

THE DAY-STAR.

E. JACOBS,
Editor & Publisher.

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

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THE DAY-STAR

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Letter from Bro. Pickands.

Akron, Ohio, May 14, 1845.

MY DEAR BRO. JACOBS:—

Your letter of the 9th inst. was received on Monday evening last. After mature reflection I am constrained to say, in reply to your kind invitation, that in view of circumstances beyond my control, I cannot go to your city at present. If time continue till fall, and the way should be open, I will with much pleasure spend a couple of weeks with your people—at present, duty seems to keep me here. In the mean time I rejoice in the bold and steadfast stand you take in behalf of truth. I agree with you fully, that no good reason has thus far been shown why we should deny the grace of our God in the way he has led us along. I do not doubt that we have entered upon "the day of the Lord," so often spoken of by the Prophets, "in the which" as Peter says, "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up." I confess I am credulous enough to believe the very remarkable disasters so frequently witnessed about these days as evidences and specimens of God's wrath against an ungodly nation.—I fully expect such things to continue and increase until "the Lord himself shall descend with a shout, with the voice of the archangel and the trump of God, and the dead in Christ shall rise first." God will avenge his own elect which cry unto him day and night. We need now more than ever patience and faith. We have prayed "thy Kingdom come, thy will be done on earth as it is in heaven"—and I have often feared our brethren too frequently used this prayer prospectively, that is, that God's will might be done in the future state.—I do not so understand it, as we should now chiefly use that petition. In the new heavens and earth God's will is to be the universally acknowledged rule of action; there will be no opposition to it among the inhabitants of the earth.—But now amid the constant and almost unanimous opposition of mankind a little handful only are willing that God should rule and execute his purposes of mercy or of wrath in his own way. It is true some of his people may persuade themselves that they do wish to have the will of God done and that their grief and displeasure arise in view of interpretations of scripture which contradict His expressed will. Perhaps they do not perfectly understand the Lord's will, and it is possible they may sometimes mistake their own will for the Lord's. At any rate it is not best to be too positive or to be too touchy and impatient with those that differ from us. You and I will rejoice in having God's will fully done. Paul tells us to rejoice always, even now, and so we will. Whatever mistakes we may make, the will of God will be done in fulfilling the great and glorious prophecies.—Nay, we may rejoice even now in seeing them fulfilled.

If we should finally be found to have mistaken the character of passing events, still we will "rejoice in the Lord." Thus far we have witnessed events which really do seem to us to be the fulfilment of certain prophecies which immediately betoken the coming of our Lord. We are bound to decide such matters, each man for himself according to the best light we have—and are not at liberty to pin our faith to the sleeve of our distin-

guished brethren at the East any more, than to that of the old Scribes and Priests. It is rather remarkable that certain men "who seemed to be somewhat" should be so irritable and impatient with us seeing they had suffered in like manner from their former masters. Well if we must differ from our leaders we will acknowledge no master but Christ. It is a sad & humbling spectacle to behold prominent Adventists prescribing in dogmatical terms the course of conduct to be pursued by the body of believers, and denouncing and disowning those that will not obey them. How ridiculous it is to see them firing off their miserable pop-guns in faint imitation of the thunders of the Vatican. I understand one of the eastern papers announces to the world that those persons who adopt the practice of washing each other's feet, &c., are no longer to be considered Adventists of the orthodox stamp. I have myself read some articles on that subject which were full of a most illiberal and captious spirit. Now it shows great ignorance of the true faith of Jesus Christ and of the present character and temper of Advent believers to treat matters in this style. Do these men suppose the brethren are not as competent to understand the word of God as they are? They certainly write as if they thought the presentation of God's truth and the final salvation of his people depended on their learning, wisdom, prudence and firmness.—They are much mistaken. The Advent people have come out of Babylon, meaning thereby an oppressive ecclesiastical despotism, and they will not readily place their necks again under the yoke of bondage. I am not yet satisfied that Christ would have his disciples now publicly wash each other's feet as a religious duty, but I see no reason why I should smite those brethren who do consider this their duty and act accordingly.—And certainly if these brethren are wrong they who are spiritual should restore them in the spirit of meekness.

You will be glad to learn that our brethren in Akron continue rooted and grounded in love and abounding therein. Our confidence in the word of the Lord is unshaken. We are earnestly looking for the actual personal return of "this same Jesus," and though we do not all agree in every opinion or interpretation, yet we are gradually coming nearer to each other as we come nearer to the great gathering of the saints to meet the Lord in the air.

I trust you will be able to continue the publication of your paper, and that you will with your accustomed frankness and simplicity "preach the word." It will console you to know that your "labor is not in vain in the Lord."

We have lately had some very severe frosts which have destroyed most of the fruit, and I have been assured from two different sources entitled to credit that the wheat throughout this region is so far injured that there will be very little if any crop.

You are aware of the very serious prospect of speedy war with England, and of course with Russia, Spain and Portugal, Canada and the Western Indians, and though last not least, with the Slaves of our own Southern States, who will certainly be aroused and armed and disciplined by the English. Every thing around us and in the midst of us is full of alarm and danger, but God has promised to keep him in perfect peace whose mind is stayed on Him. Whatever may happen to the world of the ungodly, the saints of the Most High will inherit the Kingdom. Therefore be of good courage and He will strengthen your heart.

Bro. Cook was here yesterday, having returned from Cleveland, where he spent last Lord's day in the absence of Bro. Robinson who went to teach and comfort the brethren at Elyra and Oberlin. Bro. Cook proposes to start next week ("if the Lord will") for Norwalk, and down to Marysville and out to Indiana to see the scattered brethren

once more. I shall sympathize with your brethren in any disappointment they may experience on account of my not accepting their invitation, and beg you will assure them of my sincere and hearty esteem and affection for them. I trust we shall soon be done with disappointments and trials and be for ever at rest with our Glorious Head.

In much esteem and affection, I am your brother,

J. D. PICKANDS.

Letter from Bro. Bartholomew.

WHO HATH IMMORTALITY, AND WHEN WILL THE RIGHTEOUS RECEIVE THE CROWN OF LIFE?

There is perhaps no subject or doctrine of the Bible, except that of the cross of Christ, and the plan of the redemption of a fallen world, of so deep and thrilling interest, and vital importance to the Christian, as that of the crown of life. Yet perhaps no doctrine, by the great mass of the professing world, less understood, more garbled by tradition and cunning craftiness of men. Hence we often hear professed ministers of the gospel, (whose bare assertion, to a great portion of their too credulous hearers, appears to be more sacred than the word of the Lord,) proclaim from the sacred desk to their delighted and erring brethren, your friends are now in heaven, waiting and looking for you to come. A good sister said a few days since, we had a good class, all said, with two or three exceptions, they had friends in heaven. Thus ministers and people, are feasting upon a phantom, and following a vain show. Query.—If man, in his fallen state, possesses an inherent principle of immortality, or eternal life, or as some say, an immortal soul, distinct from the body, and capable, or subject to an entire separation from the body at death, and remains in a conscious state of existence after such separation, until the resurrection of the body, where and when, did he receive that principle? Was it created, and has it existed in a conscious state from the first organization of matter? or did it exist seminally in the loins of Adam? or is it imparted to each individual in embryo, or at their birth? If it existed at the creation of the world, or has been imparted at subsequent periods, who created and imparted it? The plain answer is,—God. If then God imparted it, is it not a distinct principle of his Divine nature? if so can that nature ever suffer? I am aware that some may say, Adam was created immortal, and he suffered and died: very true, Adam was created immortal, and in that state he did not suffer, and never would have suffered, had he continued in that state, for death and all its evil effects, entered into the world by sin. When the transgression was complete, that moment, or day, the penalty was executed, which was, In the day thou eatest thereof, thou shalt surely die. The effect was, man lost that principle of immortality, and became mortal, subject to pain and death, and in that body he suffered. But to the subject. Who hath immortality? The answer is plain,—Jesus. For proof, to the law and to the testimony; and if any man speak contrary to this, it is because there is no light in him.

1st. We refer to Paul, 1 Tim. 6: 15, 16, Which in his (Christ's) times he shall shew who is the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality dwelling in light which no man can approach unto, whom no man hath seen, (since his ascension,) nor can see, (until in his times he shall shew it,) to whom be glory, &c. Again, Paul in his first epistle to the Corinthians 15th ch. 50th verse, Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption (this mortal corruptible body) inherit (possess) incorruption, (or a principle of immortality). Psa. 49: 15; But God will redeem (not has redeemed,) my soul from the power of the

grave, for he shall receive me. Query.—If the soul of David, at death, went to heaven, and did not descend into the grave, but possessed a separate, & distinct principle of immortality, why David do you speak of its redemption from the grave? Our modern Theologians, D. D.'s and even our beardless boys in the ministry, have learned more wisdom.—They would tell you the way of God more perfectly.—They would teach you, that you had a mistaken view of this important doctrine, that your body might lie and moulder in the grave for centuries, but the soul, that immortal something, would go straightway to heaven, that undefinable region, beyond the bounds of time and space, where all your friends have gone. You are mistaken David, it is your body, and not the soul, as you say, that shall be redeemed from the power of the grave, (margin, *hell*;) at the general resurrection; when all the generations of man, that have ever lived on the earth, both small and great, shall stand at the general Judgment, and then shall that soul of yours, leave those bright regions, return again within the bounds of space, enter again, and reanimate the resurrection body, and then, in that body, enter upon the full enjoyment of heavenly bliss.

Again, we refer to Paul, in his letter to Titus 1: 2; Declares his hope of eternal life, because God who cannot lie, promised before the world began. Again, 2: 13; Looking for that blessed hope, (eternal life or immortality,) and the glorious appearing, &c.; 3d ch. 7th ver., That, being justified by his grace, we should be made heirs according to the hope of eternal life. Col. 1: 5; For the hope that is laid up for you in heaven, &c. 1 John 2: 25; And this is the promise that he hath promised us, even eternal life. Jude 21; Keep yourselves in the love of God, looking for the mercy of God unto eternal life.

Now if Paul, who himself declares, and was a confessed servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, had truly, a hope of immortality, as he himself affirms, he could not have been in possession of that principle at that time; if so, he must have been conscious of the fact, and have seen it by faith; and why should he then hope, for what a man hath, why doth he yet hope for.

We conclude then that Christ only hath immortality. And none since the fall of Adam, except Enoch and Elijah, ever has or will possess it until imparted by Christ at the commencement of the millennium or first resurrection. Many more passages might be produced to prove this position; but the sincere enquirer after truth may I think be satisfied with these few out of the many. Those who are otherwise disposed, will not believe, though an angel declared it unto them, or one should rise from the dead.

We now come to enquire, when will the righteous receive the crown of life? We have now before us, a subject of the most thrilling and lively interest, both to the sleeping saints and living Christians. Yet strange as it may appear, it has become obsolete, and almost lost sight of, by the great body of professing Christians, by the introduction of a fable, or relic of the mother of harlots, that all souls at death, go to Paradise or Purgatory, and then the righteous go to their reward, and know infinitely more, than while in the flesh, having put off this tabernacle. But we look in Ecclesiastes 9: 5, and read, The dead know not any thing, neither have they (in that state) any more a reward. Agreeing with this, is the testimony of Samuel, 1st book, 28: 19; Job 14: 10-14; Psa. 6: 5; 115: 17; 146: 4; John 3: 13; and more, but out of the mouth of two or three witnesses, shall every word be established. But to return. Paul, manifested a deep interest in this subject, inasmuch, as in all his epistles, according to Peter, he spoke of these things. In his first letter to the Corinthians 15: 22, he says, For as in Adam all die, even so in Christ shall all be made alive, 23d ver. But every man in his own order, (as to time,) Christ the first fruits, afterward they that are Christ's, (and no others). When? At his coming, 36th ver., Thou fool, that which thou sowest is not quickened except it die. Here Paul employs a most striking and beautiful figure, to represent the state of the sleeping saints. Viz., bare grain, the whole entire body.

Should the husbandman extract, or separate the

chit, or only germinating principle, could he on any philosophical principle, be said to sow in hope?

So if the soul, which includes the whole man, of which the scriptures abundantly prove, which it is not my purpose here to produce, if that soul is already immortal, and taken at death to heaven, what hope in, or necessity of a resurrection? in that case, the doctrine would lose all its thrilling interest, and prove fallacious. The husbandman would not have to wait with patience, for the latter rain, if the seed sown sprung up, and came to maturity at the early rain, or the moment it was cast into the earth.

But Paul, to make this doctrine more plain, proceeds in the 42d to 44th ver., So is the resurrection of the dead, it is sown in corruption it is raised in incorruption, it is sown in dishonor, it is raised in glory, it is sown in weakness, it is raised in power, it is sown a natural body, it is raised a spiritual body, &c.; and then from the 51st verse onward, we are informed when this will take place; Behold, I shew you a mystery, we shall not all sleep, (or die,) but we (who are Christ's,) shall all be changed in a moment, in the twinkling of an eye, (When, Paul!) at the last trump, for the trumpet shall sound, and the dead shall be raised, incorruptible, and we (who are alive) shall be changed. For this corruptible, (body) must put on incorruption, and this mortal (body) must put on immortality. So when this corruption, shall have put on incorruption, and this mortal, shall have put on immortality, then (and not till then) shall be brought to pass the saying that is written, [see 1sa. 25: 8; Heb. 2: 14, 15; Rev. 20: 14;] Death is swallowed up in victory.

I might here close the testimony on this point, and submit the case, as clearly established, and satisfactory to every candid mind enquiring for truth. But lest some, who would fain receive the truth, yet have their prepossessions in favor of their long cherished views, received by tradition, in a theory, directly opposed to the foregoing clear and emphatic testimony, we will still draw from the sacred treasure which is replete on this point. 1 Pet. 5: 4; And when the Chief Shepherd shall appear, ye shall receive a crown of glory (or life and immortality) that fadeeth not away. 1 John 3: 2; Beloved, now are we the sons of God, but it doth not yet appear what we shall be, but we know that when he (Christ) shall appear we shall be like him, for we shall see him as he is, (possessing immortality). Col. 3: 4; When Christ, who is our life shall appear, then shall ye also appear with him in glory. See Job 14: 10-14; 10: 25-27, Ps. 17: 15; 49: 15; But God will redeem my soul from the power of the grave; (or hell;) for he shall receive me. But enough, I refer you to the living testimony, by which if you will, you may find a firm foundation for your faith.

I must confess, that I have been somewhat surprised at the credulity, not only of myself in times past, but of professing Christians generally, in submitting to be led, as it were, hoodwinked, by blind guides, into speculative theories, without proper investigation, which in fact, have but a sandy foundation in the word of God. But let God and his word be true and every man a liar. Among these theories is that, generally believed, that at the moment Death, (who is under the power of the Devil, and his special agent,) obtains dominion of the body, that the pious saint gains the victory, and with triumphant shouting, commences his aerial flight through ether's wide expanse, to worlds unknown, where saints and angels dwell. But hold, says my neighbor with whom I was conversing, I think there is abundant proof on this point, does not Paul say, he had a desire to depart and be with Christ? Yes, truly, Paul looking forward by the light of the Spirit, to the coming of Christ, no doubt but at times, under his many and extreme sufferings, did desire that he might soon realize the fruition of his hope, for he well knew, and the prophets had before declared, that there was no wisdom, or knowledge, or device in the grave. Hence, he was satisfied, that one day in his sufferings in the flesh, would to him, appear infinitely longer in duration, than the whole period that would transpire, from the time he should fall asleep, to the resur-

rection, and to this he had particular reference, in his 2d epistle to Timothy, 4: 5-8. This was about at the close of his arduous labors. For I am now ready to be offered up, and the time of my departure is at hand, I have fought a good fight, I have finished my course, I have kept the faith, henceforth, (from the present till Christ comes,) there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. This is in perfect accordance with the declarations of Christ and the other apostles.

But, says the objector, there are express declarations to the contrary, viz., the parable of the rich man and Lazarus.—Luke 16: 19, &c. That it is contended, is to be taken, or understood in its most literal sense, as it reads. Thus, There was a certain rich man, &c., There was also a poor beggar named Lazarus—and it came to pass, that the beggar died, and was carried by angels into Abraham's bosom: The rich man also died, and was buried, and in hell he [the rich man] lifted up his eyes, being in torments, and saw Abraham afar off, and Lazarus in his bosom, as he cried, and said, Father Abraham, have mercy on me, [here is catholicism, intercession to saints, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. Does not this represent the whole bodily organs, of Abraham, the rich man and Lazarus?

But, says the objector, the soul was the representative of the body, I do not admit that the body of either, was taken to heaven, or hell. To you abandon the literal construction of the parable, and change your position, for a spiritual, figurative one.

Then let us read the parable as applying to the soul, and in order to make it plain we will supply the apparent ellipsis. There was a certain rich man, &c., And it came to pass, that the [soul of the] beggar died, and was carried by angels into Abraham's [soul's] bosom. The [soul of the] rich man also died, and was buried, and in hell [he] lifted up [its] eyes, being in torments, and saw Abraham's [soul] afar off, and [the soul of] Lazarus in his [Abraham's soul's] bosom, and [the rich man's soul] cried, and said, [O thou soul of my] Father Abraham, have mercy on [my soul] and send [the soul of] Lazarus, that it may dip the tip of its finger in water, and cool [the tongue of my soul], for it is tormented in this flame.

But hold, says the objector, still, I cannot receive that construction, it savors too much of the ridiculous. If then you abandon this position also, where will we find a solution of this parable? Where, with what nation, or people, can we find a similitude, or representation! As I have already been more prolix than I intended on the part of the subject, I will just furnish a key to the honest enquirer, who may use it as they see proper. We will suppose that the rich man, as was clothed in purple &c., was a figure, or striking representation of the Jewish nation, or natural descendants of Abraham, previous to the time this parable was spoken. And the Lazarus, or the poor beggar, who was laid at the rich man's gate full of sores, whose attendance was the dogs in the streets, was a representation of the Gentiles, or dogs, as termed by the Jews.

Admitting this position, and we have a demonstration of the parable, in prophetic history, and the declarations of Christ, and the apostles. We will refer to some proof, and those who wish, with a reference Bible, can digest the subject to their own satisfaction. And first, we look to Ezekiel, 31: 25-27; who prophesied of Jerusalem, and the Jewish nation and kingdom, 44 years B. C.—And thou profane and wicked power of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God, remove the diadem, and take off the crown, this shall be the same, exalt him that is low, [Lazarus, or the Gentile dogs,] and abase him that is high, I will overturn, overturn, overturn it, [the rich man, or Jewish nation—or kingdom,] and it shall be no more, until he comes, [the true seed of Abraham, to whom the promise was made, who is Christ,] whose right it is, and I will give him.

Parallel with this, is the declaration of our Lord, recorded by St. Luke, 13: 34, 35; O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee! How often would I have gathered thy children together, as a hen gathereth her brood under her wings, but ye would not. Behold, your house [or kingdom,] is left unto you desolate; and verily I say unto you, you shall not see me, until the time come, that ye shall say, blessed is he that cometh in the name of the Lord.

Agreeing with this, is Luke 19: 41-44;—And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, in this thy day, the things that belong to thy peace, but now they [those laws in obedience to which, thou mightest still have remained my peculiar people] are hid from thine eyes. Your peculiar privileges as a nation, or natural-descendants of Abraham, are taken from you, and given to the poor Gentiles, as Paul told you, as you counted [or proved] yourselves unworthy of eternal life, lo, we turn to the Gentiles; your capitol & kingdom is destroyed, and you need not now think to say, we have Abraham to our father, you rich man, need not now call on Father Abraham if you are tormented, for Abraham's God is a consuming fire,—your day is passed, and there is now an impassable gulf between you, carnal Jews, and Abraham, and I tell you, that God is able of these stones, poor Gentile dogs, to raise up children unto Abraham; for none but Christ's [the true heir] are Abraham's seed, and heirs with him, according to promise.

Finally, I would only remark, admitting all for which the objector contends in this parable, as also the thief on the cross, that they were both taken direct to heaven, or paradise, it proves no more; and if you infer from this, that all the pious at death, have gone, or will go to heaven, by the same analogy of reasoning, I infer, that because Enoch and Elijah, were translated, so will all the pious be likewise; and so on in many cases, and by such construction and inference, destroy all the beauty, harmony, and love of Divine revelation.

Praying for light, and looking for the speedy appearing of the Coming One, I remain yours, in the patience and Kingdom of Christ.

D. BARTHOLOMEW.

AURORA, IND., April 30, 1845.

THE DAY-STAR.

CINCINNATI, TUESDAY, MAY 27, 1845.

Having returned from a journey, after ten days absence, only the 2d day before our paper went to press, there are many important matters that are necessarily omitted this week.

Some recent movements at the east, among the Adventists will probably be noticed in our next.

The Ecclesiastical organization at the Albany Conference is what I had for some time feared, and from the very beginning of our movements, dreaded more than any other internal evil. It has tended much to strengthen an idea that has beset my mind of late, (and which if wrong I pray may be eradicated,) viz., That the Laodicean church is that which is left of those that went forth to meet the Bridegroom. Before saying more on this subject, I will propose a single question, to which perhaps Bro. Marsh will favor us with an answer, as he has certainly edified us with a most interesting article upon the Babylon of Revelation.

What evidences have we that the nominal churches of the present day, are brought to view in the Revelation under the title of Babylon, and also the Laodicean church?

★ ORGANIZATION. ★

We have a letter from a highly respected correspondent on the subject of organization—urging

the propriety of the measure. I have been, and still am of the opinion that God has organized those that are waiting for the Lord from heaven, much better than it could be done by a score of conferences. We know of no authorized bond of union *but love*; and where this is broken *no other bond* can unite. I know not how our organization in this place could be improved. God has furnished us a discipline—his word; and He himself keeps our church register.

☞ The Jubilee Standard, of the 15th inst., says, "We have not received the *Day Star* at this office for two weeks."

The *Star* has been punctually mailed to the office of the Standard every week. It is put up with much care, being the largest bundle that we mail, containing 50 copies. What can have become of it!

The Standard of May 1st was not received at this office.

VISIT TO KENTUCKY.

In company with a friend I left this place on Tuesday the 13th inst., on the Mail Boat for the mouth of the Kentucky River, which place we reached about 5 o'clock, P. M. the same day.—Here is situated the pleasant village of Carrollton, the county seat of Gallatin county.

At 10 o'clock P. M. we took the Boat which passes regularly between Louisville, and Frankfort. Here I met the Methodist man from Harrodsburgh, that took such an active part in procuring a good hearing of a lecture I delivered on board the Steam Boat "Oliver Anderson" when passing this way about a year ago. He again treated me with all the courtesy peculiar to Kentuckians; introduced me to many of the passengers who assembled around us to hear our conversation, and to whose edification my friend asked "a few questions just for information" relative to my disappointment, &c. seeming to suppose that by this time the whole subject was abandoned. As I frankly acknowledged my disappointment, and proceeded to give the reasons of my present hope, a manifest change came over the recent smiling countenances, and the company soon withdrew, and asked no more questions.

At 7 o'clock A. M. on Wednesday, we reached Frankfort, and at 2 P. M. started for Lexington, (by Railroad) where we arrived in about two hours, a distance of 28 miles. From Lexington we went by private conveyance to Richmond, 25 miles—thence to Irvin, the county seat of Estill Co. 20 miles, where we spent the night. In this place there had never been a lecture delivered upon the Second Advent, and at the solicitation of Dr. Daniel's and some other citizens—not professors of religion—I left an appointment for Monday evening. From this place we went on horse back, over mountains and through the forest (12 miles without seeing a house) a distance of twenty-five miles to the residence of my brother, in the town of Proctor at the Three forks of the Kentucky River, where we arrived on Friday evening.

I found my brother and family well,—himself and some of his family still holding on to the blessed hope.

There being no meeting house in this place, the steam saw-mill, a large building, was cleaned out, and I lectured in it twice on the Sabbath, and in my brothers' house in the evening. The morning congregation was very large for the place, some of them having come *twelve miles* or more. Mr.

Covey, the preacher of the Disciples Society gave up his meeting, and with his congregation attended the lectures. Mr. Covey seemed anxious to get hold of the truth, never before having heard a lecture on the subject, and read but little about it. Excellent attention was paid by the entire congregation, and I trust the day of God will show that good was done to the household of faith in that section.

On Monday evening we returned to Irvin; where I lectured in the Court House to a very large assembly upon the Kingdom of God—what it is, where it is, and the time of its establishment.

Very great attention was paid, it being the first lecture ever delivered in the place. If God has any children in that place I doubt not that that occasion will bring them out where they will be "discerned."

A circumstance that occurred not long since in the town of Proctor, as narrated to us in that place, will serve to illustrate how much more readily people will peril their lives for money than they will for eternal life. One of the hunters (to whom we was introduced) in the mountains, followed upon the track of a wolf, by a kind of Indian instinct, during a whole day, and as the darkness of night came on he had traced his prey into her den in a deep dark cavern: He then retired a little distance—built a fire and partook his hunter's fare—then (in the night) went into the den—shot the wolf—took her seven young whelps and marched home in triumph. These brought him 48 dollars.

I verily thought, had Christians the boldness in the service of God to gain an immortal crown, and an eternal inheritance, that the Kentucky hunter has to wear the fading laurels that attach to his daring prowess, and treasure the reward of his courage, O how supremely excellent would the truths of God be made to appear!

Nothing further of especial interest occurred on our homeward journey where we arrived on Thursday evening.

From the *Advent Herald*.

CALEB AND JOSHUA.

The announcement of the 2d advent by the Adventists, was as startling as that of the deliverance of Moses; and its delay has been like the temptation, or trial, in the wilderness. It was right and necessary that it should be so. All should hear. All should be laid under obligation to decide for themselves. And all who profess to decide in favor of the truth should be made to know that God is not mocked. A fire should be kindled that must bring out the pure gold! And if those only, who like Caleb and Joshua, follow the Lord fully, can enter the eternal inheritance, who will be saved? How many must be sifted out before that rest is attained!

Every trial bears directly upon the faith of God's people in the word of God. Those, in the days of Moses, who preferred to remain in Egypt rather than endure the hardships of the wilderness—those who commenced the journey merely because they hated Egypt—those who regretted they had left Egypt when deprived of its leeks and garlicks, or when called to look the giants in the face—those who would be discouraged by the reports of unbelief concerning the good land, or because the promise was not realized as they expected—those who would mend the promise or the plan of carrying it into effect, because they were so "holy,"—those who were disposed to act merely because others did, or because others did not—all these, not to specify any others, must be left in the wilderness. They did not follow the Lord fully—take hold of his promise with all the heart; hold on to it fully—from beginning to end, follow the Lord fully—whether others did or not.

"We go to Canaan," say Caleb and Joshua, "be-

cause that is declared in the promise, and we belong to the generation to whom the promise is due." Abraham stood on the plains of Palestine when God said to him: "In the fourth generation thy seed shall come hither again!" That "hither" can mean nothing else but the place where Abraham stood, and we belong to "the fourth generation." We hate Egypt as much as any son of Abraham, but we are going to Canaan because that is the will of God. His purpose, his wisdom, his truth, his order, his authority are all involved in it. We like the fish and the leeks in Egypt well enough, but we shall find better things in Canaan. We know the hardships of the wilderness are great, and so are the giants we shall meet; but the Lord knew all about these things when he made the promise: and what are these hardships compared with the rest that remains for us in Canaan! And as for the giants, we are fully able to go up and possess the land. With the Lord on our side we shall be giants and they the grasshoppers. If the Lord delight in us, then he will bring us into this land, a land that floweth with milk and honey. True, as Korah, Dathan, Abiram, On, and the princes and men of renown declare, we have not yet found "the land flowing with milk and honey—the fields and vineyards;" but we never expected to find that land in Kadesh, it is in Canaan. At Kadesh we were to receive a specimen of the grapes, and hear the report of those who had explored the land, only: and as to their being so "holy" that they cannot go to Canaan on God's plan, we don't know any other holiness than that which takes God at his word, and submits all things in the way of its fulfillment to his disposal. Others may do as they see fit, we will serve the Lord! See Numbers 8: 4: 6.

O, that we may have that "other spirit" of Caleb and Joshua, that follows the Lord fully; then shall we "live still," after all the perils and trials of the wilderness are over, in the land of promise! "Wherefore, take heed brethren, lest there be in any of you an evil heart of unbelief in departing from the living God!" A. HALE.

Letter from Bro. Penfield,

Cleveland, May 15, 1845.

DEAR BRO. JACOBS:—

On reading in the "Day Star" of the 13th inst., the article headed "Time," in which you speak of 40 days, and some points in Noah's history, while in the ark, as typical of, and to be fulfilled in the second coming of Christ, at or near the anniversary of the ascension. Your thoughts are of so near kindred to what my own have been that I was pleased, not to say surprised, at the resemblance; and I cannot forbear writing you, hoping I may be able to give you some further suggestions, which have not perhaps occurred to you. One or two errors, not very essential, you will perceive in your article touching certain points of chronology "in the days of Noah," while in the ark. And,

1st. Of the 40 days. This is the space between the resurrection and the ascension. Can you give a Bible reason why this interval should have been just that length of time? Can you tell why it was just 40 days from his baptism that Christ should be tempted in the wilderness before he entered his ministry? Let us look into the word. We read in Luke 2d chap., that when the days of Mary's purification according to the law of Moses were accomplished, they brought the child to Jerusalem to present him to the Lord. This law is found in Lev. 12th chap., which required that in cases of males of 40 days old an offering should be brought to the door of the tabernacle. Although when the infant Saviour was presented at the temple the officiating priest may not have discovered in the child any thing remarkable, yet the Holy Ghost through Simeon and Anna, attested the importance of the occasion, and the character of him who was now presented to the Lord. Again, when Christ was anointed at his baptism, the voice of the Father proclaiming "this is my beloved Son"; it was 40 days after this before he entered upon his appropriate work. And again, in his glorified humanity when he rose from the dead it was just 40 days (Acts 1: 3;) before he ascended. The proof to the disciples of the fact of his resurrection was made to them during the first 8 days—at some time during the remainder of

the 40 days, which was 33 days, he appeared to some of the disciples at the miraculous draught of fishes, perhaps while waiting for the appointed meeting on the mountain in Galilee. These two appearances were all which were afforded during these 33 days, except the one to James, as says Paul, until the day he ascended. Was it necessary to make proof of his resurrection that he should remain on earth 40 days before he ascended! That was abundantly proved in the early part of the days. Nor did Jesus wait ten days longer and thus invest the day of Pentecost with increased solemnity and glory. Nor yet did he ascend on the Lord's day, and thus give additional sanction for the change in the observance of holy time. But he ascended on Thursday, the 40th day from his resurrection. Now why this exact observance of 40 days in the two last instances—the one before he could enter on his prophetic office, the other before he could commence the work of his priestly office! May we, or may we not infer, that the same period will be, in some way regarded, when he enters upon his Kingly office, and thus make the series complete! I can see nothing to militate against this view, save that to carry out the analogy in the present instance, there may need to be some remarkable manifestation at the beginning of the 40 days.

The ascension was on the 57th day of the Jewish year, viz., the Passover 14 days—in the tomb 3 days, and then the 40 days. If we consider the 10th day movement the sounding of the Jubilee trumpet, and also the midnight cry, may we not see why the Advent should not have occurred at the commencement of the Jubilee year, nor yet at 6 months from the midnight cry! Do not the 40 days or the period for the ascension control these previous dates!

Secondly. From the day the ark rested on mount Arrarat till Noah went forth out of it was 7 months and 10 days, and the sacred historian has placed in this period of 7 months, 7 points or dates. It appears that Noah on his birth day removed the covering of the ark, and looked upon the face of the earth that it was dry. Why did he not on that day go out of the ark!—it was a memorable day.—Every thing was apparently ready. He remains till the 27th day of the 2d month, 57 days longer. He waits for the voice of God to speak to him. That voice delayed speaking week after week till on the 57th day of the year the command is, "Go forth of the ark."

Some contend that the year as reckoned in Noah's time began at the same season as the Jewish sacred year. If so, then the going forth from the ark was on the same day of the same month as the ascension. But be this as it may, the last waiting time of Noah ended on the 27th day of the 2d month; and "as the days of Noah" so shall also the coming of the Son of man be." I do not say that the Advent will be on the anniversary of the ascension, the 27th day of the 2d month, but I see reason why it should not have transpired at the beginning of the Jubilee, or at six months from the midnight cry; and there is light beaming from the ascension I have not seen before.

The things herein set forth are wonderfully striking. Let me commend them to your further investigation. The subject of the 40 days I saw last October, but could not with satisfaction apply them there. The coincidences in the case of Noah I did not see till two or three weeks since.

Yours, in the blessed hope,

A. PENFIELD.

Letter from Bro. Hobart.

Indianapolis, May 17, 1845.

DEAR BRO. JACOBS:—

I have much cause of deep gratitude to the preserver of men for his unmerited goodness to me and mine in common with the few names in this place and vicinity, who are praying, watching, and waiting for the kingdom of God to come, and to come quickly. Our faith and patience has been and is yet severely tried. Our number from the first has been small, and all are not found to hold fast the beginning of their confidence to this point.

The visits of brethren Stevens, Kent, and Cook, were beneficial to all, and their labors to some are still a savor of life and comfort. We should be exceedingly rejoiced if we could again be vis-

ited by them, yourself or any of the ~~same~~ ministry. Our connection is mostly dissolved with the several bodies with which we have stood in connection. Myself and family have been constrained to a withdrawal, the church being unwilling to open her doors longer to the advocates of Christ's speedy coming: Therefore we consider them disorderly and not walking according to the traditions and commandments of the apostles in this respect.

It is some time since I have written you, not because I feel a less interest than heretofore, but often thinking your little sheet sparkled too brightly with truth, love, light, glory, piety and zeal, to be obscured by the vague effusion of my pen. The sympathies of your heart, and the beams that emanate from your pen meet a corresponding glow in my bosom and cast a beacon light on the path that remains to be trod ere the Sun of Righteousness shall arise in meridian glory and open high heaven's bright portals to the least of all that is called by his name, and enriched by his grace.

With you, I see much reason to patiently wait until the 27th day of the 2d month, and even to fifty days from the Passover. I see nothing definite as to the point of time. It perhaps ill becomes me to make a remark on the assemblage at Albany, and on the course marked out by our devoted brethren, and published in the "Watch"; But I fain wish they had been less impatient, and waited at least 40 or 50 days after the 14th of the 1st month. I would by no means impugn the purity of their motives as a body, but I fear some restless spirit moved to touch the tremulous ark. I think as he who saw the bush on fire, yet unconsumed; we should, awe struck, keep our eyes fixed upon the wonder. I think these forty days are holy ground; & we should bare our feet before the sight, and breathless wait to hear—Jehovah's voice when these their summits reach.

Evidence comes from every point that Christ's enemies are become his footstool. The prophetic periods all have reached their climax. The signs which were to precede the Advent have come, with the exception of the sign of the Son of Man coming in the clouds of heaven with power and great glory. With these prominent facts before us with every day's additional evidence of the coming Saviour, let us gird up the loins of our mind, be vigilant, sober, and watch unto prayer, having our lamps constantly burning, and we indeed like unto men who wait for their Lord when he shall return from the wedding, and knocketh that we may open to him immediately.

Dear brother, praying, and believing the great blessing promised to those who shall be found giving meat in due season will soon be yours, I feel it would be immodest in me, and the part of weakness to proffer you any more, than my cordial affection, and pledge you my best wishes. I Pet. 5 is a pillar to your faith, and a pledge that fidelity though here rejected with scorn, will receive an unfading crown when mortality is swallowed up of life, and the chief Shepherd will award the humblest of his sheep with a seat upon his throne.

Yours, in the patience and Kingdom of Jesus Christ.

JOHN HOBART.

The omissions in this letter are not made because they are objectionable, but for the want of room. Ed.

Letters and Receipts.

For the week ending, May 24th.

Achilles Vanter, P. M.; E. French, P. M. for J. N. Spear, \$2.00; J. D. Pickands; H. L. Smith; Williams Thayer, 2.00, and 1.00 for Hannah Sessions, [Bro. Tourtelot's name, by mistake was neglected to be transferred from the old book; it is now corrected]; John Hobart; John Glime, 50 Wm. Koile, 1.00. [the subject matter of your communication will probably be attended to next week]; J. V. Himes; William K. Flick, P. M. B. F. Thompson, P. M., for J. Frost, 25; Andrew Combs, .50; A. Penfield; C. White, 1.00; Eli Wadcox, P. M., for E. L. H. Chamberlain, 1.00; E. M. Bolton, .50; G. W. Cherry, P. M., for Jonathan Kelley, 1.00; J. H. Thomas, P. M., for Christiana Fall, and Margaret Christman, each .50.