

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. i. 19.

C. CLARK
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THE DAY-STAR

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TERMS OF THE PAPER.

Fifty cents per vol. of 12 numbers in advance, to those that are able to pay; and gratis to those that are really unable to pay.

Letter from Bro. Gordon.

New York June 14, 1845.

DEAR BRO. JACOBS:—

What so cheering as "good news from a far country" when those we hold dear are in circumstances of trial, be it of whatever kind. Many warm hearts vibrate when reading your question in No. 5, Day Star, received in New York this day—"What are the brethren doing in the East? we should like to hear." Be assured my dear brother, there are some in this city who have listed for the war, and they find "it a small matter to be judged of man's judgment," seeing they have this testimony before they are translated, that they please God.

We are holding fast the faith once delivered to the saints by the oath and promise of God attested by many witnesses. Especially do we heed that part witnessed by the two men who stood by them in white apparel, which said, Ye men of Galilee why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in LIKE MANNER as ye have seen him go into heaven. We know that "when Christ" himself "shall appear then shall ye also appear with him in glory." Now the devil as you know is trying to cheat us out of the "blessed hope" of the appearing of Christ, by telling us that our appearing in glorified bodies is our Lord's manifestation; but the word we take heed to and clasp to our hearts as our life, reads "Christ shall appear, then shall ye also—with him. Here are two who appear in distinction, first Christ, and then his people. Again, "From whence we look for the Saviour the Lord Jesus Christ, who shall change our vile bodies that they may be fashioned like unto his glorious body. Now, Bro. we are just simple enough to believe our blessed Lord has a body as well as ourselves into which fashion our bodies will be transformed by his power, according to the promise, when he shall descend from heaven "as it is written." Let me ask, How can those who believe heaven to be in their hearts, bear the idea that Jesus should leave that heaven, or come out of them? Now we know they do not expect that: Then it follows there is no coming of Christ, descending from heaven. The reasoning by which they arrive at these conclusions appears to be the last sophistry of the dragon "a fiery flying serpent," it is the newly invented "sugar coated pill," i. e. one of the sweetest, most delightful doctrines of the Bible, the glorification of the saints by the Spirit of Christ which dwelleth in us, envelops the denial of the existence of our blessed Jesus "in the universe of God." How awful is this "damnable heresy, denying the Lord that bought them!" Who bought us! Did not He who was born of Mary "of the seed of David according to the flesh" "who went about doing good"—a man approved of God—by miracles and signs which God did by him! "This Jesus that God raised up from the dead and showed him openly to many witnesses!" This fruit of David's body [not spirit] which God promised should sit upon his throne forever—this disipated! this body annihilated!! Deny the existence of this Son of Man who is about to be revealed from heaven in flaming fire to destroy his enemies, and to be adored by all them that believe!

We have all sorts of trials and we thank God also, though no trial is joyous, but grievous.

Knowing the benefits of this refining process, viz. "That those who are approved may be manifest" by their adherence to the truth—holding that fast to which they have attained, that thereby they may claim the promise after being "purified, made white, and tried." The wise go through that process, and then they "shall understand." The Lord has said it and we believe it, therefore we rejoice, and will, "knowing that tribulation worketh patience, and experience, and experience hope."

The Lord doeth all things well, and when we look back to remember the former days, we recognise the hand of infinite wisdom in guiding us through straight places. Many of us were pained to part with you when you first went to the west, but now we rejoice when we see the grace given you to stand as a faithful western sentinel, to unmask the deceptions and save the flock from the depredations of Satan, who hath great wrath, knowing that his time is short. The Lord has fulfilled his word in "raising up against him seven shepherds and eight principal men,"—"And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a Lion among the flocks of goats, who if he go through, both treadeth down and breaketh in pieces, and none can deliver—and all the enemies shall be cut off." A glorious triumph awaits us, "let the weak say I am strong," for "their King shall go before them and the Lord on the head of them."

That prophecy of an increase of knowledge is about being consummated: We believe we understand the point of termination of the 1335 days, at which the resurrection will occur. And I conclude, the periods with correct dates, must be known to fulfill the promise "the wise shall understand," and also that knowledge must be given under circumstances that none of the wicked will heed it, and consequently will not understand it. Now in the proclamation of the coming of the Lord in '43, and 7th month, many understood all our arguments, had the knowledge as then increased, who do not now understand, but rather consider it all a delusion: So their understanding could not be referred to as the knowledge exclusive to the wise. This knowledge must be derived from the prophetic periods, because that is the subject of the oath, and also the answer of, What shall be the end of these wonders?—the wise shall understand;—and from Dan. 12: 10, 11, examine closely the answer with the directions for the understanding of the time, and we see the knowledge is peculiar to the wise, and we have arrived to that crisis when time is repudiated by the Adventists and by those who mystify away the New Jerusalem, as well as those who have never adopted it; and we find only the "out-casts" who claim the promise which is confirmed by the oath in Dan. 12: 7-13; The "two parts have been cut off and died," the third part are brought through the fire and tried, and they are blessed; yes thrice blessed, for "the secret of the Lord is with them that fear him."

W. GORDON.

Letter from Dr. Doolittle.

New York, June 18, 1845.

DEAR BRO. JACOBS:—

I thought I would write a few lines to you. I have been greatly afflicted in my family: My wife was taken sick previous to the seventh month—she then became deranged in her mind & continued so for five months,—unable to do any thing for her family. O what a trial! but praise the Lord, she is now perfectly restored to the use of her reason; and her health and strength is gaining fast. Praise God,—how good he is. He suffers us to be afflicted for our good. * * *

I was much disappointed when I found that you had been to New York and I had not seen you; but I was told you was in a hurry. O what

changing scenes have I passed through since I last saw you! But glory to God, they have all been for my good.

I am very sorry that the brethren at the Albany Conference could not have waited a little longer. If they had, the providence of God would have been so developed that there would have been no necessity for taking the steps they have. I am sorry they have pursued the course they have; although many of the brethren, no doubt, were sincere in what they did at that time. I told a number of the preachers at the N. Y. Conference, that I could not go one single step with them—this I told them at my house. I told them that I had come out of all organizations, and by the grace of God I would have nothing to do with any of them. I gave my reasons at the time;—When God had so wonderfully blessed us in the course we had pursued, and now to pursue some other course, and that too of human policy, looked to me like distrusting God.

I commenced in March last to examine the subject, of the gospel of salvation to the nations being closed; and after a careful and prayerful examination, I came to the conclusion some weeks since, that this was the solemn fact: But Oh how solemn! Well, I think I have done my duty to my friends and the world, in faithfully warning them, and now I believe my work of warning sinners is done. For some months previous to last fall, I believe there was not more than three individuals that came into my store, but what I faithfully warned to prepare to meet the Coming One. O what a travail for a redeemer's soul did I feel, and how did the Lord bless me! But, as the world says, I have now ruined myself and my business, but all this I leave with God.

A few weeks after the 10th day of the 7th month passed by, I became greatly distressed because the Holy Spirit I once had to warn sinners had left me, and I was afraid it was my own fault; so to work I went, fasting, watching, reading my Bible, praying in my closet with strong cries and tears to God: But I found after continuing this course for about three weeks, that I could not obtain it; and I had to do with it as I did with the 10th day of the 7th month—leave it in the hands of God, knowing that the Judge of all the earth would do right.

During those three weeks, I tried to warn sinners, but I found I could gain no influence with them, yet the Lord blessed me abundantly. At last I thought, Who shall settle this awful—this momentous subject? One day the thought occurred to my mind, Would God bless and sanctify me through his word, and fill me with his Spirit so that I could continually give glory to him, if I was neglecting his positive commands! No, never will he bless those that neglect their duty and break his commandments. My mind became settled, and I have not warned a sinner to flee from the wrath to come for some time. I do not know that I have been an instrument in bringing one sinner to Christ since the 10th day of the seventh month.

I see that the General Assembly of the Presbyterian Church have appointed a day of fasting and prayer throughout the United States, on account of the withdrawal of the Holy Spirit from them. (Hosea 5:) They have gone with their flocks and herds to seek the Lord, but they shall not find him, for he has withdrawn himself from them.

Now my brother, I will tell you where I stand. In 1843 we took our Lamps and went forth to meet the Bridegroom. Then came the tarrying time, followed by the Midnight Cry:—on the 10th day of the 7th month, the time of the sounding of the Jubilee Trumpet,—the 7th angel began to sound—the mystery of God was finished—the 2300 days of Daniel ended; and the time of patience, or Paul's little while began,—a time for the just to live by faith, but if any draw back it will be to perdition.

We meet at the Medical College in Crosby street, and have the labors of Bro. Snow, and others. I think we are about 200 strong, and we have good meetings—the Lord is with us. Bro. I. E. Jones has removed to the city with his family: He will preach at Croton Hall, and at the corner of Christopher and Hudson streets. Bro. Chandler has removed his family from New Hampshire, and has taken charge at Brooklyn,—so you see “the plan” is being carried out.

I was waited upon one day last week by a Bro. from Croton Hall, to know if I believed the door was shut to sinners, and why I did not meet with them any more? I told him it might be best for me to go to Croton Hall and make my “confession,” but asked him if I should do so whether it would not be said I had come there to make disturbance, and to break up the meeting? He thought some might say so: I then told him I would make my confession to him. I then gave a reason for the hope that was within me, and made my confession—rather of a queer one, and I do not believe they will want to hear another of the same kind.

The evil servant begins to smite and say, My Lord delays his coming. Who, in 1843 could have thought that the “evil servant” was to be of those that went out with us to meet the Lord? But so it is. I will not have any contention with any one—I love all my dear brethren.

We have lately received some new light upon the 1335 days of Daniel. It is from Bro. Gross, whose articles on that subject you have seen in the ‘Jubilee Standard.’ The evidence is conclusive that the Lord will come before July is past. Praise the Lord for definite time.

I like the “Day Star” much. It has been a great comfort to me. May the Lord sustain you in its publication. I send you enclosed, \$2.00 to aid in the work.

Go on my dear brother, we shall soon be in his glorious Kingdom. The last great trial is at hand. May the Lord keep us! My love to your family, and all the dear brethren.

A. DOOLITTLE.

Letter from Bro. Goldsmith.

Springfield, Ill. June 13, 1845.

DEAR BROTHER:—

I feel my heart is yet as thine in all thy struggles, in thy hopes, thy fears, though a stranger to thee in the flesh, and I would not know thee, Bro. Jacobs, were I to meet thee in the desert, or in the city full. Yet thy spirit is akin to mine—here there is reciprocity, here is relationship of the right kind; as Paul said to Philemon, “a brother beloved,” “a brother in the Lord.” All mine is thine while we keep even pace in our onward struggle for eternal life. I still rejoice that the Lord has stationed you as a watchman (not watch-master) on the walls of our Zion—may the Lord keep you there until he comes, or as dear Bro. Cook says, may the “Day Star” shine until the “rosy tint of that morn appear” when our Beloved shall redeem us into the palaces of heaven, to the rich delights stored up for the faithful “few.” The Lord keep you in the station where you are as watchman.—There you act more efficiently than in any other place for the Lord: This way you can travel a “big circuit,” and this way we always have you with us, as Great Heart was with Christiana and her family. In our trials, you can just speak in Cincinnati, and we hear you away far out in these prairies of Illinois. You must perceive at a glance what an absolute necessity there is for you to remain as watchman when the sheep are scattered so far apart,—your voice as editor, can reach the remotest straggler that may have wandered o’er hill and vale, on the plain or the mountain, in the swamp or on the river. Just see how much good you can do for the “Great Shepherd.” I do pray that the Lord our God may keep Bro. Jacobs in Cincinnati as editor of the Day Star until the “Sun shall arise to dispense with his beams.”

As an individual, I shall strive to come to your help whenever you call while you are the ‘Lord’s.’ I can heartily, cheerfully, and joyfully consecrate all, Not a part, but all my gain to the Lord. Not all at once, as some misunderstandingly have

done, but as opportunity presents, and as the exigencies of the case require: Steadily, uniformly as the Lord gives so must we give. And here let me add, how can a man expect to be fed and clothed unless he exert himself and be industrious and frugal! Well our adorable Jesus says, “Labor not for the meat that perisheth, but for the bread that cometh down from heaven”: So it is morally impossible for the Day Star to exist unless it is supported. The Lord calls upon us, brethren, to do that which we can to “support our brother.” I would sooner live on less, than deprive our brother of what really belongs to him. Pay up then, brethren, send that dear brother his due, for there are many delinquents.

The apostle says, “There is that that scattereth and still increaseth,” and so it is in deed and in very truth. Blessed be his holy name! A sense of his precious goodness to me and my family melts my heart in gratitude to ‘Him’ who hath so often supplied my wants, to spread my table in spite of all my foes—blessed be God I shall never doubt or distrust him again. Well now brethren, as we freely receive let us freely give. I give according to my ability, “will ye all!” We will hear no more complaints from our dear brother, if we do so: The Lord help you to do that quickly which your hand findeth to do. To those who live in C——, where our Bro. resides, I would apply another admonition found in Luke 11: 41. As a weary pilgrim my motto is still onward. Life, Life, Eternal Life. I am glad to receive the light as fast as God is willing to communicate it, and to practice upon that light by urging on my way until the music of the New Heavens shall break in all its enrapturing sounds upon my ear. Oh how I long to hear the melody of heaven—the warble of its birds, to see the beauty of its inhabitants, the rich developments of its scenery, its golden streets transparent as glass, where you may behold your own reflection, the gardens of delight, the ambrosial fruit, the presence of the great God, Jesus our Mediator, the patriarchs, prophets, apostles, and martyrs. Oh Lord, keep me from this hour. I will labor night and day to effect an entrance there.

Yours, in patient hope of soon being delivered,
JOHN J. GOLDSMITH.

Letter from Sister Minor.

Jubilee year, 3d mo. 12th day.

DEARLY BELOVED BROTHER:—

My soul so truly responds to your faithful testimony, that I am anxious that our little remnant here, may enjoy it more fully. I would therefore request you to send us twenty copies of the Day Star weekly, while time, or the increasing judgments permit. In this hour of peril, and closing up of labor and testimony, how needful it is for us to remember and shun, the loss, incurred by those who, “shall break one of these LEAST commandments, and shall teach men so.”

I then exceedingly rejoice, that you are not ashamed of any of the words of Jesus, and are willing to become of “no reputation” for the truth’s sake. Especially have we been gratified, with your view of the Church of God, its order of the SPIRIT, and LIBERTY OF THE MINISTRY. This primitive organization, of TRUST IN GOD, to direct his own work, and speak through whom he will, has led a few despised disciples here, safely thus far, through the wilderness path. We expected our blessed Saviour at the Passover; we have been looking since, and still continue to look with confirmed faith. We believe that the wise SHALL understand, and that we shall soon get the right point of time. We remain unshaken in ALL the great sanctifying truths, which God has so wonderfully used, in bringing us out from the world. As we witness the departure of the Spirit from the world, the professed church, and the nominal Adventists, it has humbled us in the dust, at the strange mercy of God, that has permitted the weakest and the most unworthy, still to know his love, and lie upon his altar. Yes, dear Bro. it is even so, and my soul doth magnify the Lord, that thus it hath seemed good unto him, to manifest the riches of his grace. Since the Passover we have experienced a great increase of love. We begin to know, that “God is love,” and that

“love is the fulfilling of the law.” We esteem this new manifestation of its power as the true leaven of the kingdom, and the mustard seed, that shall soon, at the appearing of Jesus, overshadow a restored paradise. He once said, “If ye keep my commandments ye shall abide in my love.” We find this leavening power, connected with OBEDIENCE, and I have been striving to remember all his words, not only those which are esteemed by men, but also those which have been rejected, as obsolete or nonessential. We know that unless we receive the Kingdom of God, as LITTLE children, we cannot enter therein: I desire to be found among the willing and obedient. We fast with such preparation, and disposition of heart, that it is easy to keep the “new commandment” which is peculiarly adapted to our need, in the season of trial and reproach. We are spoiled to earth, and have no sympathy with its blood-stained shadow. GOD is our portion, and those who are with Christ, are one with us, they are brethren beloved. No matter of what nation, or tongue. No matter whether we know their name, or have seen their face, if we have their spirit, and they look like JESUS, WE ARE ONE. Heaven and earth shall pass away, but his words shall every one be FULFILLED.

After receiving the light of his teachings, this path of glory, if we shrink from his will, he can easily animate the stones, to shew his strange work. But no, he WILL have a remnant, a tried humbled few, who shall be willing in the day of his power, to act out every jot and tittle of his word. Let it be our strife then beloved, to know and do his will. “Let us love one another for love is of God, and every one that loveth is born of God, and knoweth God.” Let us stand in the council of God, and be sure that we follow the order of the SPIRIT. Although this narrow path, between the fire and water, may be crucifying to the flesh, and exterminating to all the dross of common life, listen to the sweet words, “while I do thou knowest not now, but thou shalt know hereafter.” Let us then be still, like willing clay in the hand of God that we may be fashioned anew in all the purity and power of Eden’s life. JESUS COMETH!! We believe it and rejoice, and this our joy can no man take from us.

Those with me who are one with Christ shall love thee.
C. S. M.
Philadelphia, June, 17, 1845.

THE DAY-STAR.

CINCINNATI, TUESDAY, JULY 1, 1845.

OUR CONFERENCE

Commenced at the Tabernacle on Lord’s day the 23d ult. Bro. J. B. Cook, lectured at the usual hours throughout the day and evening. The truth was attended with the power of the Holy Ghost—many rejoiced, and some, of course, murmured.

Outlines of some of the discourses will be given in future numbers, should the providence of God permit. The discourse in the present number was not delivered at the Tabernacle, but is given at the request of Bro. Cook. I do, however wish it “distinctly understood” that it dissent from “one of these least commandments of Jesus, but choose rather to “do them.”

The Conference was well attended throughout—every thing moved on harmoniously, without a “Chairman,” “Secretary,” or “Resolution,” although it was “unanimously” expressed in the multitude of testimonies, without a “vote”—that we would “hold fast that whereunto we have attained,” and go forward (not looking back) till the crown of life is given. Closed on Wednesday evening.

Interesting communications are laid up for want of room.

THE HOLY ALLIANCE

I have been not only astonished, but strengthened in the “present truth” of marking the tendency of an abandonment of teachings of the past—particularly to the “Midnight Cry” and the antitype of the “Trumpet” having been given in the month, (1844).

The next thing to be given up, upon principle that does away the correctness of the teaching of the Lord’s coming, or prophetic time in 1843,—next the uncertainty knowing any thing about the time of Advent.—The termination of the second Trumpet in 1840 or ‘41, or fall upon time that the peculiar judgments since then constitute no part of any woe—to get the conclusion that Christ has taken his position.

Another thing, formerly made prominent in teachings of the Advent Lecturers, must be abandoned, to get rid of the truth, so that the sealing time is done. It is, that “four angels” or messengers, (Rev. 7: 1) were to hold the “four winds of the earth” “harm not” till the servants of God were sealed,—referred to the four Christian powers of Europe that entered into a compact, called “Holy Alliance” at the Congress of Vienna, 1815; in which they guaranteed the peace of the world during the period of 30 years. This “peace” expired by limitation in the spring of 1845—the discussion of the “Treaty of Commerce” having begun in the fall of 1844, and ended in the spring of 1845. The 30th course ended this spring. I have not a hint of any new thing giving the day, but the reader can find it.

Now brother, you told us that when the four angels loosed their hold of the four winds, the “four winds” would be “loosed,” and the “earth” and “trees” would be “harm not.” Where are your four angels now? Where is the “valley” that gave them their power to “hold”? EXAMINE the very dawn of “the year of recompense for the controversy of Zion.”

With such as have drawn back, a new and a new work must now be found for these “angels.” When you begin to draw back, you are not in any matter to stop. As the sun is upward, and grows brighter and brighter, so the drawing back of the unbelievers will go on till every doctrine and every truth ever distinguished them from the world shall be abandoned.

Bro. Chittenden was with us on Sunday the 23d ult. He has left for St. Louis and did not lecture while here, but made a visit at the close of Bro. Cook’s discourse, Lord’s day, P. 31. He said the mass of “discourses” at the east did not believe the doctrine, or that Christ had received his Kingdom. It appears however from Bro. Doolittle’s last issue it is a “little flock” of such in (about 200). Another correspondent says it is about the same number in Philadelphia.

Bro. Cook’s health is such that he has been unable, a part of the time to be with us. Our call for aid has met with a response, and the last number was paid for this was issued. Let us keep doing.

THE HOLY ALLIANCE.

I have been not only astonished, but greatly strengthened in the "present truth" of late, in marking the tendency of an abandonment of the teachings of the past—particularly relative to the "Midnight Cry" and the antitype of the "Jubilee Trumpet" having been given in the seventh month, (1844).

The next thing to be given up, upon the same principle that does away the correctness of these, is the teaching of the Lord's coming, or end of prophetic time in 1843,—next the uncertainty of ever knowing any thing about the time of the Advent,—The termination of the second woe Trumpet in 1840 or '44, or fall upon the dilemma that the peculiar judgments since that time, constitute no part of any woe—to get rid of the conclusion that Christ has taken his power and reigned.

Another thing, formerly made prominent in the teachings of the Advent Lecturers, must now be abandoned, to get rid of the truth, so manifest, that the sealing time is done. It is, that the "four angels" or messengers, (Rev. 7: 1-3.) that were to hold the "four winds of the earth" and "hurt not" till the "servants of God were sealed,"—referred to the four Christian powers of Europe that entered into a compact, called the "Holy Alliance" at the Congress of Vienna in 1815; in which they guaranteed the peace of the world during the period of 30 years. This "alliance" expired by limitation in the spring of THIS YEAR—the discussion of the "treaty of Paris" (so called) having begun in the fall of 1814 and ended in the spring of 1815. The 30 years of course ended this spring. I have not a history at hand giving the day, but the reader can easily find it.

Now brother, you told us that when these angels loosed their hold of the four winds, the sealing time would be done; and the "earth" the "sea" and "trees" would be "hurt." Where are your four angels now? Where is the "alliance" that gave them their power to "hold"? EXPIRED at the very dawn of "the year of recompenses for the controversy of Zion."

With such as have drawn back, a new solution, and new work must now be found for these "four angels." When you begin to draw back, you see it is not an easy matter to stop. As the path of the just is onward, and grows brighter and brighter—so the drawing back of the unbeliever must also go on till every doctrine and every truth that has ever distinguished them from the world and nominal professors, is abandoned.

Bro. Chittenden was with us on Lord's day the 23d ult. He has left for St. Louis. He did not lecture while here, but made some remarks at the close of Bro. Cook's discourse on Lord's day, P. M. He said the mass of Advent believers at the east did not believe the door was "shut," or that Christ had received his Kingdom. It appears however from Bro. Doolittle's letter that there is a "little flock" of such in N. Y. (about 200). Another correspondent says there is about the same number in Philadelphia.

Bro. Cook's health is such that he has been unable, a part of the time to be with us.

Our call for aid has met with a ready response, and the last number was paid for before this was issued. Let us keep doing.

TO BE CHRISTIANS, WE MUST DO THE WORKS OF CHRIST.

OUTLINE OF A DISCOURSE, BY BRO. J. B. COOK,
From Matt. 12: 46-50.

"While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother! and who are my brethren! And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother."

1. The most distinguished honor, that is revealed in the records of divine promise, is here brought before our minds. The Son of God is the most glorious being ever embodied to the conceptions of created minds. His garment, as light, (Matt. 17: 2.) His hair white as snow, His eyes as flaming fire, His feet like burnished brass burning in a furnace, His voice as the sound of many waters, and His countenance outshineth the sun, when shining in its strength.—Rev. 1: 16. This is the brief sketch, penciled by truth, of the 2d Adam—the heir of the world. He is the prototype of the whole family of the faithful. He, "the first born," has the "pre-eminence," but his every brother, sister, or mother, shall "bear the image of the heavenly;" as now they appear in the "image of the earthly" Adam—"Be like Him"—"Shine forth as the sun in the Kingdom of their Father."—1 John 3: 2; Matt. 13: 43; Col. 3: 4. O glory, glory to God!

2. To whom does all this weight of glory belong? It belongs to all who sustain the specified character. John 15: 14; Ye are my friends if ye do whatsoever I command you. "Eternal salvation" is the legacy bequeathed to "all who obey him." On such, Jehovah concentrates the combined beatitudes of the Bible. Rev. 22: 14; Heb. 5: 9. No one can be recognised now as his relatives and friends, save such as do the will of God without reserve. The more heartily, and perseveringly, and earnestly, and exactly, and fully we obey; the more entirely we become "crucified to the world," and related to the "King of kings." Such have "the seal of the living God," and shall stand in holy triumph on mount Zion—the 141,000,—having followed "the Lamb whithersoever he goeth." Rev. 14: 1, 4.

Others wear the mark or badge of some party, in church or state, "the beast or his image;" but the brother, sister, or mother to Jesus, has no mark save that of God. They approve of all that's true, and all that's good, but this badge alone they wish to wear.

3. But this is in one view, the most fearful passage in the Bible. It contemplates an honest, whole-hearted, child-like, and continued obedience to God. Who renders such submission? All to whom this promised distinction, in its length and breadth, and depth and height belongs. Our Lord makes no exception in favor of those who avoid the cross which truth or duty imposes, in order to secure present character, or friends or life. As no reservation is made in behalf of any who do not repent and reform, we are reminded of the language of the leader of God's hosts, "Ye cannot serve the Lord: for He is a Holy God."—Josh. 24: 19. And "Except a man deny himself and take up his cross daily, he cannot be my disciple," responds the great Teacher. Now who does this? Who serves the Holy Lord God, unrestrained by human fear or favors!

Whosoever shall do the will of my Father in heaven, the same is my brother, and sister and mother. Amen!

This looks like Paul's salutation, "If any man love not the Lord Jesus Christ, let him be anathema, maranatha."

It is fearful to contemplate the doom of multitudes which such passages denounce! Who loves Jesus, so as to obey! Who obeys so as to claim kindred to Messiah!—John 14: 24; 1 John 5: 3. It was his meat and drink to DO the will of his Fa-

ther in heaven. If we are his kinsmen we also shall do his will.

The great truth may be explained by our Lord's language. John 8: 39; If ye were Abraham's children ye would do the works of Abraham. So if we claim kindred to the Son of God we must do his works. His great heart comes out thus, "I delight to do thy will, O God." He did not stop to dictate, or even dispute; no, no, he did the will of God, even unto death. Now this is the obedience which prophets, apostles, and millions more have rendered. It is the kind and degree of obedience required of us.

While fearing God and doing his will on the principle that Jesus did, we shall fear neither the world, nor death, nor the devil. Necessity will be laid on us to do not our will, nor the will of man, but the will of God. We shall "delight" to have it so.

A want of this unreserved obedience, cost the world its Eden state. In the Mosaic administration, the picking of sticks, contrary to command, was punished with stoning. "The beginning of the Gospel of Jesus Christ" was marked with a record of similar character. The baptised were blessed. They who "rejected the counsel of God against themselves," did so by "not being baptised." Luke 29: 30. Through the Christian dispensation, they who omit the first works, must reflect and do them.

Our Lord was made under the law, He obeyed it to the jot and tittle. When he came to John's ministry—the beginning of the Gospel, Mark 1: 1, He said, "Thus it becometh us, to fulfill all righteousness. Matt. 3: 15; He was baptised in Jordan, and acknowledged the Son of God, He established the new dispensation and exemplified it: His footsteps we must follow, His voice we must obey. It is the will of God, Acts 3: 23. We can not belong to his household without doing God's holy will, honestly and fearlessly.

But what of all this! Every body knows that, except the infidel!! Let us see: Obedience is easy so far as it is customary and respectable; but here is something which I now see, enforced by the example and authority of our coming Judge, having neither respectability or custom to sustain it. I refer to the law of loving, and submitting to, one another, as Christians.

Many will go as far as this subject is supposed to be named in the Gospel by Matthew, but not as recorded by John. In Matt. we find baptism and the Lord's supper, and bearing the cross. In the Gospel by John, we have the new command to love one another. This is the badge of discipleship, or cross. There is custom and some respectability to encourage a man to observe those ordinances which relate to God, our Saviour; however this can not be affirmed of the ordinance, of the new command. Still it is no less authoritatively, or solemnly, or plainly enjoined.

Baptism and the Lord's supper embody in the impressive action which they involve, the great doctrines of Christianity—the death and resurrection of Jesus. They call to mind His second coming and our resurrection.

The Saviour's example and command, which are employed to enforce these ordinances, enjoins another ordinance or appointment, which embody the great Gospel doctrine of love and subjection one to another in the Lord. Now, as the practical duties of Christianity are no less essential than the doctrines,—as the doctrines have no saving efficacy, only in so far as they sanctify the heart and influence the life—as faith without works is dead, then it would seem that the ordinance which bodies forth the doctrine of mutual affection and submission, is no less binding than others. If I, your LORD AND MASTER, have WASHED YOUR FEET, ye also ought to wash one another's feet.

The multitude of professors believe in their Lord's appointments recorded by Matthew; well I believe in them, and this too, recorded by the beloved John. It seems appropriate that the beloved disciple should have been honored to write out the law of love, and the manner in which Jesus exemplified and enforced it. He names a number of our Lord's discourses, and lovely examples, omitted by the others. Now, Mark! In relation to baptism he said, "Go teach all nations, baptising them;" but in relation

to this humiliating example, John 13: 1-17, He enforces it by no less than *three* forms of command,

1st. YE OUGHT to wash one another's feet.

2d. Ye should do as I have done unto you.

3rd. If ye know these things happy are ye if ye DO them.

He does not say, ye ought to be humble, and shew your humility, by things in general, nor, you may neglect to do to each other, as I have done to you, nor "happy are ye" if you by an ingenious argument excuse yourselves from doing as I command you. The language is plain and pointed, and right home to the trusting heart. Is there any thing more intelligible, or solemn in any of our Lord's commands? Yet the most turn aside, as if it were the last example of the condescending Son of God, which they were willing to observe. It is the last and hardest thing to which poor human nature will submit. Men can play the hypocrite, or cherish hate, or fight at the altar of God, but to "wash each other's feet," and thus humble themselves after their Lord's example, and love one another, requires something more than poor proud nature. Admitting that our Lord means what he says, at all, then we understand that our text is a most fearful one. There is no promise to those who excuse themselves from obeying. Most do excuse themselves at some point in the Christian course, or never enter it. Multitudes stop at each test,—each truth, or each duty. They who stumble at the last point of trial, will as certainly fail of heaven as they who stumbled at the first. "He that endureth to the end shall be saved."

Faith and repentance, baptism and Lord's supper, atonement and second advent, resurrection and the time "appointed," at the last trump, should be believed just as we learn them by a prayerful study of the Bible. If God does not mean what he says, by what he says, then it is doubtful whether we should obey him if we did repent. If on the other hand, he means what he says, then we obey and please him, when we believe just what he says, and act accordingly; and if this apply to any doctrine or duty above named, why does it not apply with equal force to the washing of feet—the *very thing* which Jesus did, and to which alone, the command and promise applies, at some time,—or some occasion, some how, it should be done.

Our Lord's example as to these points is clearly recorded.

1st. He did it at the time of instituting the Lord's supper.

2d. The occasion was to teach them mutual submission, instead of seeking "who should be the greatest."

3d. He did it personally and literally, and he said, "I have given you an example that ye should do as I have done to you."

To be the children of Abraham we must have Abraham's faith.—To be "brother, or sister, or mother" to Jesus, we must in his spirit copy his "example."

Many object and say; but our Lord did not mean to have us wash each other's feet. I ask, how do you know? He says ye "ought" to do it. When he says "repent and be baptised," how do you know that he means any thing more than go into the parlor and pout and pull your fingers! But he did not mean that we should actually "wash feet" when together engaged in worship. So says the Quaker, relative to the Lord's supper! instituted on "that same night"; but I believe my Lord, though you, and the Quakers, and the Albany Conference, and the world also, differ from him.

2. But every body in the land is against you.

To all human authority, I oppose all *Divine* authority. "What is the chaff to the wheat, saith the Lord."

3. But it is not an ordinance!

What is an ordinance? It is something ordained, or appointed. Well, then I reply that this washing of feet is an ordinance. It is *ordained* by the highest and best authority.

4. It is not enjoined by the apostles.

I answer, it is enjoined, most solemnly, by both their *Lord and ours*. That's enough for me. Then the injunction is given in a three fold form, and sustained by his personal example. Did you

ever think of this! The apostolic epistles do not mention the Lord's supper but once, and that because a special occasion demanded it.

5. I am willing to wash the feet of the poorest of the servants of my Lord. This is all, if I am only willing! But how do you know that you are willing, while twisting so, to get away? eh! You shew me your faith without works, and I will shew you my faith by my works. Is not this best?

6. It is not necessary now because we do not wear sandals, and our climate is different. I answer, we have what is worse than sandals, we have hearts just as much polluted by pride as those disciples who aspired to be greatest, consequently we need the same lesson to humble us. The necessities of the case are then essentially the same. Why just look at this. On the ground of this objection we never should attend to the other ordinances. If cleanly—if we "eat at home," we do not need baptism or the Lord's supper, except for religious purposes; so of this. The necessity which exists for the ordinances of religion lasts till they are abolished.

7. But if it does seem necessary, it cannot be duty, because it will lead to improprieties—to actual sin.

This is the old objection of the old serpent against all the assembling of saints to worship—against baptism in particular. Our Lord tells us that the sins of life "come from the heart." It is true we should always exercise a godly jealousy, over ourselves. "Blessed is the man that feareth always" to offend against the purity of heaven; but those who refuse to obey God, lest they should be prompted to impurity, have not, we fear, been "washed from their old sins." If they have so much *tinder* in their temperament that they take fire, without a match, they will burn up any how. Those who without qualification, charge evil consequences on a strict compliance with the command of Jesus may fear that they are wanting in the first stages of the sanctification of the Spirit. The source of evil is the heart, not the command of Jesus.

8. But now you are hard. The view you present, is contrary to all our notions of the subject.

I reply, you and I should be humble enough to correct our *notions*, by the unerring declarations of the Great Teacher.

To his three fold command, enforcing his personal example, take this consideration. It has ever been the good pleasure of our heavenly Father to embody the great doctrines of religion, in the ordinances of worship. *Sacrifice* was the embodiment of the great truth that "without the shedding of blood there could be no remission." *Circumcision*, of the separation of God's people from the Gentile world. Baptism and the Lord's supper involve the great truths of the Gospel. So with this ordinance. It shows the right state of mind we should cherish toward our brethren. The impressive action of Jesus washing their feet, drove more pride out of them than a thousand homilies. It made them ashamed of their pride. They could not be proud in doing as he did. Nor can we. Every one should know that God's ordinances are perfect—they express just the idea intended by God. They can not be altered but by their Author. Yet most men refuse to repent, and they who repent, refuse, in great numbers to be baptised. Most who are baptised will not live long looking for "that blessed hope;" and now it has come to this, most of those who are looking for the Lord, refuse to follow Christ's example in this ordinance, which embodies the exact truth we should hold, and expresses the feeling we are every where required to cherish—"esteeming each other better than ourselves." Those who despise, despise not man, but God, who judges the heart. Moses periled his life by neglecting circumcision. Ex. 4: 24-26.

8. The brethren in Conference at Albany have condemned this, and other things not named in Scripture by formal resolution.

Let me tell those brethren a fact in kindness. Col. Lomenowsky commanding a regiment of Napoleon's cavalry, was applied to by Marshal —, to promote his son. He sent the young nobleman, to the stable to curry the horses, according to law. Carrying horses was beneath his dignity. He complained to his father, imagining that

the superior authority of the Marshal would overawe Col. L. The Col. refused to promote the youth but according to law. He was threatened with deposition and disgrace, and brought before Napoleon. He told the Emperor that he had acted according to law; but he added, change the law sir, and I will promote the Marshal's son accordingly. There was no promotion for the youth, but by going into the stables, as the law prescribed.

As to "the word of the Lord" it abideth for ever. It has the same force now, that it had prior to the passage of that wholesale resolution based on popular feeling. Surely, human nature is poor and proud and blind, or they, who were so recently thrust out for believing the Bible, would not offer others for a cause equally unjustifiable. These brethren have not crossed my path,—much less ruffled my Spirit. So I am not retaliating, but expressing my sincere regret that they should give their vote, in violation of their own principles, to resolve away the tripple command and example of the Coming One. May they recall their resolution against so much of God's truth before the Lord comes. It was doubtless done as the churches have done a thousand things against the doctrine of the Advent, regarding popular opinion rather than the plain word of the Lord. The disciples had asked who should be greatest, and our Lord introduced this lovely example of humility to show them what constituted true greatness in the Kingdom of heaven: "Whosoever would be greatest among you, let him be least of all, and servant of all."

But finally it is objected that the apostle 1 Tim 5: 10, mentions the washing of the saints' feet as an act of hospitality, it is therefore concluded it was not a religious ceremony. Answer. The apostle James mentions the supply of a destitute Bro. or Sister with daily food, but he says nothing of bread for the Lord's supper, nor shall we conclude that he did not teach them to observe the Lord's supper. The fact is, the washing of feet, and supplying of food, constituted a part of hospitality, but those acts of hospitality did not supersede the ordinances of Christ. He ordained; "Do this in remembrance of me;" "You ought to wash one another's feet;" for I HAVE GIVEN YOU AN EXAMPLE THAT YE SHOULD DO AS I HAVE DONE TO YOU.

As we can not live by bread alone; but by every word of God, my mind has been stirred up to bring forward this portion. The living word of the living God is both food and medicine. Now no portion seems so appropriate at this time of trial, as this. Those who have the "big head" or any similar spiritual malady, may by this, be reduced to their proper dimensions. This cured the disciples of Jesus, and it will relieve the Master's household who now need his lesson of humility.

Surely we need something to make and keep us humble, or we shall never be owned as *brother or sister or mother*, to Jesus.

Bro. Snow will please send one copy of the "Jubilee Standard" to each of the following persons.

J. J. Goldsmith, and Mrs. Ellenora Wise, Springfield, Ill.; Z. Hoyt, Griggsville, Pike co. Ill., and Dr. M. L. Lewis, Louisville, Ky.; and charge to the account of the "Day Star."

Letters and Receipts.

For the week ending, June 28th.

J. M. Wheeler P. M., for Hannah B. Coe, \$1; A. G. Dauby, P. M.; W. Gordon; H. L. Smith; A. G. Bostwick, P. M., for H. L. Smith, and C. B. Hotchkiss, each .50; S. B. Churchill, P. M.; C. S. Minor, 5.00; J. J. Goldsmith, 1.00, and 1.00 for Z. Hoyt, also .50 each, for Z. Hoyt, and Ellenora Wise, for the "Hope of Israel," (this paper is only received occasionally,—having no copies of it on hand, I have sent the "Jubilee Standard." Please say if this is right.) S. Burritt, P. M., for J. Burgess, and H. M. Baneroff, each .50; Dr. A. Daolittle, 2.00; E. Holmes, P. M., (the papers are sent.) Rob't. Morris P. M., for Theodore Hanford, 1.00; John S. Christian; Mrs. Simpson, 1.00; C. Hanchett, P. M.; H. H. Johnson, P. M., for E. R. Southwick, and Deborah Plumb, each .50; S. G. Strong, 1.00;