

# THE DAY-STAR.

E. JACOBS,  
Editor & Publisher,

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

C. CLARK  
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## THE DAY-STAR

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### TERMS OF THE PAPER.

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For the Day Star.

### "O, THAT'S THE LAND FOR ME!"

- 1 "The kings of every nation  
Are not the kings for me;  
Too low their highest station,  
Too mean their dignity:  
The King of kings, and Lord of Lords,  
Almighty in his ways and words,  
The word of his salvation—  
O, That's the King for me!
- 2 "The sun above me gleaming,  
Is not the sun for me,  
Though joyful be his beaming,  
And beautiful to see:  
But there's a Sun of Righteousness,  
Who saves and cheers me by his grace,  
All copious o'er me streaming,—  
O, that's the sun for me!
- 3 "This house of death and mourning  
Is not the house for me,  
Where all to dust is turning  
In tears and agony:  
But there's a house not made with hands,  
It ever stood and ever stands,  
Immortal realms adoring—  
Oh that's the house for me.
- 4 This land of care and sorrow  
Is not the land for me,  
Where anguish oft I borrow  
From mortal company.  
Th' immortal land is far away,  
I'll enter it on some bright day,  
That day may be to-morrow—  
Oh that's the land for me.

Letter from Bro. Newman.

New York May 15, 1845.

### THE TIME.

DEAR BRO. JACOBS:—

As we have been led thus far by remembering the law of Moses, which was commanded unto him in Horeb for all Israel, with the statutes and judgments, would it not be well to pay some attention to the giving of that law? For if the law was a shadow or type of good things to come, why may not the giving of that law typify something to come also? I believe it shadows forth not only an event, but time with it. But it is not the day of Pentecost, as some suppose, for that type has been fulfilled by the pouring out of God's Spirit on that day, while the disciples were all "with one accord in one place." Acts 2. 1. The law says, "three times a year all thy males shall appear before the Lord;" at the feast of the passover, or unleavened bread,—at the feast of weeks, or first fruits of the wheat harvest,—also at the feast of ingathering at the end of the year. Have these been fulfilled once! I believe they have, and consequently cannot look for a second fulfillment of them.

Christ has become our great passover, and the feast of pentecost was fulfilled when all the true Israel were assembled in the upper chamber. The feast of ingathering appears to me to have had its complete fulfillment in, or at midnight, when they that were ready went in to the (guest chamber, or) marriage, and the door was shut. If these types have had their fulfillment, why do we look for

any particular manifestation at these times! They will not be re-fulfilled. Are there any types remaining to be fulfilled? I answer, yes; if the giving of the law and the coming of the Lord on mount Sinai be a type, which I believe all admit. Read and compare Ex. 19: with other portions of scripture, and we see that he came then "with clouds," also the "sound of a trumpet," which Paul says will be the case when he descends from heaven the next time; and that trumpet will not only make a few thousand individuals fear and quake, but it will awake the dead, and make all the inhabitants of the land tremble. It appears to me that then will be written the law in the minds of God's people, spoken of by Jeremiah.

But you will say, was not the law given on mount Sinai, or commenced to be given, 50 days from their coming out of Egypt? Cruden says, that the learned have observed that the very day of pentecost, or 50 days, was the same day on which God delivered the law from mount Sinai; and I find that those who profess to take God at his word, (that is, some of the Advent Brethren) take the assertion of the learned in the face of evidence to the contrary. "But do not the so called Jews keep that feast in commemoration of that event? I understand they do; but even that is no evidence that they are right, for they do a good many things contrary to the law,—they reject all that we believe; then why look to them? I find that the carnal Jews, and also a large portion of the nominal Christians, have no knowledge of the types, as it regards what they shadow forth, but constantly attempt to make them commemorate something in the past. Now Paul, and these men are at issue; for Paul says, they are shadows of things to come; and I choose to believe Paul; for he says, "Even unto this day, when Moses is read, the veil is upon their heart;" 2 Cor. 3: 14, 15; "which veil is done away in Christ." That type remains to be fulfilled; for Paul, clearly, to my mind, makes it the type of his second coming. Look at 1 Thess. 4: 16; Heb. 12: 26; and compare those with Matt. 24: 29, last clause; Isa. 2: 19; 13: 13; Joel 3: 16; Hag. 2: 6, 21; Job 38: 13; Rev. 6: 14; Job 9: 5, 6.

My mind has for some time been led to the events brought to view in those scriptures, so that with regard to the passover, I could not say without a doubt, as some could, that I believed Christ would come then. But not until within the last week was I aware that there was time connected with the giving of the law on mount Sinai, any other than the pentecost, and hence I looked beyond the passover. And the evidence is so strong to my mind, and so clear, that I look a little beyond the pentecost. It is true, the inference with regard to the "little while" ending with the ascension is very strong, and interesting to me; but beyond that, as regards points of time, without this point, which I have in my mind, I can see nothing at present. That day carries me some 13 days beyond the pentecost: And I do not see that it conflicts with the views of some of my brethren concerning the harvest, as being 9 months after sowing time, which is in October, or of the travelling of Zion according to nature. We read in Num. 33: 3, that the children of Israel left Rameses in Egypt the 15th day of the first month, (remember that date). Turn to Ex. 19: 1; and there we find that on the same day of the 3d month in which they came out of Egypt in the first month, which was the 15th day—the same day came they into the wilderness of Sinai and encamped before the mount. Here we have proof that it is not 50 days from their leaving Egypt, but 60 days. How is that? say you. The 15th day of the first month leaves 15 to be accomplished, 30 days to a month, and then one whole month, 30 days more, and also 15 days of the 3d month, which makes 60 days. Now read the 10th and 11th verses of Ex. 19: and you will find 3 days more, which makes 63 days before the Lord came

down in the sight of all the people. It is as plain to my mind as a sunbeam, that the same day spoken of, Ex. 19: refers to the day in which they left Egypt. It may be read, in the self same day of the month on which they left Egypt came they to the wilderness of Sinai, in the 3d month. It is a plain and positive declaration; as plain as the one we read in Ex. 12: 41, speaking of the time the children of Israel were in bondage. It surprises me that we have never before observed it. It completely, I conceive, overthrows the idea of the feast of weeks being given in the law to commemorate that event. It was one of the conditions of their lease of the land of Canaan, by which they were to pay the rent, so to speak, by offering to the giver of all good, a portion of that which he so bountifully bestowed on them, and by so doing recognising him as their God, and to shadow forth things to come.

If this time has any thing to do with the fulfillment of the type in the antitype, which it appears to me it has, being 63 days from the offering of the wave-sheaf, it brings us to the mount;—not to the mount of Sinai, but as Paul says, Heb. 12: 22; "But ye are come to mount Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born," &c. When will that be I pray you, but when all the saints are gathered together in one general body?

"And church of the first born which are written in heaven, and to God the Judge of all!" It appears to me, that this last clause refers the time when he sits as a Judge, when Christ confesses our names before the Father and his holy angels.

"And to the spirits of just men made perfect." How can that be, but in the resurrection; when they will be as the angels of God, being children of the resurrection and cannot die any more! If they cannot die any more, I infer they cannot sin any more; and consequently are perfect even as their Father in heaven is perfect.

"And to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel. See that ye refuse not him that speaketh, for if they escaped not who refused him that spake on the earth, much more shall not we escape if we turn away from him that speaketh from heaven."

We are still in the hands of that Mediator of the new covenant, for he ever liveth to make intercession for us: But his intercession appears to me to have ceased for those who have rejected him the second time. That covenant will be fully completed when written in our hearts. Remember, he is a Mediator of the new covenant. When did that mediation commence, but when he came to the Ancient of days with those first fruits, or in other words, those who follow the Lamb whithersoever he goeth? It appears to me, that being Mediator of the new covenant, he has ceased to be a mediator for sinners, or those that would not come unto God by him; for in Prov. 1: 28, we learn that some would seek him but would not find him; and at that time, 24th ver., he would laugh at their calamity, ver. 26. These are not those who say, Lord, Lord, after the door is shut, for they are represented as hearing his voice: I know you not. And while he is thus mediating if we turn (fall) away from the truth we fall into the hands of the living God, and he is a consuming fire. "See that ye refuse not him that speaketh from heaven" How has Christ been speaking from heaven in these last days? It was God the Father that spoke on the earth, but Christ speaks from heaven. Read Rev. 1: 1; You see it was by his angels he spoke. Now read Rev. 14: 6, and onward. Those angels, there represented, are also called a voice from heaven. Rev. 18: 1, 2, speaks of an angel, the same as follows the one in Rev. 14: with the everlasting gospel, and

in the 4th verse, it is called another voice; so another angel, and another voice, is synonymous. In that way has he been speaking from heaven, and we find that those who have not heeded that speaking, are in a fair way of being burnt up, or destroyed in some way when he speaks again from heaven, with a shout, the voice of the archangel and the trump of God. Ver. 28; "Wherefore we receiving a Kingdom" when we come up to the mount that might not be touched, or in other words, to the spirits of just men made perfect, if according to time it will be the 13th day after the pentecost. Then, when our change comes, we shall begin to receive the Kingdom. Then will judgment be given to the saints, and the time come that the saints possess the Kingdom. But after the judgment is given, or the rod put into their hands with which they will smite the nations, they have to destroy them first, and then the Kingdom under the whole heaven is given to the saints of the Most High, and they shall reign for ever and ever. Wherefore receiving a Kingdom that cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear, for our God is a consuming fire.

Now look at the type and you will see that when they came to the mount, and began to receive the law, they also began to receive the Kingdom, with God as their King: And it was then that the Mosaic dispensation commenced. So likewise, when we come unto mount Zion and begin to have the law imprinted on our hearts, we shall also begin to receive the Kingdom, and in process of time shall have the Kingdom; under the whole heaven. For Daniel says, the time came, (after judgment was given to the saints,) showing that we do not get it all in a moment. For as Malachi says, we shall go forth and tread down the wicked. As the Israelites of old when commanded to destroy utterly the nations that inhabited Canaan, so will the saints destroy the nations when the two edged sword is put into their hands, and will execute the judgment written. Praise ye the Lord. Psa. 149: 9.

Yours, in the blessed hope,

JAMES NEWMAN.

#### Letter from Bro. Greenleaf.

Oswego, Ind. May 17, 1845.

DEAR BRO. JACOBS:—

I now take my pen tremblingly for the first time, to say a few words on the great subject of the speedy Advent of our Lord. We are a little despised band in this place, but we do not fear, for we believe it is the Father's good pleasure to give us the Kingdom quickly. Since Bro. Cook was here, the sifting time has been going on, and many have judged themselves unworthy of salvation. We now obey God and let them alone, being joined to their idols. I believe, brother, the time has come when those that are unjust, &c., will remain so. It is the word, the Saviour says, John 12: 48, shall judge men in the last day. It has drawn the line and men are either looking for their Lord, or are with the scoffers, smiters, &c., saying, My Lord delayeth his coming. I cordially agree with our beloved Bro. Miller; since the 10th day of the 7th month the invisible angels have been separating the sheep from the goats. If so, as a matter of course, the Master has risen up and shut to the door. Glory to God! how near it brings us to our blessed Lord when facts go to prove this is the case. I expect there are 144,000 shut in and are waiting their Lord's return, watching to open to him immediately; and their cry is, come Lord Jesus, quickly. Amen! Even so, come Lord Jesus! I think this prayer will be answered before this will reach you; if so, then I trust we shall see face to face, and know as we are known.

Permit me to make a few suggestions in regard to the Sign of the Son of Man in heaven. Was it not when he came out on the white cloud? when he left the Mediatorial seat, and assumed the seat of Judge? in short, the movement in heaven last fall! There is where the sign was to be, and was it not to be seen by faith, as the prophets saw the promises afar off?—Heb. 11: 13. Says one, all the tribes of the earth was to mourn; hence this sign would convince the world. Turn

to Luke 21: 25; there we are told the condition of nations and the world:—Distress, with perplexity &c., is no sign of the Son of Man. To cause this, there was to be signs in the sun, moon, and stars. This sign was to follow, and all the tribes to mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. Who? The tribes again. Are not these the 12 tribes to whom Bro. James directs his epistle? Ja. 1: 1; Turn to ch. 4: 9, where he says, Be afflicted and mourn, and weep, and let your laughter be turned to mourning, and your joy to heaviness; (ver. 10;) Humble yourselves in the sight of the Lord. What for? That he may lift you up. And again the Saviour says, Luke 6: 21; Blessed are ye that weep now, for ye shall laugh. It seems to me with this view of the subject, we need look for nothing this side the revelation of the Lord with a shout—voice of the archangel, and the trump of God, which will be like lightning—as a thief with the world, where all is peace and safety; while the virgins cry day and night unto him. Hence He will avenge them speedily. Even so come Lord Jesus.

With these few remarks (in haste) receive the thanks of a poor unworthy brother. Like his ancient brethren, such as he has he gives. May God bless you and preserve you blameless. I am endeavoring to give meat in due season, in this section of country. We have held our meetings five times each week. Few attend but Advent believers.

Your brother, in partial tribulation,

WM. J. GREENLEAF.

## THE DAY-STAR.

CINCINNATI, TUESDAY, JUNE 3, 1845.

### THE CHURCH OF GOD.

Having been called upon by correspondents for an expression of my opinion relative to the duty of God's children as it regards their relation to His church, I have opened the Bible, to re-examine the matter by the light of this Lamp; so far as I can in the brief space here allotted.

It will be unnecessary to enter into the proof that it is an organized body, as the frequent reference made to it by the apostles is satisfactory to all, on this point: Therefore all organising since its establishment, can be regarded in no other light than treason against its Great Head.

Let it be understood that we do not here enter into an examination of what the Catholic, Episcopalian, Presbyterian, Baptist, Methodist, or Advent churches are, or what the duties of the members of those several bodies. Those that made these organizations what they are, consider themselves competent to decide their own matters. Our present inquiry concerns "the Church of GOD" and our duty as the children of God, in relation to it.

The meaning of the term "church," in the abstract, is the same as the term *assembly*, and nothing more. The church of God, is the assembly of God; or in its present scattered condition—"trodden down" by human organizations, it is an assembly that meets according to the Law and order of God, each individual being accountable to God alone.

#### ITS ORGANIZATION.

No superiority of any one of its members over another is acknowledged. In laying down the "great principles upon which we can unite," its Reverend founder said, "Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them. BUT SO SHALL IT NOT BE AMONG YOU: but whosoever will be

great among you, shall be your minister: [or servant] and whosoever of you will be the chiefest, shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister [or serve] and to give his life a ransom for many, Mark 10: 42-45. How decidedly does these declarations strike at the root of every legislative principle in the body of Christ. We are not placed as members of that body to work for God—to govern for God—to order—or direct for Him; but to submit to God. And we here see that the order is, to suppress the first rising desire of bringing others under our control, by placing such an one in a condition to serve those he would govern.

The Gentiles call those that make rules for them "benefactors," or "pioneers" in a work of reform in which they have been benefited, "for ye shall not be so;" but he that is greatest among you, let him be as the younger," Luke 22: 25, 26.

God's church has a solid basis. When the disciples were called upon to give answer as to the character of Christ, (Matt. 16: 13-20;) Peter replied, "Thou art the Christ, the Son of the living God." This truth, Christ told him was not revealed to him by flesh and blood, but by the Father; and further, "Thou art Peter, and upon this rock will I build my church: and the gates of hell shall not prevail against it." Upon what Rock "Peter" means a rock, but it is not upon him, unless he be referred to as the first stone in this spiritual building. Peter, who understood this matter, and knew whether himself was, or was not referred to as the rock upon which God's church was to be built, says of Christ, "To whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious. Ye also, lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore as it is contained in the scripture. (Isa. 28: 16) Behold I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded." 1 Pet. 2: 4-6. Peter preaching of Christ, as the Rock on which the church was to be built. The inquiry in Matt. 16: was concerning Christ, and when Peter, by revelation, gave answer, Christ told them this was the Rock—the church's foundation, and upon him who was first to answer as to his character, he conferred the especial work of opening the door of this dispensation to both the Jews and Gentiles; thus Peter were given "the keys of the Kingdom of heaven." For further evidence that Christ was the Rock referred to in Matt. 16: 18, consult Eph. 2: 14-22; 1 Cor. 10: 4; Psa. 18: 2, 31; 28: 31; 2, 3; 42: 9; 78: 34, 35; Deut. 32: 15; &c. God was so often spoken of in the scripture, under the figure of a Rock, that the expression could not but have been familiar to Peter. The church a school in which to fit subjects for the Kingdom, and has an infallible foundation—Jesus Christ. An entrance into the church, and remaining subject to its laws, is a guarantee of an entrance into the Kingdom of heaven.

What keys were given to Peter to open the doors, or begin the work of the church's establishment? The term "Key" is used as a symbol of power in Isa. 22: 22; and also conferred upon Christ as such, see Rev. 1: 18; 3: 7; 20: 13; so that he had power to confer on Peter the keys of the Kingdom.

In Luke 11: 52; it is used as a symbol of knowledge, or ability to unfold the treasures

truth, so as to lead men into the Kingdom of God. This key, Christ accused the lawyers of taking away. In Matthew 23: 13, the scribes and Pharisees were accused of the same thing. The keys of the Kingdom then, is ability to open the scriptures, and lead men by the light of its truths in the way to heaven. It is also worthy of remark that Peter received his authority direct from God, as all others must, for he was not authorised to confer those keys upon another.

In what sense were they given to Peter? In Mark 1: 1, 2; we learn how "the Gospel of Jesus Christ the Son of God" had its beginning "as written in the prophets"; but where was its actual establishment, or its doors thrown open by the use of these keys in the hands of Peter? Luke 24: 40, 47; "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, BEGINNING AT JERUSALEM."

In Acts 2: 1-14, we learn that the apostles were assembled at Jerusalem where they had been commanded to tarry until endowed with power from on high, (Luke 24: 49;) when a sound came from heaven as of a rushing mighty wind and filled the place where they were assembled, & the promised power was conferred. Let it be remembered, this was on the day of Pentecost where the church's work on earth began, and there I expect it will end. Peter, having the keys, "stood up" and preached the first gospel sermon, but it was directed to the "men of Israel." See ver. 14, 22, 36. Here the door (by Peter) was thrown open to the Jews, and from their ranks was established the first Christian church.

Peter, on this occasion, did not preach himself as the Rock, or foundation of the church, but Jesus Christ. See ver. 22-35.

Now mark the order of this church—established among the Jews!

1st. They gladly received the word, ver. 41. 2d. They were baptised. 3d. They were added to the church "the same day"—not experienced religion "the same day," and joined the church on some future day: And pray who added them? If they were formally received upon the "profession of their faith"—given the right hand of fellowship and their names registered, it was a matter of so small consequence that nothing is said about it; but it IS said, ver. 47, that, "The LORD added to the church daily such as should be saved." In the church's first formation, none but the Lord is recognised as having a right to add to it, and consequently none but Him has the right to expel a member, as no provision is made for keeping out "heretics"—the previous directions, to "let both (wheat and tares) grow together till the harvest" is not altered. No discipline is drawn up, nor committee appointed to frame articles of faith for their action. No "great principles upon which they could unite" were voted, nor no brother felt himself particularly aggrieved because he was doomed to wear the name of somebody that did not believe as he did.

Their bond of union seems to have been faith and Love; for "all that believed were together and had all things common, and sold their possessions and goods, and parted them to all men, as every man had need," ver. 44, 45. Such modern fanaticism as this, lay at the foundation of the establishment of the Christian church.—It was "Apostolic order"! And no order could be more perfect in this state of trial. Not a hint is given

of legislating or resolving—not even to resolve in an associate capacity whether they would receive the scriptures as the word of God, and rule of faith; for this would have supposed their right to reject them; yet "they continued steadfast in the apostle's doctrine and fellowship, and in breaking of bread and prayers."

In such a state of things, this first Christian church in a brief period, increased till it numbered "about 5000," Acts 4: 4. The only method laid down by which their numbers was ascertained, was their unshaken faith, holy zeal, and unoffending lives. Acts 2: 44; 4: 31, 32; Such a oneness of faith and effort existed among them, that when they assembled to pray, "the place was shaken." They "were of one heart and of one soul, neither said, ANY OF THEM that ought of the things which he possessed was his own; but they had all things common."

The first Christian church was not without its opposers—and those taking the lead in the opposition, were men standing at the head of the religious organizations of the day: Such has been true of the opposition to the "church of God" in all ages of the world—it has had its foundation in an organization, thinking themselves more peculiarly calculated to judge of the sayings of Christ than the weak minded and illiterate in the world's estimation—though God has placed such equal if not superior, to the others in his church. Luke 22: 26, 27; 1 Pet. 5: 3; 1 Cor. 1: 26-28; &c.

One instance of their opposition from this source, is found in Acts 4: 5-22; where those in Ecclesiastical authority called in question the apostles, as to their right and authority, in reference to "the good deed done to the impotent man."—Unorganised by the common process of resolving and voting—and thus, in the estimation of those that had laid down "great principles upon which" they had united, were unauthorised to exercise such high prerogatives, as commanding the "lame to walk" in the name of Jesus.

These chief priests wished it distinctly understood that it was not orthodoxy, and according to the "original faith" to heal the impotent man, and that "no true Adventist" would run into such "wild delusions," "fanciful schemes," or "new theories, for which they had no fellowship." How well it was that some zealous "chief priest" had the firmness "in the name of his brethren" to enter a "solemn protest" (an unauthorised work) against such high handed fanaticism, else how could the members of the "church of God" been distinguished from them!

While we have found in this first Christian church, the most perfect union and harmony, not the least shadow of evidence is afforded, that they ever met for the purpose of legislating a bond of union. Such bond of union does, or does not, lie in the principle of a number of persons resolving themselves into a mutual association. I am compelled, in the light of scripture, to take the ground, that such resolving not only does not constitute the Christian bond of union, but is the most sure and effective step that can possibly be taken to destroy it.

The first part of this proposition, in the case of the first church, is proved, if language can prove anything, in Acts 2: 41-47; The other part of the proposition I purpose to consider in another number, if the church is not changed to a Kingdom, before that time.

The door being thus thrown open to the Jews through the agency of Peter, to whom the keys

(plural) were given; it now remains to examine when and where the other key was used. As yet, in the apostles preaching, no offer of salvation had been made to the Gentiles.

But while Peter was successfully prosecuting his work among the Jews, his attention was awakened to the design of God concerning the Gentiles, by a vision (Acts 10:) by which means he went to Cesarea, and preached the first Gospel sermon to the Gentiles in the house of Cornelius. (Acts 10: 34-43;) It was here he first "perceived that God was no respecter of persons," and here he again pointed to the Rock, (Christ) the Church's only foundation.

The only difference observable from his sermon to the Jews, is, to them he proclaimed baptism for (or preparatory to) the remission of sins, while to the Gentiles, he commanded only such as had received the Holy Ghost; to be baptised. The reasons for this are seen, in his standing between the two dispensations, the one of works and the other of faith. Acts 10: 43; 2: 28:

Thus Peter's work with the "keys of the Kingdom of heaven" was accomplished, to which fact he afterward refers. Acts 15: 7-9.

In establishing this first Christian church among the Gentiles, the same blessed effects were manifest as in the other case, (Acts 11: 15-18;) and no formal organization is hinted at, which, had it been an important part of Peter's work, would not have been passed by. We here fail also, to find the right conceded of his legislating, or of adopting "principles upon which we can unite," other than those that God has given us in his word, or in any other form. In my next number I propose to consider the order and arrangement of "the church of God;" and will here close with a few remarks relative to God's recent dealings with his church.

He has brought his children, through a most wonderful train of providences, to the mount Zion and City of the living God, where we daily expect to see his glory on the mount. In bringing us hither—almost without any human agency, he has restored, and permitted us to enjoy "apostolic order" in his church, unmolested during the whole of the year 1843, and the year 1844 up to the 7th month. Every thing moved harmoniously—those that gladly received the word were baptised, almost without an exception. Universal love, harmony, and order, without a parallel since the apostles' days prevailed. God called, qualified, and sent out his own preachers.

Never did his truth move through a land with more potency, majesty, and glory, than this. Its voice broke in tones of thunder in the palaces of pride—causing the foundations of human greatness to totter, and all the inhabitants of the land to tremble, while the music of heaven was heard by the groaning saints scattered abroad, in the glad sound, "Behold he cometh"! Was ever any thing nearer apostolic times than this! If our brethren at the East "hail with joy the restoration of apostolic order," let them see that such faith and harmony as was witnessed in 1843 be also restored! A realizing sense of the nearness of the day of God that was then felt, and that alone, will restore that apostolic order which we all so recently enjoyed—which many still enjoy, but which, I fear, in an unguarded hour many are exchanging for the order of Babylon.

O why, can we not learn a lesson from this mother of harlots! Pure and lovely, humble and child like was once the church of God at Rome,

and so they continued till they began, in the mildest form, to legislate heresy out from among them, in the room of praying and living it out, and thus the work began.

And now, what has 1300 years of legislating done for the church of Rome? What are the fruits of that organization, so very mild, harmless, and inoffensive in its first development? Tyranny, Oppression, Death, and wo! Millions on millions of unoffending saints—unknown to human organizations, have perished on this altar as a warning to all those who like them, are willing to proscribe a line to "great principles on which we can unite," that God has not proscribed, or make any thing less than the whole, unbroken, undivided word of God, the unalterable rule of our faith and practice.

[TO BE CONTINUED.]

#### TO CORRESPONDENTS.

The communications of Brethren, William Koile, and H. L. Smith, are deferred till next number.

The subject of the latter one required more time for investigation than I could bestow the present week; and a partial answer will be found to the other in the article headed "the Church of God." Have patience brethren.

N. Steward, Paul has answered your queries, in Col. 2: 14-16; Rom. 14: 4-6; Gal. 4: 9, 10.

#### Letter from Sister Willard.

Oswego, Kosciusko Co. Ind., May 17, 1845.

DEAR BRO. JACOBS:—

When I last wrote to you, I supposed truly it was my last letter to your much valued paper, for I did expect the Lord at the passover. But, since in his wisdom, we still here remain; and in his mercy, he has so ordered that I have received the "meat in due season," viz., that the "Master of the house has risen up and shut to the door." I have felt a strong desire that my friends should know that I have, with them, followed the lamb hither also. When I remember mount Zion I feel stimulated to keep close to my blessed Master, that I do not lose sight of his track.

"His track I see and I'll pursue,  
The narrow way till him I view."

O glory! Brethren and sisters, let us hold fast that we have, that no man take our crown. Soon we shall be invited to the marriage supper of the Lamb. I am now strongly inclined to call the names of Bro. Snow and Sister Minor, companions in tribulation. I hope I shall be excused for so doing. Though now I see you not, yet in reading your letters I have greatly rejoiced in hope of soon meeting you, with many others whose names I might call, with all the happy throng in the New Jerusalem.

I should have embraced this view, when this subject was canvassed in our Easter papers, had I read the arguments. But the question, "Did the Bridegroom come on the 10th day of the 7th month?" was enough for me. I thought I knew he did not come, without reading any man's views about it. We were also at this time, under circumstances of peculiar trial in this place. Our beloved Bro. Cook had just left us. Some few, by the force of truth, presented to us by this faithful servant, were compelled to leave the Baptist church, and try leaning upon our "Beloved" to walk the "narrow way" alone. I felt at that time, that I had all that I could contend with, without taking up a new subject. But when I read the "Address to Believers scattered abroad," in the *Star*, taken from the *Hope of Israel*, my eyes were opened to see the distinction in the Saviour's character as *Bridegroom* and *King*. This was just what I wanted. This explained the mystery of the once strange question to me, "Did the Bridegroom come on the 10th" &c. This view completely harmonises in my mind, with that

class of scripture truths, which show a process of judgment, before Christ comes as *King* to execute it. Soon after our disappointment in not seeing Jesus at the passover, we received a few copies of the Jubilee Standard, and Hope of Israel, which greatly stimulated us to act out our faith, that the door is shut; and thus, while we were faint and weary, we were strengthened to "look up, knowing that our redemption draws near." We have sent for the Standard, and probably will for the Hope, if as we expect, "hope" is not soon changed to "glad fruition." Many thanks to our Eastern friends for the favor, of sending their papers. May the Lord bless them and supply all their need through his abundant grace. Amen.

Your unworthy sister,

E. S. WILLARD.

#### Letter from Bro. Hardy.

Lexington, Scott Co. Ia., May 23, 1845.

DEAR BRO. JACOBS:—

I have thought that a few lines from my humble pen, would not at this time be unacceptable. It cannot but be a source of joy and gratification to you, and to all our Advent brethren, to know, that although the vision of the 2300 days has seemed to tarry, yet we all are willing to wait for it, for it will surely come, it will not tarry.

It is a deplorable fact, that a man can scarcely take, in these days, a more effectual step to degrade himself in the eyes of the church, and the world, than to declare that he loves the appearing of our Lord Jesus Christ: and that he believes from the signs of the times, and from the scriptures of truth, that the Lord is at the door.

For a disciple of Christ to make such an avowal, is in these days to bring down upon him the contempt both of the church and of the world.

But are we indeed, prepared for a concession, and renunciation of the doctrine contained in the volume of inspiration? No indeed. When our opponents can prove that we have not been, at least 1300 years in the kingdom represented by the feet and toes of Nebuchadnezzar's image, which symbolized the four great empires that were successively, to bear rule in the earth, until the setting up of God's everlasting kingdom, which is to supersede all earthly kingdoms forever:—when they can prove that the 70 weeks of the 9th chap. of Daniel did not commence where the angel Gabriel said they did, viz., "from the going forth of the commandment to restore and to build Jerusalem":—when they can show that these 70 weeks are not the beginning of the 2300 days mentioned in the 8th chapter of Daniel; at the termination of which the END SHALL BE:—when they can prove that the 1260 days, or time, times and a half of Daniel, did not refer to the Pope of Rome having the power over the saints, and that that power did not end when the Pope was taken prisoner by general Berthier in 1798:—when they can prove that there is no clue to about the time of the commencement of the 1335 days at the end of which, Daniel is to stand in his lot:—when they can prove that the signs which the Saviour gave us to understand were to precede his second coming; and which he teaches would as infallibly indicate his near approach, as the putting forth of the leaves shows us that summer is nigh:—when they can prove that these signs have not taken place within this generation:—and moreover can show that the 6th trumpet did not cease to sound in 1840, and that the 7th is not about to begin to sound, when the mystery of God is to be finished:—and finally, when they can demonstrate to us that the world is not on the very verge of 6000 years old, & not till then, shall we be prepared to concede that we know nothing of the time.

Has God seen it to be *suitable* to give notice of the time of the flood, which was to destroy the world, even to a day, (Gen. 6: 4) and of a famine which should affect only a few nations at most; and of the judgment of Egypt; also of the overthrow of Sodom and Gomorrah;—and of the final dissolution of the ten tribes,—and of the captivity of Judah 70 years in Babylon,—and of the destruction of Jerusalem;—and is it *unsuitable* for God to make known to the world the time of the

coming of the Son of Man, to take the Kingdom to reign forever?

I do think that God has revealed these things to us; and if we are not wilfully blind, and do not shut our eyes to the truth, which is fairly spread out before us, we can know that the coming of the Son of Man is near, even at the door.

Again: Why were the 2300 days given, at the end of which the sanctuary should be cleansed, if we could know nothing about their commencement? Can we know any thing of the time of their commencement unless we take the 70 weeks as the first part thereof? Indeed we cannot decide within one hundred years of their beginning unless we do take the 70 weeks as the first part. Did the Lord intend to mock us? Did he not intend that man should know the time of the end of all earthly kingdoms? It does appear to me that the man who will stand up in the midst of so much evidence, and say that we can know nothing about the time of the end, is more wilfully blind than were the Jews at his first coming. And can the watchman escape if they do not sound an alarm? Will not the blood of this generation be required at their hand? God has given us visions over and over, by Daniel and John. What did he intend by this, if what our learned doctors say is true? viz., that we know just nothing at all about the end, and the coming of the Son of Man!

Sometimes I think that we ought to be more earnest—more engaged in this matter. We profess to understand, and I think do understand that the Lord is at the very doors, can we escape if we neglect to give the note of alarm? Has the Lord opened our eyes to these things, and shall we not proclaim them so that a dying world may understand that the time of their probation is about to close? I think we should proclaim them whether they will hear or forbear: then we shall stand justified in the great day, and the blood of a guilty world will not rest upon us. Let us then be patient and not give up our hope, but sound the midnight cry: Behold the Bridegroom cometh, go ye out to meet him.

Yours, in the hope of a glorious immortality,  
JONATHAN H. HARDY.

#### Letter from Bro. Cherry.

Marysville, Union Co. O., May 22, 1845.

DEAR BRO. JACOBS:—

Your valuable little paper No. 1, Vol. 1 contained an article founded on Matt. 24: 27: "But as the days of Noah were, so shall also the coming of the Son of Man be." This passage has rested with much weight upon my mind, and particularly when taken in connection with Acts 11, we see that he is to come in like manner. We have never placed in connection with this word (manner,) time. He ascended 40 days after he arose, and in like manner he is to come again. Evidently this passage means not only, he is to come with that same body that went up in a cloud, but in so many days after the passover. Please let me hear at this, dear brother, and give us your views upon it. Truth is what we want, and must have, or starve. May the God of Elijah still be with you.

Yours, soon expecting deliverance,

G. W. CHERRY.

Should time continue, I purpose visiting the brethren at Dayton, Madison, and Louisville soon.

#### Letters and Receipts.

For the week ending, May 31st.

Bro. Carr, \$3.00; N. Steward, .50; B. Hardy, .25; J. W. McCorkle, P. M.; J. H. Hardy, J. Newman; W. B. Harvard, P. M., for S. Green, 1.00; John G. Miller, P. M.; John Kibola, French, P. M., for J. N. Spear, 1.00, (for book); Geo. G. Sharp, P. M., for J. Linville, S. Forness, J. Violetti, A. Bartlett, each .50, and for T. L. Rick, 1.00, Elijah Waddle, (postage 10 cts. Your money was not received, but the paper is now sent as directed); a Friend, 2.00; E. S. Willard; W. J. Greenleaf; J. H. Grenough, P. M.; J. W. Collins, P. M.; N. Steward; G. W. Cherry, 1.00, .50, and .50, for Smith Brown.