

THE DAY-STAR.

A. JACOBS,
Editor & Publisher,

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

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A WORD TO ENCOURAGE.

Bro. JACOBS:—

In recurring to scenes and seasons gone by, and knowing how the Lord has led us and brought us to this present period or point of time, how much we need the encouragement and sympathy of all those who are possessed of like precious faith, that we may not grow weary or faint in our minds, but strive to possess our vessel in honor and sanctification till the appearing and Kingdom of Jesus our Redeemer.

I know, my Bro., you have much to contend with, in this time of patience. Cast thy burden upon the Lord, and he will sustain thee: Remember, dear Bro., O remember the words of the Blessed Jesus, it is enough that the servant be as his Lord; if they have called the Master of the house Beelzebub, how much more shall they call them of his household: In patience possess ye your soul, for consider him that endured such contradiction of sinners against himself lest ye be weary and faint in your mind.

Put implicit confidence in the immutable word of God as in times past, and he will still give you a mouth and wisdom which all your adversaries shall not be able to gainsay or resist. Methinks I hear you say with the Psalmist, It was not an enemy that reproached me, then I could have borne it: but it was thou, a man, mine equal, my guide, and my acquaintance, with whom we have taken sweet council together, and have walked to the house of God in company. I know these things are very hard to bear, if we were to consult our feelings. God will see that no weapon formed against thee shall prosper, *no, no*; and every tongue that shall rise against thee in judgment thou shalt condemn. Feed the flock of God, which is among you, and when the chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away.

And now to you, dear brethren and sisters, in all humility of mind, I would speak a few words of encouragement.

Fight the good fight of faith, lay hold on eternal life, (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) As you have heard the word of truth, the gospel of the Kingdom, and believed in it with the heart unto righteousness, and having prepared your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, ye were sealed with that holy Spirit of promise which is the earnest of our inheritance, until the redemption of the purchased possession; but as it is written, Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him: But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea the deep things of God, the Spirit itself beareth witness with our spirits, that we are the children of God: if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that ye suffer with him, that we may be also glorified together.

But we have no promise of this Spirit but in strict obedience and faith in God's word. Now if any man have not the Spirit of Christ he is none of his, 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. Grieve not the Holy Spirit of God, but with all lowliness, and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. Let us consider one another, to provoke unto love & good works, not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. Take heed, lest there be in

any of you an evil heart of unbelief, in departing from the living God.

The exhortation of Paul are very consoling words for us at this time, Heb. 10: 35; Cast not away therefore your confidence, which hath great recompense of reward, wherein ye greatly rejoice, though now for a season if need be ye are in heaviness through manifold temptation: for ye have need of patience; that after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith.

One more word and I am done. Are we crucified to the world with its affections and lust? Have we laid up our treasure in heaven? is our conversation there? from whence also we look for the Saviour, who shall change our vile body, that it may be fashioned like unto his glorious body. Do we seek a city which hath foundations, whose builder and maker is God? No doubt the consoling words of the blessed Jesus to his beloved disciples when he was about to leave them in an enemy's land, exposed to all the scoffs of the ungodly will be consoling words to us.—Let not your hearts be troubled, ye believe in God believe also in me, in my Father's house are many mansions; if it were not so I would have told you: I go to prepare a place for you; I will come again and receive you unto myself, that where I am, ye may be also. The Revelator John was permitted to behold this prepared place in all its grandeur and beauty, while carried away in the Spirit.—Rev. 21: &c., Again I beheld and lo a great multitude which no man could number stood before the throne and before the Lamb clothed with white robes and palms in their hands; and cried with a loud voice, saying, Salvation to our God that sitteth upon the throne, and the Lamb.—What are those which are arrayed in white robes and whence came they?—These are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb. O ye followers of the Lamb, arise and put on your beautiful garments, for to you it is granted that ye may be arrayed in pure linen, clean and white; for the fine linen is the righteousness of saints. Fear not little flock it is your Father's good pleasure to give you the Kingdom. Hold that fast that thou hast, that no man take thy crown.

Your sister, bound for the Kingdom,
M. M. F.

Letter from Bro. Haynes.

Brownsville, Union Co., Ind., May 5, 1845.

DEAR BRO. JACOBS:—

I feel very much obliged to you for your kindness in sending me the "Day Star." I received eleven numbers yesterday, the Post Master in this place having kept them back, many of the envelopes being torn off, and the papers read, the P. M. said he did not know they were for me, though he knows me very well, and there is not another second Advent believer in this village. Since it is found out that I am heretic enough to believe in the glorious Hope that maketh not ashamed, the speedy, and personal appearing of our blessed Lord and Saviour Jesus Christ, the whole course of conduct towards me in this place, (civility excepted) has been changed. A merchant has refused to trade with me, sending my pay back again. Other trials I have, and I find much opposition; indeed they seem willing to starve me out; I have not had any work for four weeks, and I do not know any reason why it is so, unless it is that I hold the *despised doctrine*, and have tried to speak of it, and recommend it to others as the truth of the Bible. Perhaps it is for a trial of my faith. If so, then blessed be God, by his grace I mean to hold on to the blessed hope, for Jesus will soon appear. O that I may prove faithful! I do feel distressed on account of not

having an opportunity of hearing any lectures on the subject: I have not heard a lecture since last January, when dear Bro. Cook lectured in Connersville, 8 miles distant. How I do wish oftentimes that I was in Cincinnati, on Sabbath days and week evenings, that I might mingle with the people my soul loves. 'Tis true, I have my Bible, thank God for that, but I feel my ignorance to be so great, and in the sacred Word there are so many things that my soul hungers and thirsts to know that I often think I would rather live on *crusts and water*, and be enabled to hear the word faithfully expounded, than as I am. I am trying to live in daily and hourly expectation of seeing my Lord and Master. O that I may prove faithful a little longer! I shall be very glad if you can continue to send me the paper. If I can, I will send you the price of it, but I assure you money is exceedingly hard to be got hold of in this place. If I cannot remit to you the pay, my dear brother, the good Master will not forget your kindness to me, be assured.*

I remain your affectionate brother, with you looking for the glorious appearing of our blessed Redeemer, and determined, by the grace of God to look, till he that shall come, will come.

THOMAS HAINES.

* The pay for your paper was received the very next time I went to the Post-office. So you can rest easy on that score.—Ed.

Letter from Bro. Goldsmith.

Springfield, Ill., May 5, 1845.

MY BROTHER:—

Your paper came to hand on the 3d inst. after some delay which may be owing to the recent storms. Your paper is really welcome every time it comes because it affords me so much instruction—so much comfort, for it is Bible comfort, arranged according to the Spirit stamped and owned; blessed be God, that you are placed as a Watchmatman on the walls of Zion. Continue thou there, dear Bro., relax not, hold fast, the Lord will reward thee with a sparkling crown, a white robe, and an everlasting inheritance where you may permanently build and plant. I can sympathise with you in spirit and in deed; I can weep and rejoice with you in hope of a blissful immortality: be courageous, be bold, fear not; the Lord my God is with thee, you shall conquer all the sons of Anak: The devil will whisper you are a grasshopper before the giant intellects of the day:—Never fear one of them; you have an instrument that cuts on both sides, (the Bible).—I like your manner of swordmanship, you can by this manner separate the joints and marrow; Heb. 4: 12; You may pierce through a host of enemies and separate the mixed people with Egypt. The Lord sustain you in all your fight of afflictions, of sorrow, of deprivations, of scoffs and jeers; keep your sword bright;—it obtains a very fine and keen edge from 1 Thess. 5: 17: and 1 Cor. 12: 3; Truly it is a discerner of the thoughts and intents of the heart:—It requires confidence as well as skill in its use, if we would push the battle to the gates. I am no swordsman myself, but I can see where it cuts and does execution, and that execution is only through the Holy Ghost sent down from heaven. David understood the exercise, in Psa. 37: 32; that was by the Holy Spirit;—the blessed Master used it to effect, in Joh. 8: 21-24; the apostles knew its use, 1 Tim. 1: 19, 20:—We need a separation, and to change the figure to one I am more conversant with, which is found in Micah 4: 13; to "Thresh," the good grain must have all the chaff, straw, and useless matter blown and thrown away—our false sympathies, our delightful "fixed positions," our struggles to do what God says never will be done,—he says, Instead of increase—decrease, Matt. 24: 12; instead of much faith—little faith, Luke 18: 8; instead of revivals—apostacy, 2 Pet. 2: 1.

12; instead of glorious times—perilous times, 2d Tim. 3: 1. Why should we resist the truth? Must the bread corn be bruised? Isa. 28: 28. There is no virtue in opposing the Lord. Men are coolly and dispassionately forming their own characters, —they know what the Bible says and means, on decision. This letter condemns me in what I have said & believed heretofore, but I regard that nought. My duty and doctrine is in Heb. 6: 1; I am but a worm. Why should I oppose the Lord?
JOHN J. GOLDSMITH.

Letter from Sister Minor.

Pine Collage, near Philadelphia, May 5, 1845.

BELoved BRO. JACOBS:—

Since there has been such fainting among the standard bearers of the Advent Host, I have felt a peculiar joy, in your faithful onward course in the "Day Star." My heart is with the truth, and as the crisis of the Passover neared, and passed, with what anxiety did my prayers ascend for the REMAINING SENTINELS, that they might not be swept away by the same example of unbelief as were many at the 7th month. How then was my soul refreshed with your fearless, faithful, and unwavering testimony in No. 12. Yes, dear Bro., we have passed another test, and blessed is he who is not offended. The God of Elijah, is proving us. In '43 he took us by the hand to lead us out of Egypt, but Oh, how our very being was interwoven with its customs, traditions, sympathies, and idols, and how little we knew of the weaning, cleansing, process through which we must pass, to stand before the Son of Man. Like the children of Israel we expected immediately to enter Canaan, and considered not, that we must be tried in the wilderness, until all who are weary of the leading of the Angel of the covenant, may rebel, and until the murmurers, the fearful, and the unbelieving, shall be wasted from among us. God is shewing before his angels, how much faith there is on earth. Not how much traditionary, speculative faith, there is in the testimony of the Bible, respecting the PAST, and the history which God has given of his dealings with men in other days. But how much faith there is in a PRESENT GOD, and in his IMMEDIATE TEACHINGS and POWER. The world receives historical testimony respecting the PAST, as a matter of knowledge, but the promise of Jehovah, to be fulfilled in us, is regarded by the multitude, as uncertain, enigmatical, and visionary. And now when he has begun "to visit the Earth," and in fulfillment of his promise to Abraham is bringing out from the world, a TESTED people, to inherit the Kingdom, those who aspire to this inheritance, must be willing, to be led, by his own right arm. In this child-like submission to his will, we become separated from earth, crucified to self, purified, made white, and TRUED. As we pass from one crucible to another, we feel that the world and its claims, are receding, and our sympathies and nature, more and more united to Christ, and swallowed up in the love of God. We begin to LIVE, we realize our calling, and destiny, and already have the substance, and the evidence of immortality. Bro., look up, the morning surely breaks upon us, and though weeping, and wailings, and stripes have been ours through the long watches of the night, yet now, joy, joy, is gleaming in the opening day. I rejoice in EVERY STEP, which I have been led in the Advent path, and this rejoicing can no man take from me, the retrospect, is as a well-spring of life and peace.

Before us rise the glittering mansions of the New Jerusalem, we tread the vales of Beulah, and quaff the air of Paradise. Having this confidence, this fixedness, in the promise of the Eternal, who shall separate us from the love of Christ, shall tribulation? or distress? or persecution? No, none of these things move us, for we reckon, that the sufferings of this PRESENT TIME, are not worthy to be compared with the glory which shall be revealed in us. Being thus separated from the world, thus spoiled for Earth, thus groaning for full redemption, and made ONE with Christ, He will immediately appear for our deliverance. NOT FOR OUR SAKE, but for his own sake, for his word's sake, HE WILL COME. We are hidden beneath HIS reproach, we are covered with HIS BLOOD, and his eternal TRUTH, is identified with

the witnessing ASHES, that lie upon his altar. Bro., I expected to have seen an adorable Saviour at the Passover, but it was his will to try us a little further. It is my life, to love, and do his will, therefore I will praise him even in this, and wait patiently, for I know, that it is but a "little while."

And now let us take heed to the "pillar of fire," though it may rest for a moment, it will soon move FORWARD. Let us follow. If we commit our way unto the LORD, he will direct our steps, and his word shall be a Lamp unto our feet. The Lord has taken our cause into his own hand, and he will bring it to pass. He will soon gather his afflicted, tried, scattered remnant, and wipe away all their reproach. I never felt so much like praising God, I REST in his love, all is peace, all is right: Yes, '43 was right, the 7th month was right, and the late precious feast of the Passover week, confirms the whole to me. God was in it,—and it greatly blessed my soul, and I have since enjoyed a greater union with him, and separation from all beside.

Those with me, who are one with Christ, salute the faithful that are with thee, your happy sister,
C. S. M.

Letter from Bro. J. B. Cook.

Akron, May 5, 1845.

DEAR BRO. JACOBS:—

Several reasons might be given, why I have not written ere this; but one may suffice, "Be not hasty to utter any thing before God."

For a few days after the anniversary of the Passover, I felt as the disciples of John; after they buried him, they went (sorrowing mingled with hope) "and told Jesus." He has never allowed his believing, obedient children to seek his face in vain. We obtained "joy and gladness," and now we expect right soon, that "sorrow and sighing" will for ever flee away. Amen!

We have light enough to cheer us and lead us straight on; yet our mistakes are sufficient to humble us. My light for a few days past has been, Isa. 2: 17; "The loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the LORD ALONE shall be exalted in that day." My soul responds, Amen! to every word of this. I never thought that my knowledge or attainments should exalt me; no, no! And now I am willing that all should see and feel that we ought to be humbled. I have no pride of opinion, or pride of station to maintain; but my poor heart laughs all through, at the assurance, that our "Lord" shall be "exalted" so soon in this opening, and terrible "day of God." My feelings are at times indescribable, in reviewing the way by which the Lord has led us. We see the way marked out for us.—Also the record of the disappointments incident to walking that way. The goal, the prize of our high calling, cannot be reached but by this experimental pathway. Those who shall be alive and remain unto the coming of our Lord can not expect acceptance but by enduring the trials to which these disappointments subject us.

My Brother, let us give glory to God that we have advanced so far—passed so many tests—endured, as did Moses, (seeing him who is invisible) so many disappointments. We are nearer glory, by so much as the unbelieving, suppose we have been disappointed. Bless the Lord, we are not to go this way again, as Egypt, the Red Sea, the Wilderness, and Jordan lay between ancient Israel and Canaan; So there were delays, or apparent failures which lay between us on setting out, and the consummation of our hope. Every one we pass makes one less to pass. We were once waiting for the termination of the periods; then again we waited for the time indicated by the types,—but now we wait for "the Lord himself" to "descend from heaven." Amen. Even so, come Lord Jesus. I can not go into particulars now, as I am called away.

The friends here, and in Cleveland and vicinity "are holding fast the beginning of their confidence." We expect through grace to persevere to the end. We believe in the perseverance of the saints, or the saints persevering: This they must do, or turn back. Bro. Pickands and Robinson, speak encouragingly of the brethren associated with them. Some scattered sheep it has been my

privilege to visit—they all seem to be settling down into a firmer trust in God, and rising into a more assured hope of speedy redemption.

We have no stakes to pull up,—no steps to retrace, with all our "mistakes," we are in the way,—the right way. Amen!

I have been much interested in the Advent Herald, especially in Bro. Hale's article, headed "Our Mistakes." Love to all.

Yours in hope,

J. B. COOK.

P. S. We want the "Day Star" to shine, till the day shall come.
J. B. C.

THE DAY-STAR.

CINCINNATI, TUESDAY, MAY 20, 1845.

The Editor is absent on a tour in Kentucky, but will be at his post next week again.

Bro. Pickands, of Akron, has been invited to come to this place and deliver a course of Lectures at the Tabernacle. Due notice will be given when he arrives.

Many anxious enquiries are made about Bro. Cook, we hope he also will make it in his way to visit us again should time continue.

TO CORRESPONDENTS.

We are thankful again to hear from our friends. We have received during the past week, a number of very interesting letters, some of which may be found in this paper.

Let the brethren and sisters continue thus to strengthen and "comfort one another." Their articles will be attended to upon the editor's return.

Letter from Bro. Butt.

[CONTINUED.]

IS THE DOOR SHUT?

"Cincinnati, May 5, 1845.

DEAR BRO. JACOBS:—

"In further evidence of this, I will here introduce the remarks of Bro. Jacobs, in reply to a letter published in the "Day Star," of Feb. 25th, wherein the author endeavors to prove, that Christ come to the marriage on the 10th day of the 7th month. Bro. Jacobs says, "Our Bro. is no doubt, in a gross error here. If the Bridegroom came on the 10th day, and they that were ready went in, in any sense agreeing with the text (Matt. 25: 10); they went in with him to the marriage. Admitting this to be true we shall be under the necessity of adopting the unsound principle of 'spiritual fulfillment of prophecy'—a case of which never has been, and never can be proved."

[It is one proof of the weakness of a theory, when human authority is appealed to for its support. Now it so happens that this "Bro. Jacobs" is but a poor, frail, erring man like many of his brethren; and never supposed himself capable of raising queries that it was impossible to answer. Bro. B.—has already seen that Bro. Jacobs treated the communication in question, as though the writer had said, "On the 10th day of the 7th month the Lord himself came to the New Earth, and they that were made immortal went in with him to the Kingdom."

So Bro. Jacobs on that occasion, done just what Bro. Butt has on this,—considered a doctrine that had not been advocated. Bro. Butt has answered the queries in that article, How they that were ready could go in with the Bridegroom to the marriage, and afterward wait for the Lord from the wedding, in his historical account of the marriage at Serempore. To admit that they that

were ready went in *with him* (the Bridegroom) to the marriage is not a "spiritual fulfillment" any more than it is *literal*. Is the thing brought to view in going in *with him*, &c., to be accomplished before "the Lord" personally appears? This is clear from the parable and its "connexion," for the *waiting for him*, is from the wedding—when the "evil servants" found among the "guests" are bound and cast out *after* the going in; (Matt. 22: 10-12;)—when the "other virgins" cry, "Lord, Lord, open unto us," which they can not do *after* "the face of him that sitteth on the Throne" is seen. Rev. 6: 16,

There is no more necessity of understanding a personal appearing of Christ represented in the expression "they that were ready went in *with him*," (the Bridegroom) than there is of understanding a personal appearing, from the expressions, "Lo I am with you always," "Where two or three are gathered together in my name there am I in the midst of them," "I will love him and will manifest MYSELF to him," Matt. 28: 20; 18: 20; John 14: 21; The personal appearing is not more strongly expressed in going in "*with him*," than in either of the last quoted texts, and a score of others that agree with them; yet Bro. Butt, nor any other Bible student will claim that Christ's personal coming is here proved: This too—in these texts, is "the Lord himself" speaking; while in the parable, the going in *with him*, is only the likeness of "the Kingdom of heaven" to a Bridegroom preparing to receive his guests at the marriage supper, where, and where only, they are invited. See Rev. 19: 9; Luke 14: 14, 15, 23, 24; Matt. 22: 10; Isa. 25: 6-9. The transpiring of the thing signified is not a "spiritual" but *literal* fulfillment; And whenever the *personal appearing* of the Lord is introduced, all obscurity is taken away:—It is no *likeness*, left to be filled up by our own *wild* or *fanciful* schemes, or any human conjecture, but "The Lord himself," (1 Thess. 4: 16; "This same Jesus," (Acts 1: 11; "Every eye shall see him," (Rev. 1: 7); not the Bridegroom, but "*Jesus Christ*," (ver. 5; "And they shall see the Son of Man coming," (Matt. 24: 30;].

"Now my brethren if we assert that we have went in *with Christ* to the marriage, have we not adopted this "*unsound principle of spiritual fulfillment of prophecy*"! at least so it appears to me.

[No one asserts that they have gone in *with Christ* to the marriage, but that an event in "the Kingdom of heaven" (God's administration among men on earth) has transpired which has been "*likened unto*" guests going into a marriage with the Bridegroom. There is therefore no "*unsound principle of spiritual fulfillment*" adopted here, until Bro. B.— proves the personal coming of "the Lord" argued from the parable; which he could do easy enough IF he could make out his *inferences* to be good scripture—a difficult task.]

"Again, I would ask; Are the wise virgins now *personally* with Christ! This you all know is not the case; for they are still laboring under the curse; Then how can the Bridegroom *already* have come!

["Are the wise virgins now *personally* with Christ?" Ans. Certainly not—nor can they be, until as Bridegroom he "returns from the wedding." "Then how can the Bridegroom *already* have come?" Ans. He certainly has not "*already*" come from the wedding, or the wise virgins would *personally* be with him. How can Christ manifest himself unto us and not unto the world? By the Holy Ghost. How can he fill the character

of Bridegroom "to the marriage" before he personally appears as "the Lord"—by examining the guests and determining who to place on his right hand, and who on his left—by determining who shall be "taken" and who "left"—or who shall be "blessed" by sitting down at the marriage supper of the Lamb.]

"But we are told that when he *appears*, he will come from the wedding. This conclusion is drawn from Luke 12: 35-37; "Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately." This is the illustration, now follows the application. "Blessed are those servants whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." The object of this illustration as brought to view in the application it appears to me, was to show the absolute necessity of watchfulness, in view of the Lord's appearing. Reference is only made to *one point* in the ancient marriage custom. That is of the *return* of the Bridegroom from the wedding. God's people are compared to the servants; The Lord to the bridegroom.

The lesson taught, is, that just as those servants of old waited for *their* lord until he came, just so must we wait for *our* Lord until he appears, not that *his* coming will be from the wedding; to my mind the language conveys no such an idea. The application of the illustration is, "Blessed are those servants whom the Lord (not their, the ancient servant's lord) when He cometh (*not returneth*) shall find watching."

["Nor that *his* coming will be from the wedding; to my mind the language conveys no such an idea."

Well, it says just "such an idea," if it does not convey it to Bro. B.'s "mind"; and when ideas expressed are not conveyed, it is not the fault of the author of them. Not that he will return from the wedding! Really!! Might as well say, Not that there is any such figure as a marriage used to illustrate a fact in "the Kingdom of heaven." No, it is *THE*, not *THEIR* Lord:—When he cometh—not returneth. And now what has become of the parable! Gone!! The last vestige of it gone!—because words are so naughty they will not "convey" "ideas" to Bro. B.'s mind—so the *personal coming* of Christ is taught in the connected texts, while the parable teaches *just nothing at all*!—No; And all because that mischievous word "*from the wedding*" stood in the way.]

"But supposing the language of this illustration, has to be fulfilled in all its details. Then, the Bridegroom, according to Matt. 25: 10, must first come and receive the wise virgins, and *personally* enter in *with them* to the marriage. Then, *after* the marriage these virgins must go to the Father's throne, and there assume the character of servants, and wait patiently for the return of their Lord. For if, the "*their lord*" in the illustration is our Saviour, he must return (to fulfil the minutia of the language) to his Father's throne; for it was from there that he last came: Now, as we cannot expect such a fulfilment, it is clear that the language *only* embraces a *special* injunction to watch, that when the Saviour comes we may be ready.

["And *personally*, enter in with them to the marriage." Such "adding to" the word of God as this, is taking large responsibility. Going in *with them* to the marriage, no more of necessity brings to view his *personal* appearing, than, "Where two or three are met in my name there am I in the midst of them." The one is a spiritual manifestation, and the other is, on the part of Christ, filling up a work in "the Kingdom of heaven," likened to the conduct of a bridegroom towards virgins, that go forth to meet him—as near

like such a circumstance as it can be, till Christ comes from the wedding, or comes the *second time*.

"Then after the marriage these virgins must go to the Father's Throne, and there assume the character of servants." "To my mind, the language conveys no such idea"; that is the language of the parable, because there is no such language in it. Words will convey ideas to my mind, but there is no words in the parable for such ideas.

There is nothing here, nor in any other part of the Bible, showing that when Christ leaves his Father's Throne, he ever returns again.

"It is clear," says Bro. Butt, "that the language only embraces a *special* injunction to watch, that when the Saviour comes we may be ready." Yes, clear as mud, when words fail to "convey ideas" to the mind. This is not much ahead of our *forty thousand Adventists* in Cincinnati, for they all believe only *one idea* is here taught, that is "be ready," and Bro. B.— has finally succeeded in his way of *hewing* and *scoring* the parable down to the capacity of the "forty thousand," viz. "get ready."]

"But it is again said, that the foolish virgins must plead for admittance, and be refused before Christ appears. This I think is a mistake, for the Saviour speaks of this as having a fulfilment after his coming, for it will not be until then that they will make the discovery, that they are shut out. If this is to have its fulfilment before he comes, how can they say "*Peace and safety*" until sudden destruction cometh upon them. 1 Thess. 5: 3.

["The Saviour speaks of this as having a fulfilment after his coming." Where are words found for such an idea? Not in the parable;—this pleading is not in Christ's *personal* presence, [ve. 10th;] yet it is after the door is shut; and their crying to him [verse 11th;] implies their seeing him just as much as the expression they "*went in with him*" does, yet none claim that his *personal* presence is manifest to the "foolish virgins" while they thus pray. Paul does not say they shall cry "*Peace and safety*" until sudden destruction cometh upon them. A different idea is "conveyed"—"then" (the next thing) sudden destruction cometh &c. This cry of *Peace* will continue till the door is shut, and there is no evidence that it will not be renewed after their cries for admission have ceased: But according to the doctrine of the last paragraph, the wicked are to plead with Christ after he appears, for their lives as a prisoner does with a savage foe, (when the Bible shows their destruction to be their own choice) or by the power of galvanism, or some other power, cry to the Lord after they are overthrown by a "sudden destruction."]

"Again, "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all: Even thus shall it be in the day when the Son of man is revealed."—Luke 17: 26-30; Gen. 7: 13; 19: 14. In these cases, we learn that they were perfectly unconscious of their danger, until their destruction came. From this we are taught to believe that a wicked world and luke-warm church, will sleep on unconscious of their danger, until the thundering peels of Jehovah's wrath makes them sensible of their approaching doom.

[The language of this paragraph looks as though its design was to oppose somebody that believed and taught that the *whole world*, were embraced

under the title of foolish virgins: This is a "fancied" error. All true Adventists admit that a wicked world, and luke-warm church will sleep on unconscious of their danger till their destruction comes; but will the foolish virgins sleep as easy? How was it in the case of Lot's wife? (a foolish virgin). Was she entirely unconscious? Did she not go forth? (or cry "Lord, Lord open unto us!") In the case of both Noah and Lot, many days were occupied after they were separated forever from the ungodly, before they reached the destination to which God had directed them. "Even thus shall it be in the day (prophetic, Luke 17: 34, 36;) when the Son of man is revealed."

Why talk of being made "sensible of their approaching doom" when they are to cry "Peace and safety until sudden destruction cometh upon them"?

"When the door is really shut, I infer the foolish virgins will be sensible of the fact, but how is it with them now? Why, they look upon us as being wretchedly deluded, and many of them in the churches are calling upon us to come back; this surely does not furnish an evidence, that they are knocking for admission. A reference to the following texts, where the same thing is alluded to, I think will render the matter more clear, Luke 13: 24-29; Matt. 7: 21-23; 8: 12; 13: 41, 42, 49, 50; 22: 11-13; 25: 24-30, 44-46.

["But how is it with them now"? Yes, and how was it with them then? "AFTERWARD came also, the other virgins, saying, Lord, Lord, open unto us." They would not go with "those that were ready," they came "afterward": Of course they looked upon them as "wretchedly deluded," or they would have gone with them. "They call on us to come back," yet they say "Lord, Lord," &c., they virtually confess that the door is shut, and so publish it under such titles as the following. "Spiritual Dearth," "The Revival Spirit Gone," "Great Calamity," "The Spirit Grieved Away," &c. &c. So in the parable; no union was sought with the wise virgins—they were deluded,—they had run too fast, though cautioned, and these come "afterward" and cry, Lord, Lord:—we are now satisfied no more can be done for an "apostate church and dying world"—the door is shut—now just open it and let us in.

A clearer representation of the state of things after the door is shut, and before the Lord personally appears, can not be given than is found in some of the above quoted texts; particularly Luke 13: 24-29; Matt. 7: 21-23; 13: 49, 50; a severing from among the just, before the burning, 22: 11-13; an entering in among the guests to the marriage, before the casting out. When the Lord personally appears, there are no warnings—no expostulations; for he comes "suddenly," "as the lightning," "in flaming fire, taking vengeance."]

"That the Judiciary Judgment will precede its execution, I admit, but know of no way of determining the exact point of time, when the last case will be decided upon but by the Saviour's appearing; hence I feel myself perfectly at liberty to proclaim the "Gospel of the Kingdom" to the extent of my abilities, knowing, that when it has been preached in all nations to the extent brought to view in Matt. 24: 14; that then the end will immediately come. This is also plainly declared in the commission given to the apostles, and to the true ministers of Christ in every age. See Matt. 28: 19, 20. He has promised in these verses to be with them in teaching the all things referred to, "even unto the end of the world."

[Here is an admission that completely overthrows the burden of the whole argument, that the door cannot be shut till Christ personally appears. Confining ourselves to the parable, and its "connection," when does this "Judiciary Judgment,"

or passing of judgment, begin? "When the King came in to see the guests" he said, "bind him hand and foot" &c. [Matt. 22: 11, 13;] "The door was shut," and to the rest he said, "I know you not," [Matt. 25: 10, 12.] "The Judiciary Judgment," then, is not till the "Kingdom of heaven" becomes like a King, coming in to decide who are, and who are not proper "guests"; and it may be that we have "no way of determining the exact point of time when the last case will be decided upon but by the Saviour's appearing." But remember, the door is shut before the so called "Judiciary Judgment" proceeds, as is proved from the facts in the case, and not only this, but it will be exceedingly difficult for Bro. B.—to harmonize, either with scripture or reason, the idea, that Christ, at the same point of time, fills the office of Judge, and Advocate, or Intercessor.

This admission might end the argument, and my pen be more profitably employed than to pursue it further; but in the next breath it is said, "When it (the gospel) has been preached in all nations to the extent brought to view in Matt. 24: 14, that then the end will immediately come." Here another small responsibility is incurred in "adding to" the scripture the word, "immediately." Still I cannot doubt that when the gospel ceases to be preached, the end of it will have come. If Bro. B.—means, Then Christ will "immediately" come—sooner than a "number of months," he will find another difficult task to prove it, saying nothing of the time occupied in the "Judiciary Judgment" which he admits.

The all things enjoined upon the disciples to teach, [Matt. 18: 19, 20;] embraced especial things relating to "the end of the world," and thus the promise to be with them till that end shall come. So it is as absolutely necessary for some of his disciples to teach the truths brought to view in Matt. 13: 30, as it was for those then living to "begin at Jerusalem."]

"I know it is supposed by many from Rev. 22: 11; Dan. 12: 10; that for some time prior to the end, the character of all then will be unalterably fixed. These passages I conceive do not exclude the idea of their being able to change their character if they make use of the means provided. In the first passage quoted, it does not say he that is unjust shall remain unjust still, but simply, let him, that is if he is determined to remain so. In Dan. 12: 10; the form of expression is more positive, "The wicked shall do wickedly; and none of the wicked shall understand." What period of time does this expression embrace? Clearly, the "Time of the end," as is evident from the connection; well, have all the wicked, that is who have ceased to retain that character remained in ignorance of what the wise were to understand? Clearly not; many of them by ceasing to do evil and learning to do well, have become numbered among the wise. But if, this proves probation ended, then it must have ended when the wise first began to understand. It appears to me the passage cannot be made to mean more, than that those who are determined to be wicked shall remain in ignorance.

Yours, in the blessed hope,
JOHN Y. BUTT.

[I do not claim that the passages referred to "exclude the idea of their being able to change their character, IF they make use of the means provided."

The text does not say, "shall remain unjust still, but simply, let him, that is, if he is determined to remain so." Let Bro. B.—see that he teaches this part of the "all things"; and those that have rejected God's solemn warnings, and rendered themselves unworthy of the "marriage supper," let him, LET such be "unjust still." If

the command has been worth giving, it is worth the suffering of death, if need be, to obey it.

"What period of time does this expression (Dan. 12: 10;) embrace? The angel did not seem fit to define this "time of the end" for the benefit of either Bro. B.'s views or my own.

The closing up of this article, reminds me of the circumstance of an individual giving an account of a wonderful sermon he had just heard against "Millerism." When asked what a preacher did with such and such texts of scripture, his reply was, "Oh, he explained them away." But how did he close? said the enquirer. Why, he told us to be ready, for Christ may come any day. So with Bro. Butt; "none of the wicked shall understand." And after trying to explain it away by the use of a tradition that the "time of the end" is something more than time, (viz. 45 years) he tries to conclude that the text is true, a time will never come when it will be true: Yet, after all, "it can not be made to mean more than that those who are DETERMINED TO BE WICKED shall REMAIN IN IGNORANCE.

But what can I prove in this matter Bro. B.—has not? The wicked began to do wickedly;—the time will come "when the last case will be decided upon." The wise began to understand—the time will come when their knowledge will be perfect. That time has not yet come, as this communication abundantly proves.

That God shows mercy to his children, who doubt, when he suffers mortals like us, so free to handle his word, without trembling. If I were a merchant and kept a "bag of deceitful weights"—a set of light weights, and small measures to sell by; & a set of heavy weights, & large measures to buy with, I certainly could not act under such circumstances, free from a consciousness of a violation of Law. Neither can I, for the accommodation of the dearest earthly friends, cease to see the blessed word of God stretched in one place, and cramped in another to sustain a theory; therefore I wish to heed the injunction, "only your conversation be such as becometh the gospel of Christ." This course I have already pursued, has deprived me of the society and fellowship of friends, for whom, it seems to me I could have laid down my poor life, if need be. Laying aside personality, I am at a loss to know what motive would be sufficient to induce any man of God to carry forth a message, completely divested of every offer of mercy.

Can it be other than that which led Jesus first to attempt an escape to Tarsish, and afterward to mourn beneath his gourd,—Elijah to mourn a companionship with ravens, and Jeremiah to mourn, unlamented in his dungeon? Were their messages: No offer of mercy from Jehovah's threatening wrath, was that which they were charged. It took the arm of the Lord to defend, and prove the rectitude of their course; and on that same arm, for one, I confidently

Letters and Receipts.

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