. JACOBS—

Oh, how I long to see you and the dear children in Cincinnati. I am sure you have got far beyond us. You seem to enjoy that perfect love that casts out all fear: We want to enjoy that here. We can not see; we can not understand all that you seem anxious to convey in your paper since you was at Cleveland.—Is it because we are blind? If so, Oh Lord, open my eyes that I may see, (and I believe this is the sentiment of the most of the brethren here: Would that it were all). O Lord smite our eyes with eyesalve. Pray for us that we may buy gold tried in the fire, and white raiment.

My dear Bro., is it not possible for you to come and see us. The Lord bless you, is my prayer. My soul cries out "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, & blessing." Amen.

G. W. CHERRY.

Letter from Sister Flanders.

Manchester, N. H. Feb. 3d, 1846.

DEAR BRO. JACOBS—

The time has at length arrived for me to write you. I have been waiting several weeks to see whether you would go away also, and leave my Master. But tongue cannot express, much less my pen, the feelings of my heart, when I received the two last papers—they came both together—to read what God had done for you. O! thought I, this seems similar to the experience of Brother Freeman, G. Brown, which was published and sent throughout this country, and for aught I know, throughout Great Britain; to comfort and strengthen God's people, and to show that the Advent cause was God's, and that he would carry on his own work in his own way, and none could hinder.

I recollect that Bro. B. in his book said something like this, That some brethren had been praying for him, and in answer to prayer, not his, but their God did a great work indeed for him.—And never did I hear any one say, however opposed to our views on the advent, but what God did the work for Bro. B. Now brethren, here is a similar case; Bro. Pickands says he has been praying.—Sister H. says she has been praying—the brethren at the Conference continued all night in prayer for Bro. Jacobs, and he says that God has done a great work for him; and shall we believe him, or shall we blaspheme God by reason of the plague of the hail. God says that the hail shall sweep away the refuge of lies, and the water shall overflow the hiding places. Those that have taken shelter under any thing but truth, will soon have their covert washed away—for the

nam has begun to give way, and soon God's truth will run like a mighty torrent; and who of us can stand the washing of water by the word. Stand and let the word wash us until we are clean.

O praise God, I do think that I begin to see men as trees walking; begin to see what the Brother meant, when he told me that I needed a little washing by the word; the Lord has shown me of late more fully, what Peter meant when he said God was long suffering, not willing that any should perish. Now if God is long suffering to usward, (and my experience abundantly testifies to the truth of this saying) we shall, if we have the same spirit, be long suffering towards our erring Brethren; not be satisfied with going to them once or twice to tell them what God has done for us, and what he is waiting to do for them; but we shall continue to plead with them, until we felt that God sought them alone. It runs very plain to my mind, that the reason of the Brethren stumbling over this stumbling stone, is because they know too much; they are men and women, and not little children; thou wast altogether born in sin, and dost thou teach us. I have thought I should like to ask Brother Cook, if he is willing now to become a fool for Christ's sake; notwithstanding I was comforted and strengthened by reading his letter on the doctrine of Providence, still I thought there might be some wisdom there, that my Heavenly Father would call foolishness. Brethren, what does Jesus mean, when he says, "This sheep I have that are not of this fold, them I must also bring, and there shall be one fold and one shepherd." Will that Scripture apply to us now?

MARY FLANDERS.

Letter from Bro. Hanz.

Philadelphia, Feb. 7th, 1846.

DEAR BRO. JACOBS:—

Most of the children here seem disposed to examine candidly your new views in regard to the Kingdom and Advent, others say they are rejoicing in the Kingdom, while a few, and I am glad to say, a very few, oppose it violently.

I don't know that I understand it, but my soul longs to be filled with God, and to be born into the Kingdom. O how I should like to have the privilege of attending your meetings, and how the dear children here would like to have you with them for a while. May God bless you, and enable you to feed the flock with such food as will nourish and strengthen them.

Your Bro. in the Lord,

J. T. HOUGH.

Letter from Bro. Manning.

Nashua, Feb., 1, 1846.

DEAR BRO. JACOBS:—

It is with love to God, and his dear children, that I write you a few lines for publication. You will recollect I wrote you a letter last July, concerning the fulfilment of prophecy; it was concerning Christ's first Advent, and I find there has been a great handle of that letter, in other papers. Well, brother, I was sincere in my belief then, but God has since shown me different. Praise the Lord, for all his goodness, and all his truth. I expected the Lord would come in '43, and I believed and preached it, and God blessed my soul. Then I believed he would come on the 10th day of the 7th month, and I preached it, and was blessed in so doing. Well, brother, I preached the truth at that time, for the Lord did come to his temple, and is now purifying the sons of Levi.

Little John says, "We know that the Son of God is come, and has given us an understanding, that we may know him that is true, and we are in Him that is true, even in his Son Jesus Christ. This is the true God and eternal life." We were mistaken in the manner of the Lord's coming, but not in the time. I must confess that in my letter last summer, I said some harsh things about the spiritualizers, but God has forgiven me, and I ask the forgiveness of all my brethren. May God grant them a forgiving spirit.

Brethren, the Bible is plain: "Ye must be born again," or never see the kingdom of God. I

know that I have been born again into God's everlasting Kingdom, and have obtained eternal life. Christ is in me—the Resurrection is in me—Glory to God! My soul is happy while I am writing. But some may start, to think I believe God is in me. Well, for proof, see 2 Cor. 13: 5. I do rejoice to hear that the Lord has shewed you He has come; and is doing up his last work, in this last time. I do believe we are in the last thousand years; in the day of God, so often spoken of in the Bible. It is the day of vengeance! We are in the great Sabbath! Glory to God, forever!

God has a few true children in this section of country. There are a few in Nashua, N. H.—There are a few in Newburgh, in Boston, and Lowell, Mass. I tell you this truth will spread through the world. O, my brethren in the West, preach the present truth. Let it spread till the fire in the West, meets the little in the East, and I believe it will become a great flame. We used to cry, The Lord is coming, and that was right. But now the cry is, The Lord has come! Glory to God!

A few words to those who are looking for a literal body.—Now the Church is the true body of Christ. For proof, see Eph. 4: 4, and so on to the end.—Also, Colossians 1: 18, to the end. The true Church, is the temple of the living God; 2 Cor. 6: 16, and so on; 1 Cor. 3: 16, and so on to the end. What was the offering for sin? I answer, it was his body which he assumed at his first advent. That was the offering for sin; and "unto them that look for him, shall he appear the second time, without sin, or a sin offering, unto salvation;" that is to say, without that body. I am satisfied that those brethren who still look for a literal body, will wonder and perish. O may God open the eyes of my dear brethren to see where they are. May God have mercy and save the people. Go on, my brother, give meat in due season.

Your Brother, in the

everlasting Kingdom of God.

BENJAMIN P. MANNING.

Letter from Brother Goodwin.

New York, Jan. 23, 1846.

To all the beloved Saints in Christ, scattered abroad.—I think the Lord has given me light on the 24th chapter of Isaiah; and if so, may his precious word have free course, and be glorified—"For to you it is given to know the mysteries of the Kingdom of God, but to them that are without in parables;" Isa. 14: 12, 13. "How art thou fallen from heaven, O Lucifer! (Day Star, or one that brings light,) how art thou cast down to the ground, which didst weaken the nations! For thou hast said in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God;" or, as I understand it, the personage here brought to view, is to exalt Himself above the ministers or messengers of God. "I will sit also upon the Mount of the congregation, on the sides of the north;" see Ps. 48: 2. This Mount I understand to be the same spoken of by Paul, in Heb. 12: 22—and this fallen Star "sets Himself over the congregation." See the paper called "The True Day Star," and be convinced; see vs. 16. "They that see thee, (see who! why this same person) shall narrowly look upon thee, saying, Is this the man that made the earth to tremble, and did shake kingdoms! That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners!"

Did not that mighty cry which was made at midnight '44, cause the earth to tremble? You will, if you believe it, say it did—God was in it. But one says, in plain language, "Was it not I who first gave you the cry that the Bridegroom would come on the 10 day of the 7th month, 1844! Thus boasting himself to be the Prophet Moses speaks of in Deut. 18: 15-18; John 7: 40; Num. 24: 17-19; John 4: 19, 25, 26; Acts 3: 20-24—which we know to be Jesus Christ, who we know proved himself to be that Prophet, by His works; and whosoever denies this, denies the only Lord God that bought them; see Isa. 14: 21, "Prepare slaughter for his children;" or Rev. 19: 21, "And the remnant were slain with the sword

of Him that sat upon the horse, which sword proceedeth out of his mouth;" and this sword is the word of God; see Eph. 6: 13, 17; Heb. 4: 13; Rev. 2: 16; 19: 15.

Now we must remember, dearly beloved, that "the weapons of our warfare are not carnal, but spiritual; mighty through God, to the pulling down of strong holds." Now let us look at this personage again, Isa. 10: 12. Here he is called king of Assyria, or verse 5, The Rod of his anger. 13th verse, "He saith, by the strength of my hand I have done it, (Done what! Why see "The Day Star," so called,) and by my wisdom; for I am prudent, and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man." See verse 14, last clause, "And there was none that moved the wing or opened the mouth;" now let that man notice the 15th verse: "Shall the axe (or instrument that God has been using,) boast himself against him that heweth therewith/—or shall the saw magnify itself against him that shaketh it!—as if the rod (same rod spoken of in 5th verse) should shake itself against them that lift it up, or as if the staff should lift up itself as if there were no wood;" see vs. 20: 21, of the same chapter.

I understand, by reading Rev. 10: 9, that we had to eat up the little book; but we thought that we should have no more need of it, when the 7th angel began to sound. Well, we did think so; but the angel said unto me, "Thou must prophecy again before many people, and nations, and tongues, and kings." Well, that is just what we have been doing since the 7th month, '44. We were not to stop there, but were to go on to perfection; "growing in grace and the knowledge of our Lord and Savior Jesus Christ." Oh let us, for our own souls sake, be willing to let this fire burn up everything which we have built upon, that is contrary to God's true word. We shall be saved so as by fire.

For everything there is a season, and a time for the man of sin to be revealed; the son of perdition. But, says one, that time passed years ago. Well, I will admit that, if you will admit that the day of the Lord come years ago. Paul says, "That day shall not come, except there come a falling away first, (of Adventists, not Roman Catholics) and that man of sin be revealed, the son of perdition." Not the Pope, for he is called God, or the Holy Father. But mark, this man of sin was to "exalt himself above all that is called God, or that is worshipped." Now who, beside the Pope, is literally worshipped? But this man who was to be revealed in his time, according to the scriptures, is now revealed in the city of New York; and you have not only God's word for it, but the testimony of about 50 of his followers, to confirm his being the true Elijah that was to come; thus making himself one like God.

Now, beloved in Jesus, let us take Paul's advice. Read carefully the 2d chapter of 2 Thes.—Let no man deceive you. God has led us right, although in a way that we knew not. But we know that "God alone shall be exalted in this day;" and that everything that is high is being abased, and the low being exalted; for in God's Kingdom the least shall be the greatest. Being born again, not of corruptible seed, but of incorruptible; by the word of God which liveth and abideth forever. So let us give glory to him that was dead and is alive for evermore.—Amen.

There are a few Saints in this city of New York, who believe all that God has spoken to the saving of their souls, and who do not despise the goodly land. The fruit is good, and is healing us from all our wounds and bruises. Glory be to Zion's King! who has afflicted us, but in his mercy will heal us all. We have been much blessed—more particularly in reading the last number of the "Day Star;" and I pray the Lord that the truth may prosper, and have free course, and be glorified through Jesus Christ our Lord, Amen; who hath blessed us with all spiritual blessings, in heavenly places in Christ Jesus. Again I say to the little flock, be ye strengthened, settled, established, and lay hold on eternal life.

Yours, with Eternal Life,

GEORGE S. GOODWIN.

THE THOUSAND YEARS OF REVELATIONS 20:

[BY H. OSLER.]

[Concluded.]

I. THE DRAGON.

Eze. 29: 1-4.

Here we learn that a dragon is the symbol of the infidel persecuting kingdom of Egypt, who held God's Israel in captivity, and who said "who is the Lord that I should obey him?" And the term devil, and Satan is used for the same reason that our Lord called Peter Satan.

Mat. 16: 23.

Because thou savourest not the things which be of God, but those things which be of men.

Query! What infidel persecuting kingdom, does the Dragon in the 20th chap. of Rev. symbolize? It is evident it is the same one as in chap. 12: when we compare

Rev. 20: 23; Rev. 12: 9.

Where we learn he deceiveth the world.

Rev. 12: 1-6.

We learn that he stood ready to devour the man child (Christ) as soon as he was born, and persecuted the woman that gave birth to the man child, into the wilderness, and by turning to

Psa. 2:

We learn that it is the wicked heathen kingdoms of the world, that take counsel together against the Lord, and against his anointed, and by turning to

Acts 4: 25-29.

Peter applies this prophesy to Herod, and Pontius Pilate with the Gentiles, who were the governments that then existed, and under whom Christ was crucified. These governments were all under the jurisdiction of Rome, and acted by its authority. Hence Rome is that infidel persecuting kingdom symbolized by the Dragon of the Revelation.

II. The bottomless pit.

Rev. 9: 1.

Here we learn that a false system of religion, having no foundation in the word of God, is a bottomless pit.

And if Mahomedanism as a false system of religion is thus styled, truly the corrupt system of Popery may well be styled such a pit also.

Again Prov. 22: 14; Prov. 23: 27.

We learn that a whorish woman is a deep pit. Hence if a whorish woman is a deep pit, that woman in the 17th chap. of Rev., who is a mother of harlots, must be a pit that has no bottom. This woman is generally received as the Papal system.

Query! Was ever Pagan Infidel Rome, bound fast in the Papal system?

See Dan. 7: 7, 8.

This beast with 10 horns, is an other symbol of that same power. He subjected the 6 heads of the preceding beast, and hence the Revelator sees this power with 7 heads and 10 horns, which represents the civil government of Rome under its various changes, and divisions.

See Dan. 7: 23-27.

Here we learn *тнв*—Who?—Why the beast, the 10 horns, times and laws, and the saints, were all given into the hands of the Papal power for 1260 years, and thus the Revelator understood it.

See Rev. 17: 11-18.

The 10 horns became of one mind with the beast who was converted to the Christian faith, and the woman (the symbol of the pit) reigneth over the kings of the earth.

Rev. 17: 8.

The *beast was*, in the form of infidel Pagan Rome, is not in political power in the form of Christian Papal Rome; but shall ascend out of the bottomless pit, which is the symbol of the bottomless pit, and go into perdition, after he, the civil power, is loosed for a little season.

Query! Has the infidel and civil power, come out from its bondage in the Papal power.

Rev. 11: 7.

Here we learn after the infidel, and civil power, had become independent of the Papal system of power, it made war on the 2 witnesses. This transpired as is unanimously admitted in the Revolution of Europe, when the kingdoms of the earth were delivered from the Papal See of Rome

by the action of the French Government under Buonaparte. See Allison's history of Europe.

But says one, this transpired 1260 years from the time the Pope gained the ascendancy. True, but the reformation and protestation against the Papal power commenced by Luther, was first favored by Henry the 8th, in 1539, (who was one of the 10 horns) just 1000 years from the time the Justinian code of laws were enforced in Rome, (which gave the Pope his power and great authority in 539,) by Belisarius the Roman General. This protesting of kingdoms of the earth against the Pope, commenced by Henry the 8th in 1539, continued until 1800, when the civil governments were fully delivered from bondage to the Roman See.

Query! What must be understood by the 2 resurrections?

I answer, the deliverance of the church twice, from persecution unto death. Mark Rev. 20: 4. The resurrection spoken of is a resurrection of those beheaded for the witness of Jesus, &c.

Who is the witness of Jesus?

See Rev. 11: 2.

From this scripture we learn that the Lord has two witnesses; but says my brother, these are the old and new Testaments. The Revelator says:

Rev. 11: 4.

These are the 2 olive trees and the 2 candlesticks. Zech. 4: 3-7, says, that the 2 olive trees are the word of the Lord.

Rev. 1: 19, 20.

Says that the candlesticks are the churches, and while the Revelator saw 7 candlesticks,—Zech 4: 2, saw the principle stem with 7 branches, which doubtless is the Jewish Church in the principle stem, and the Gentile church in its 7 peculiar features the branches grafted in. Thus, the church is the Lord's witness.

Isa. 43: 10; Isa. 44: 9; Luke 24: 48; John 15: 27.

Hence the church is one of the witnesses and the word of the Lord the other: This symbolized by the 2 olive trees, are the 2 sons of oil. See Zech 4: 11-14, in the Margin, that empty their golden oil into the candlestick, and by that means (Mat. 5: 14, 15,) are the light of the world.

These 2 witnesses (the church and the word) prophesied in sackcloth (mourning and death) 1260 years, and were then killed by the beast.

See Rev. 11: 7-11.

And they laid dead for 3½ years, when

(Rev. 11: 11.)

The spirit of life from God entered them and they stood on their feet. &c.

Here is a symbolic Resurrection, consisting of a deliverance of the church from persecution unto death. This took place when infidel France, murdered indiscriminately Catholic, and Protestant, abolished the Sabbath, and burnt the Bible, and for 3½ years the church was apparently annihilated, but, afterwards brought into life and being. From this it is clear, that a symbolic resurrection is a deliverance of the church from persecution unto death.

Query! Was there such a resurrection about the time that Pagan Infidel Rome was bound and cast into the Papal system or bottomless pit?

This must be learned by tracing the history of the witness of Jesus, the candlesticks which is the 7 churches.

Rev. 2: 8-12-14.

The church of Smyrna and Pergamos, we understand is the history of the Christian church under Pagan Infidel Rome, during its persecutions, from Nero down until the days of Constantine the 1st Christian Emperor, during which time the devil, (see verse 10) as the Roman power was termed, issued 10 separate decrees for the persecution of the church unto death, and in those persecutions it is computed 3,000,000 Christians were slain. During this time the church was unusually devoted to God (see 10 verse.) The Lord says he knew their works and tribulation and poverty, but thou art rich, and in 11 verse they are assured if they overcome they shall not be hurt with the 2d death. This agrees with the character, and prospect of those in the 1st Resurrection.

See Rev. 20: 6.

This scene of persecution and blood was the opening of the 2d seal.

(Rev. 6: 2.)

Where the Revelator saw a red horse, and power was given him that sat thereon, to take peace from the earth, and that they should kill one another, and there was given unto him a great sword. This is doubtless the symbol of the same infidel persecuting power of Pagan Rome, who fought against the faithful servants of God, who fought also, but not with carnal weapons, though mighty through God in the pulling down the strong holds. Put on says Paul the whole armor of God, that ye may be able to stand against the wiles of the devil, for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. This war, in its history, with the Dragon is brought to view in the

Rev. 13: 7-10.

These faithful servants of God continued preaching the kingdom of God that it would succeed all earthly kingdoms, and doubtless they pointed to the fact, that Rome was the 4th and last kingdom that should precede it, and in this work they loved not their own lives unto the death; but they overcame the Dragon, by the blood of the Lamb, and he was cast out of the kingdom, and Pagan Infidel Rome gave way under the faithful labors of these men of God. The Roman Senate after the question was fully debated by St Ambrose, Archbishop of Milan, and Symachus the Pagan Chieftain, the argument in favor of Christianity prevailed, and they by public vote abolished their infidel Pagan Religion, and also adopted the Christian system of faith.—See Tittler's Ancient and Modern History, chap 45: page 134. Then was fulfilled

Rev. 20: 4.

These were the thrones, and this was the judgment alluded to there; then was the church delivered from persecution unto death and the Dragon, infidel Pagan Rome bound up, and cast out and replaced by Christian Rome. The Martyrs of sacred memory, became elevated in the same rank with Christ as intercessors, and were worshiped with the same homage as was paid to Christ, and in that sense reigned with Christ 1000 years; but the rest of the dead lived not again until the 1000 years were finished. Notwithstanding the church was delivered from persecution unto death under Pagan Infidel Rome, and in that sense had a symbolic Resurrection; the Dragon power was cast out in to the earth. The earth, signifies Europe, and that part of the vision identified with Papal Rome; see the feet of the image mixed with earth or clay, is the Papal form of Government, and in Hab 2: 5-14. The individual there brought to view, who is proud, and enlargeth his desire as hell, and is as death, and can not be satisfied, but gathereth unto him all nations, and in the 6 verse, ladeth himself with *thick clay*, or earth, is no doubt the Papal form of Government in Rome, and in Rev. 13: 11, The 2 horned beast is the ecclesiastical power no doubt. He comes out of the earth, or Christian Rome, the place where the civil power is confined in a pit: Here a system of death more violent if possible, than under Pagan Infidel Rome was carried on, by those too, who professed Christianity, and worship the Martyrs. This scene brings to view the 4th seal, Rev. 6: 7, 8.

Where the Revelator saw a pale horse, and his name that sat on him was death, and hell followed with him, and power was given unto him, (margin to him,) over the 4th part of the earth, to kill with hunger and with death, and in this persecution it is computed that 50,000,000 were slain.

These are the rest of the dead that lived not until the 1000 years were finished, and then the 5th seal opens.

Rev. 6: 9, 10.

This being the end of the 1000 years from 539, when the Pope obtains his power, bring us to 1539, right in the time of the reformation under Luther, when those souls were under the altar ready to be offered up, began to cry for deliverance, and to be avenged on their persecutors, but the time for that had not fully come; they were told they must rest for a little season, (the same length of time that the civil power would be loos-

ed out of the prison, see Rev. 20: 3.) And white robes were given them. These were robes of righteousness.

See Rev. 19: 8.

It was at this time, that Luther preached justification by faith in contradistinction to the corrupt teaching of the church of Rome, which was, *works of supererogation*; and thus the church became clothed with white robes, and began to live. The reformation continued until the church was fully delivered from persecution unto death, and now enjoys the 2d *symbolical* Resurrection: The first one having taken place when the church was delivered from Pagan persecuting Rome, and the second when the church was delivered from Papal persecuting Rome.

Now the next scene in this chapter, is the battle; the civil powers are all delivered out of the pit or prison for a little season, the unclean spirit has gone forth, and are now at work evidently getting the nations angry, and gathering them together to the battle of the great day of God Almighty. This battle will be one of all the nations, in the 4 quarters of the earth, the number of whom is as the sand of the sea. This battle will result in the whole of them being devoured by fire, in the general judgment, in which this present world will be changed, and renewed, and restored, so that it may be said, that there will be new Heavens, and new Earth, and the new covenant state of things on it, when there will be no more death, for God shall wipe away all tears from their eyes,—no lion shall be there, nor any ravenous beast, (the symbols of persecuting kingdoms) shall go up thereon, it shall not be found there; but the redeemed shall walk there, and the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads, they shall obtain joy, and gladness, and sorrow, and sighing shall flee away.

O glorious rest that awaits the weary pilgrim! Soon we shall be out of reach of those who frown and bite at us for maintaining God's truth,—soon we shall be where the wicked cease from troubling, and the weary are forever at rest.

My soul breaks out in vehement desire for that day, and my heart leaps within for joy, that the time is at hand when the Lord shall gather his stricken and groaning Israel. Come Lord Jesus, Come quickly. Amen.

Your brother in the Kingdom and patience of Jesus Christ.

HARMON OSLER.

Germantown, Pa., Dec 27, 1845.

Letter from Bro. Williamson.

Boston, Jan. 29, 1846.

DEAR BRO. JACOBS:—

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy has begotten us again to a lively hope by the resurrection of Jesus Christ from the dead to an inheritance incorruptible, and undefiled, and that fadeth not away," &c.

Never did I sit down by my table to write to the West with such feelings as I do this morning, nor have I ever been so sensible that my dear Father in heaven has set his hand again the second time to gather together his elect from the four winds, as I now am.

When the "Day Star" of January 24th reached us, and we read with care its editorial, we knew not how to be humble and thankful enough for the great things God is doing for the dear Saints beyond the Alleghanies. For about three months past our prayer to God has been for light to spring up in the West, and that the true light might shine, and shining it might reach with power the darkened minds of many of our dear brethren of the East and West, and that God who has told us to ask what we will in the name of Jesus Christ, and we shall have the petitions we desired of him, who has more than granted us the desires of our heart; I mean has multiplied them.

When the "Star" appeared, advocating the Kingdom to be the Saints of the Most High, we saw at once that God was leading its Editor by his own hand, and that the next step he must take, would be out clear on the burning and shi-

ning truth, "We know the Son of God is come," &c. &c. At last our dearly beloved Bro. Pickands appeared in its columns, bearing his bold and unblushing testimony in the face of a Laodicean church, and world of the ungodly; "We have found him of whom Moses in the law and the Prophets did write Jesus of Nazareth the King of Israel," and "We no longer stand gazing up into heaven," &c. &c. This truly gladdened our souls, and we would but commend his unwavering confidence in God after he had laid out on the altar, that you would see the truth. Ours mingled in with his to that effect; and in the last "Day Star" was brought to us evidence that God has answered prayer and that he always hears us. "THE SECOND COMING" spoke the very language of our souls, we believe nothing more nor less. We too are "done gazing at the veil." It is God that we worship, and we are fully sensible we cannot worship him acceptably unless we are spiritual beings, and to the honor of God we can bear testimony that we have passed through the veil, and after we passed through we found the "fire of coals," the "fish," and the "cake" we are dining—and soon expect after we have eat of the food prepared there, we shall be more thoroughly qualified to "feed" the "Lamb and sheep," and it is our daily prayer that "God will raise a mighty cloud in the West that will rain righteousness in every direction," and that if no more we may feel its moistening atmosphere in the East; and be assured dear Bro. you have our prayers, sympathies, and ourselves, to render any assistance required by God. There are many in the East who will avail themselves of the reading of the "Star," and you will undoubtedly lose some of its old patronage, but a class of friends are, and will be raised to sustain it till as you say "the elect are gathered;" thus God will choose such a medium as he pleases to communicate through, "whether by spirit or by letter." After we fully embraced the burning truth that "the Lord whom we sought came suddenly to his temple," the next truth was, "Ye must be born again, for unless a MAN be born from above he cannot discern the reign of God." The first thing then we had to do here was to receive the Nazarene truth that Jesus Christ is come to be glorified in his Saints—to sit as a refiner and purifier of silver. Seeing this, our attention was directed to this refining process, and tongue or pen is unable to describe the burning and refining work some of us have passed through, which has left some as clean as a piece of white paper or the driven snow; and glory to God, this strange work will progress till Zion is as "clear as the sun, as fair as the moon, and as terrible as an army with banners," and we praise God that "knowledge shall be increased, and the wise shall understand" will remain in the "living oracles" till the last truth is brought to light—till the last stone is polished and fitted in the temple—till the last nation is brought to walk in its light, and "Gog and Magog" is exterminated from the peaceful abode of the Saints.

We rejoice with you truly, and fully understand the straight gate you passed through in entering the everlasting Kingdom of God set up in the days of these kings, while you were at the memorable "Cleveland Conference," and it was the burden of our prayer in the East: Lord arrest Bro. Jacobs, and bring him into the Kingdom, to go no more out forever, and Hallelujah! to God, we believe fully you have entered into the Kingdom.—O that God may speak in thunder tones through the "Day Star," in arousing our dear brethren everywhere to see their lukewarm condition, and before God shall spue them out of his mouth, that they may attend to the intercession of the spirit to them in their Laodicean state. There are many in the East who have made every personal and other sacrifice, to be ready to meet the Lord at the 10th of the 7th month, now that he has come, they stone them that God has sent to them, informing them of his return, because they with fleshly eyes have not seen him. This is more than we can sometimes endure. They are God's chosen ones, and we can but cherish the pleasing thought that they will yet see the truth, and rejoice in it with all their souls. The light God is continually throwing before our eyes is truly glorious and abundant.

In relation to the truth just breaking out in the West, viz. on the second coming, I wish you to examine Heb. 9th, where Paul drew a contrast between the *Levitical tabernacle*, and *Gospel tabernacle*. God dwelt in the old tabernacle, and God dwells in the new Tabernacle; and ask and answer one question, What is the antitype of the first tabernacle, ver. 23!

Our difficulty hitherto has been with "three Gods," but when we understand that it is *three* manifestations of one God, all obscurity is wiped off and the light shines.

I would write out of a full soul for the "Star," but my name has become so odious to many that I shrink at even the thought. We have become of no reputation, because we have been to "Nazareth" (!)

The "Star" will be supported as long as God needs it. All the Saints salute you.

Yours, in the Kingdom,

M. WILLIAMSON.

Letter from Bro. Braley.

Wardsboro, Vt., Jan. 25th, 1846.

DEAR BRO. JACOBS:—

For three years I have been a constant reader and a cheerful subscriber for the "Advent Herald," and as a general thing it has been an agreeable and profitable visitor at my fire-side. But it has ceased to be what it has been unto me. I now turn my eye Westward for relief. I have thought and now think quite favorably of the "Star" of which the "Herald" speaks with almost or quite unpardonable blasphemous language, especially respecting its advocating foot-washing, kissing, &c. I wonder that the "Herald" does not at least try to prove that mankind are far more depraved now than they were 1800 years ago.

If professed Christians are not holy enough to obey what the gospel enjoins, without falling into temptation and sin, they may be assured they are not fit for the Kingdom.

I herein inclose \$1 for the "Day Star."

STEPHEN BRALEY.

Letter from Bro. Glascock.

Hillsboro, O., January 27, 1846.

DEAR BRO. JACOBS:—

I now sit down to write to you to tell you some of my feelings. Truly this is the most solemn time I have ever seen. Since reading your testimony, there has a trembling seized us,—that is, myself and wife and Bro. Muntz—that we cannot describe. O Bro. J. we never saw our littleness and nothingness so plain as now, and we feel we must be born again or never enter into the Kingdom of God. O Brother we can't see but we are praying that our eyes may be anointed with eye salve, that we may see; then we shall see the Kingdom of heaven. O how we long to be with the dear Saints in Cincinnati—but so it is—we are here surrounded by the opposers, but we bless the Lord that we have the Bible and the promise of the spirit to lead us. We are striving to receive the Kingdom as a little Child; and Bro. J. we do believe the Lord is making up his jewels, and we trust through grace that we shall be among that happy number. Now Bro. Jacobs, when you receive this, methinks you will understand our situation better than I can describe it. O Brother we would crave an interest in your prayers. Please ask the dear Saints if they will not spend one evening in our behalf, that we may be born into the Kingdom as a little child.

Yours, striving for deliverance,

F. GLASCOCK.

Letter from Bro. Bear.

Liberty, Union Co., Ia., Jan. 29, 1846.

DEAR BRO. JACOBS:—

It is impressed upon my mind, as a duty to speak through the "Day Star," to the dear people of God. Your unworthy brother has found the Kingdom, and the God of heaven has given me much wisdom in his word since. Some very

solemn truths; the sifting time is not over yet, the angels are not done reaping yet. O the unsearchable wisdom of God! *Esas. 28: 46-49.*—Son of man, set thy face toward the south, and drop thy word toward the south, and prophesy against the forest of the south field; and say to the forest of the south, Hear the word of the Lord; thus saith the Lord God, Behold, I will kindle a fire in thee; see 12, 49. I have come to send fire on the earth, (in the Judgment day) and what will I if it be already kindled; and it shall devour every green tree in them, and every dry tree, (1 Cor. 3, 11-15 the works will be tried by fire, kindled in this Judgment-day, this fire is now kindled; Judgment has begun at the house of God) the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein: (Yes, even those whom he loves, he rebukes, &c., *Rev. 3: 18.*) O my dear brethren, be ye humble and repent for all flesh shall see that I the Lord have kindled it; (O my Lord I see it already) it shall not be quenched. Then said I, Ah Lord God! they say of me, doth he not speak parables. O my God! is all thy fire in thy parables! O how much fire do I see at this time in these parables; and I believe the Lord has not showed all yet to me. I will try to be as brief as I can, but I wish to make it as plain as possible, but God must give the sight to see. *Dan 2: 44.* And in the days of these kings shall the God of Heaven set up a kingdom; this kingdom is represented by a stone, *verse 34*, it begins small, then fills the whole earth, but this is contrary to what we formerly believed. Well says Jesus, *Mat. 13: 31, 32*, the Kingdom of Heaven is like unto a mustard seed, &c., then grows until it becomes the largest tree of all—the stone became the largest kingdom: Again read *33* verse, and it teaches a growth—is this Kingdom of Heaven set up! O yes. *Mat. 25: 1*, then shall the Kingdom of Heaven be like unto ten virgins, consequently it must have been set up before; Yes, this Kingdom, the God of Heaven did set up, first through brother Miller, and all these parables are a perfect history or prophesy of the advent doctrine, and these parables all belong unto us brethren, and in them is hid the fire that Jesus, my Lord, has kindled, and out of them will Jesus reveal the flaming fire to try every man's works, of what sort it is. Remember that judgment begins at the house of God; yes, it has begun, O that I could make plain what I see, the Lord gives me to see much faster than I can write, *1st Cor. 3: 11-15*, if any man will build upon this foundation, (Jesus Christ,) gold, silver, precious stones, &c., every man's work will be made manifest, by the parables, for the day of Judgment shall declare it, because it is (margin) revealed by fire, and the fire (parables) shall try every man's work of what sort it is, if any man's work abide, which he hath built thereupon, he shall receive a reward, (that will stand the test of the parables) if any man's work shall be burned, (O, I see mine burned up already) he shall suffer loss; but he himself shall be saved, yet so as by fire: This will be my lot. I have better hopes than ever I had, I believe that God has a hand in this letter, do not look at me, when you read this, Jesus is going to knock at some doors, I hope a good many will hear his voice, *Rev. 3-20*, and not only hear, but open, *1 Cor. 3: 10-11*: According to the grace of God, which is given unto me, as a wise master builder, I (Jesus) have laid the foundation, &c., for other foundation can no man lay, than that is laid, which is Jesus Christ. Now those brethren that laid a foundation at the Albany conference, I do hope will soon see that their works will be burned up, it is too small, I think it was of silver, but nothing only Gold, well refined, will stand the fire. Should any brethren (that give their approval to their proceeding), that know me, get to see this letter, (probably such as I sat with much delight under their teaching) yes, I say, will they for God's sake, prayerfully ponder over their proceedings again. My dear brethren, your foundations are much too small, your wisdom is far beneath the wisdom of God, the wisdom of God has no limits, and in the word of God, is his wisdom displayed. Therefore, says Jesus, *Matth. 13: 52*, every scribe, who is instructed unto the kingdom of

Heaven, &c., bringeth forth out of his treasure, things new and old. O his treasure is not half exhausted, why then should we put any limits to the word of God! why should we do as the Jews did at the first advent of Christ, draw our line in the word of God! Jesus, you must come at once, a Glorious King, and receive us into the new earth, into thy Glorious Kingdom.

O, my dear brethren, had Jesus come in the way we expected him, on the 10th day of the 7th month, 44, he would have found us in a miserable condition. O no, we must go through the judgment day first, our works will be tried by fire, we will see ourselves little and unworthy enough, before the judgment will have passed the House of God.

These truths will knock at the hearts of God's children: Well, thank God for it; remember it is Jesus that loves you notwithstanding, you may be wretched, miserable and poor, and blind, and naked: Be zealous, therefore, and repent; if we are not rebuked and chastened, we are none of those he loves, *Rev. 3: 17-18*. The word of God I believe, will speak fast and very loud, yes, in flaming fire; O, my dear brethren, give up the wicked and save your own souls, for God's sake; The Gospel of the Kingdom of Heaven, *Matth. 13: 47-49*, was drawn ashore, out of the sea, (wicked nations) it then was full, on the 10th day of the 7th month, 44, at the dispensation of the fulness of times, *Eph. 1: 10*. This fulness of times you can never see again; though you may try to bring one or even two to 1847, but you can never bring the fulness there, and when you try to bring the 2300th day there, you are far behind God's word, because the Sanctuary is now cleansed since, the 10th Judgment was then given to the Saints of the most high, *Dan. 7: 22*; Judgment then began at the House of God, *1st Pet. 4: 18*, this judgment will cleanse the House of God, the Sanctuary, *Dan. 8: 14*. The Son of Man then sent forth his Angels, servants of the Most High, to gather out of His Kingdom (which the God of Heaven set up in the days of these kings, commencing with the preaching of the Kingdom, *Matth. 24: 14*; first by brother Miller) all things that offend, and them which do iniquity, yes, this judgment will proceed, I believe, rapidly, until the sanctuary is entirely cleansed; the chaff will be thoroughly purged, out from the wheat, *Matth. 3: 12*. For aught I know, this letter may cause sinners in Zion to be afraid; and fearfulness may surprise the hypocrites: O my brethren! who among us shall dwell with the devouring fire! who among us shall dwell with everlasting burnings! *Isa. 23: 14*, read the next verse; O, could I but write half what I see! Let us look at a parable. Says Jesus, *Matth. 13: 3*, behold a sower, read it. I will by the help of God try to write the explanation *verse 18*. Hear ye therefore, the parable of the sower:—When any one heareth the word of the kingdom, (*Mat. 4: 14*, the word of that kingdom set up by the God of heaven in the days of these kings—the Advent movement,) and understandeth not, (the wicked that could not see at all,) then cometh &c., *verse 20*, but he that received the seed into stony ground, the same &c., 21st for when tribulation and persecution ariseth because of the Word, by and by he is offended. Brethren, you all know of such, 22, He also that received seed among the thorns, is he that heareth the word; and the cares of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

O, the cares of this world had well nigh choked the word in me, but thanks to His holy name, he has opened my eyes again. *Verse 23*; are those that received the Word in the love of it and still hold on to it, *verse 24*: Another parable spake he unto them, read it. *Verse 36*, declare unto us the parable of the tares of the field, He answered and said unto them, he that sowed the good seed (or sent the Gospel of the kingdom,) is the son of man, the field is the world, to whom the Gospel of the Kingdom was preached, *Matth. 24: 14*; the good seed are the children of the kingdom, *Matth. 13: 23*, but the tares are the children of the wicked one, *verse 20-22*; the enemy that sowed them is the devil, the harvest is the end of the world, *Eph. 1: 10*, on the 10th

day of the 7th month, 1844.—And the time came that judgment was given to the saints of the most high, and the reapers are the angels, ministers of God; as therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of Man shall send forth his servants and they shall gather out of his Advent Kingdom, all the children of the wicked one, because when persecution arises because of the Word, they are offended, *Matt. 13: 21*. The saints have now a two-edged sword in their hands, *Psa. 149: 6*; the Word of God will now very soon get sharper than any two-edged sword, yes, very soon it will be a discernor of the thoughts and the very intents of the hearts, *Heb. 4: 12*; read the next verse. O, the Word of God me thinks, will look into the hearts of the children of men as a flame of fire, *Rev. 1: 14-16*; and the children of the wicked one in the Advent Kingdom, will be cast into this furnace of fire, there shall be wailing and gnashing of teeth; fearfulness will surprise the hypocrites, the words that I have spoken will judge him in the last day; this day we are in, and thus will the judgment proceed, until all the tares are cast out of the Kingdom of Heaven, and then will the righteous shine forth as the sun in the Kingdom of their Father. Who hath ears to hear let him hear. Beloved think it not strange concerning the fiery trial which is to try you as though some strange thing happened unto you. Probably you thought you have had those fiery trials, *1 Pet. 4: 12*. Daniel says these trials will purify you and make you white, you must have white robes; rejoice inasmuch as ye are partakers in Christ's suffering, that when (the judgment is over and) his glory shall be revealed, ye may be glad also with exceeding joy. Says Jesus, *Matt. 13: 44*; the Kingdom of Heaven (Adventists) is like unto a treasure hid in a field, the which when a man hath found, (I had lost it but found it again, have been in *Rev. 3: 17*; obeyed *verse 18*, and now I see, Glory to God in the highest) he hideth and for joy thereof goeth and selleth all he hath and buyeth that field. O Lord, is it so valuable, I am rich, may I not sell half and give that to the poor, will you not promise me salvation as you did to Zachaeus? heaven and earth shall pass away, but my words shall not pass away, the word that I have spoken it shall judge him in the last day, *John 12: 48*; you are in the last day, and the Kingdom is set up and you must be in it, my Word is gone forth, I cannot recall it, I have likened it unto such that sell all; and he that hath my commandments and keepeth them, he it is that loveth me, *John 4: 21*; sell that ye have and give alms, provide yourselves bags which wax not old, a treasure in the heavens, &c. for where your treasure is, there will your hearts be also.

[Omitted for want of room.]

Your Brother in love and in the Kingdom,
Hallelujah. Amen.

HENRY B. BEAR.

LETTERS AND RECEIPTS.

For 2 weeks ending Feb. 13th.

Eli Curtis, \$1.00; (your letter of Jan. 2d was not received); James Smith; P. Tiffany, .50, and 50 for Marcus Austin; Geo. Miller; Williams Thayer, .50, and .50 each for James Davis, Augustus Chamberlain, and L. Bartlett; John Walborn; F. Glascock, 1.00; R. G. Bunting; Mariah; M. B.; Joseph Willoughby, 2.00; P. D. Lawrence, 2.00; Wm. Briggs, 5.00; W. M. Perkins; David W. Miller; Geo. S. Goodwin; Barnet Matthias; R. J. Henry, .80; H. B. Bear, (will be published next no.); John C. Crouch; W. J. Greenleaf, 1.00; M. L. Greenleaf; H. B. Woodcock, (your paper was ordered stopped by the P. M. It is now sent again.) G. Wood, .25; John T. Blanchard, P. M.; John Howell; J. S. White; Geo. Ford, 10.00; Livingston White, 1.00; Albert Lyford; John B. Paine, for James S. Wright, 1.00; M. Smith; Hiram Willbourn, 1.00; Samuel G. Clark; Thos. W. Huskins; M. Helms, (all right.) Resina Hollister; O. R. L. Crozier, for W. H. Simmons, 1.00; Stephen Brabey, 1.00; John Taplin, 1.00; P. J. Everts, P. M.; M. Williamson; John Mann; E. G. Hedge, for John Morse, N. G. Seward, Nancy Fairbanks, each, 1.00, and for Loring Grover, David Campbell, Abigail Dashwood, and E. Henshaw, each, .50; E. Booth, 1.00, and for J. Johnson, 1.00; Thos. S. A. Pope; Jacob Dudley, 1.00; B. T. Harman; Israel Dammann; Stephen Gregory, 1.00, and 1.00 each, for R. Thompson and J. P. Fowler; Abram Richier; Benj. P. Manning; E. S. Willard; James Newman; W. Bell, 1.00; John Kellogg, P. M.; J. B. Cook, 2; Geo. A. Sterling; Z. Dale, and Wm. Dodge, each .50; James Wood, 1.00; Mary Flanders, 2.00; S. A. Chaplin, 20.00; G. W. Cherry, 1.00; Th's Hough, 1.00; H. B. Bear; Otis Nichols; A. Penfield; C. Dubois, 1.00; J. Kellogg, P. M.