

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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Letter from Bro. Hotchkiss.

DEAR BRO. JACOBS:—

I must say that you as an editor, have been more ready than most others to admit into your paper those scriptural arguments of the *Character, Personality, and Deity* of our Lord Jesus Christ, which as you understand them, you are pleased to call "*anti-scriptural spiritualisms*." I have been watching for some time to see some little testimony against the views of those brethren who believe with Paul, that when Jesus Christ is revealed from heaven with his mighty angels (clouds of heaven) in flaming fire, that that revelation will be "*in his saints*;" and when that revelation takes place he will be seen to be admired, but it will be "*in all them that believe in that day*." 2 Thess. 1: 7-12. [1]

The arguments so far as I have seen have not touched the question, because in most cases our views have been misapprehended. In the communication of Bro. Manning, and the comment on the same as editorial, (of July 29th), all that you say about the prophecy relating to the first coming of Christ being fulfilled *literally*, and as an inference, that all which relates to his *second* coming will also be fulfilled *literally*, we as fully believe as yourself; and there is nothing in your correspondent's article to undo Bible testimony, except hard words, such as the following, "some say he (Christ) is come and is in *his flesh*, but I believe this is all of the devil;" "away with such spiritualisms!" The brethren are grieved when they see such declarations from a professed brother; feeling as they do, that it looks so much like the spirit of those who of old, ascribed the works of our Master to the same influence. We can only say to him in all charity and kindness, "The Lord rebuke thee." [2]

The first question to be settled by those brethren who think we have erred from the truth, should be to show us who the Lord Jesus Christ is. We endeavor to show from the word, that "he is the true God and eternal life;" "The only wise God our Saviour;" Emmanuel God with us;" "God manifest in the flesh;" "The word was with God and the word was God;" "All things were made by him;" "But he that built all things is God;" "The word (or God) was made flesh, and dwelt among us;" "God is a Spirit;" "No man hath seen God at any time;" "Who only hath immortality dwelling in the light which no man can approach unto, whom no man hath seen or can see, to whom be honor & power everlasting, Amen." [3]

"Now that he ascended what is it, but that he also descended first, into the lower parts of the earth." David in the 139 Psalm 13-16, shows us that this descending to the lower parts of the earth, was when he was overshadowed by the Holy Ghost and conceived by the Virgin Mary. [4]

Having quoted a few passages to show what the *person and character* of Christ is, and which makes him none other than the Great Jehovah, and that this God whom we serve is a *Spirit* and can never be seen by man; we put the question to all the brethren, and ask if the first coming when Christ was born of Mary, (God manifested in the flesh,) so far as the Deity was manifested, was not a *spiritual* coming, as well as a *literal* coming in "the fashion of a man"? [5]

Your readers who admit that this was the character of Jesus will all say, yes! To think that God has *parts or form*, and a *body* like

corruptible man, they need only to be referred to Psa. 50: 21-23; Rom. 1: 22, 23; Deut. 4: 14, 15. Now if Christ "came from God and went back to God" and has "the glory which he had before the world was," and he "that descended is the same also that ascended up far above all heavens, that he might fill all things," then surely it was *truly literal*, and *truly spiritual* when he fulfilled the scriptures. [6]

The brethren believe that the second coming also of the same Jesus, in like manner, was to be as described in the word, both *literal* and *spiritual*. Yes, the very same Jesus! and every eye shall see him! "Who is the King of glory! The Lord is that Spirit." "In whom ye also are builded together for an habitation of God through the Spirit." "For many deceivers are entered into the world who confess not that Jesus Christ is come (present tense) in the flesh: This is a deceiver and an anti-christ. Look to yourselves, that we loose not those things which we have wrought, (margin—gained. 2 John 7, 8 ver.) but that we receive a full reward." "If Christ be in you the body is dead because of sin, (sin offering) but the Spirit is life because of righteousness; but if the Spirit of him that raised up Jesus from the dead (Christ said he had power to take up his life after he had laid it down) dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies by his Spirit (Christ) that dwelleth in you." "The last Adam was made a quickning Spirit;" "The second man is the Lord from heaven." "Know ye not that Jesus Christ is in you except ye be reprobates." "Christ in us the hope of glory." A multitude of passages (and the Old & New Testaments are full of them) might be given to show that Jesus Christ the Lord of glory is in the believer, and that when the adoption, to wit, the redemption of the body or the purchased possession to which he is the heir takes place, that then his glory will be revealed, and that will constitute, or be the revelation of Jesus Christ when this mortal puts on immortality. [7]

The objector says, What has become of that flesh, that dwelt among men! Christ has told us that unless we eat his body and drink his blood, we have no life in us. Did not the sacrifices and especially the passover lamb, as well as the Lord's supper teach this great and glorious truth: that all there was of Christ's body, must in like manner become incorporated with the believer so as to make that perfect oneness and union "Ye in me and I in you"! This truth was to be made known in that day, when we have life. See John 14: 19, 20. Also the same union is to exist between them that exists between him and the Father; and the glory which the Father gives him, he "gives to them, that they may be one as we are one." [8]

As Christ is the antitype of all the joys and titles of the Law, so also do they have a significant meaning: See the taking the scape-goat into the wilderness; Christ the antitype bore our sins in his own body into the wilderness, and we may stand gazing into heaven to see him, but if the type teaches any thing it is that the saints are now members of his body, of his flesh, and of his bones. Paul says "this is a great mystery but I speak concerning Christ and the church." See the teaching of the types in "The Voice of the Shepherd" No. 2.

These are not only crowning but burning truths, which make the fires of the *last day*, which Peter tells us, with the Lord, is a thousand years, and out of this fire Jude tells us to pull them out, and save, making a difference from among those who are "denying the only Lord God and our Lord Jesus Christ;" (for some have kept the word of his patience, and have not up to the present time denied his name in the history of their past experience.) [9]

In pulling them out of the fire we must hate "the

garment spotted with the flesh;" which you see, is not that clean linen," the righteousness of the saints, or that white raiment, which the Laodicean church are counseled *now* to buy, "that they may be clothed, and the shame of their nakedness do not appear."

That this epistle of Jude is a prophecy of the last days is clear; because, he says, vr. 14, "Enoch prophesied of these, (those who deny the only Lord God and our Lord Jesus Christ,) saying, Behold, the Lord cometh with ten thousand of his saints (clouds of heaven) to execute judgment upon all," &c. As a farther proof that our chronology is right, and this is a prophecy, we have seen the fulfillment of Michael, (Who is like Christ? a question asked,) "contending about the body of Moses," (the types of the Law which are fulfilled in Christ, showing that the body profiteth nothing; "It is the Spirit that quickeneth," and that Christ's words "are Spirit and they are life," "Except ye eat the flesh of the Son of man, and drink his blood ye have no life in you.")

Let not this offend any of the dear brethren; for many in the days of his flesh, when they heard this saying, were offended, and said, "Who can hear it?" May the Lord give us grace that we may become little children—the little children of the last time (year) "for greater is he that is in you, than he that is in the world; and then we shall see fulfilled, Isa. 45: 14, "They shall make supplication unto thee, saying, Surely God is in thee and there is none else; there is (besides thee) no God; Verily thou art a God that hidest thyself," (in the secret place—antitype of the tabernacle,) "O God of Israel the Saviour."

Again, let the brethren ask the question; will not this revelation be both *literal* and *spiritual*? for when he appears, we shall be like him, and see him as he is; or as Job says, "In my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not a stranger," (margin.) Job had the faith "once delivered to the saints" of which Jude speaks, for he expected to see Christ in his own flesh and be "partakers of the Divine nature," 2 Pet. 1: 4. Amen! This is the true God, and Eternal Life. Little children keep yourselves from idols. Amen."

Your fellow-servant in tribulation.

C. B. HOTCHKISS.

Auburn, N. Y., Aug. 4, 1845.

Had the above article been the first that we had received upon the doctrines it advocates, it would have been promptly published with a review; but no satisfactory reply having been received to the review of the article of Bro. H. L. Smith, containing in substance the same views, I supposed it unnecessary to pursue the matter further. (See Vol. 6, pp. 17, 18.) But owing to the solicitations of a few who are no doubt desirous of obtaining "the truth—the whole truth, and nothing but the truth," the letter of Bro. Hotchkiss is published entire. If any more of the "little flock" for the want of an unwavering trust in the words of the living God, are yet to stumble and fall, they will more fully be made manifest, by having truth arrayed against the error that causes their ruin, and both together placed before their eyes.

Departing from the plain words of scripture—taking away a little in one place, and adding a little in another, is a fearful expedient. Did all as fully realize the declarations in Deut. 8: 3; Mat. 4: 4; Luke 4: 4, as their great Author, with what fear and trembling should we handle the word of God!

[1] Here, in the outset, the expression, "migh-

ly angels" is exposed to be "clouds of heaven"; Again, it is said, "that when Jesus Christ is revealed from heaven" "that that revelation will be *"in his saints."* The text quoted does not tell us thus, but it does tell us that that revelation will be *"in flaming fire."* Is this in his saints? We are told in the quoted passage, that the wicked "shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when HE SHALL COME to be glorified in his saints."

Now look at the ruling expressions in the passage quoted. "The Lord Jesus shall be revealed from heaven"—"From the presence of the Lord and from the glory of his power"—"When he shall come." The revelation must then be personal, or what means the word "presence"? This word stands in the text, as well as, "the glory of his power." And then, who is the Lord Jesus? What do we know of him, except what the word of God tells us? It is the revelation of the Lord Jesus, and not of the Great God alone, as he was before we read of the Lord Jesus. If the real body of the Lord Jesus were ever to be laid aside, it could not be, till after this revelation. It would be quite as easy to prove, that no God existed other than what was seen by mortal eyes, in the person of Jesus Christ at his first Advent, as to prove that when he is "glorified in his saints," no other glory exists. To "believe with Paul" I must differ with Bro. H—, and make the Creator more prominent than the creature.

[2] Bro. H— has seen the arguments put forth in this, as well as other papers, proving the coming of Christ to be yet future—with as real, literal (though glorious) body as that in which he appeared at his first Advent. The words of scripture have proved this. How then will he reconcile this with the statement that all that remains of that literal body, is incorporated into the body of his saints!

That his views have been misrepresented, I have no doubt. Such is commonly the case when new views are set forth; but have not the professed advocates of these views been guilty in this matter? Most certainly one thing needs a better explanation than it has yet received. *Viz.* How Christ is to appear in as literal a body as that in which he ascended, (which is admitted) and yet is never to appear, only as he is incorporated into the body of his saints.

The hard expressions in Bro. Manning's letter were not fully justified, because there were no qualifications, or accompanying proof: But if he had given the scripture showing the difference between the spiritual manifestation in the persons of the saints, and the appearing of Christ "in the Father's glory"—and proved that the effort existed to swallow up the latter in the former, he might, I think, have shown it to be an evil influence—of course of the devil.

[3] The subject here is made tangible, and will not be hard to answer, seeing the scripture testimony is full on this point. "The first question to be settled by those brethren who think we have erred from the truth, should be to show us who the Lord Jesus Christ is!" He is the SON OF GOD. "Shall be called the Son of God." Luke 1: 35. "He said, I am the Son of God." Matt. 27: 43. "Truly this was the Son of God," ver. 54. "The gospel of Jesus Christ the Son of God." Mark 1: 1. "Thou art the Son of God." Mark 3: 10. "I bare record that this is the Son of God." John 3: 18. "Only begotten Son of God." John 3: 18.

"The dead shall hear the voice of the Son of God." John 5: 25. "I said I am the Son of God." John 10: 36. "That the Son of God might be glorified thereby." John 11: 4. "Because he made himself the Son of God." John 19: 7. "But these things are written that ye might believe that Jesus is the Christ the Son of God." John 20: 31. "I believe that Jesus Christ is the Son of God." Acts 8: 37. "And straightway he preached Christ in the synagogue, that he IS the Son of God." Acts 9: 20. (two years after he went back to God.) "Declared to be the Son of God with power." Rom. 1: 4. "The Son of God, Jesus Christ, who was preached among you." 2 Cor. 1: 19. "The life which I now live in the flesh, I live by the faith of the Son of God." Gal. 2: 20. "Till we all come in the unity of the faith, and of the knowledge of the Son of God." Eph. 4: 13. "We have a great High Priest that is passed into the heavens, Jesus the Son of God." Heb. 4: 14. "Who hath trodden under foot the Son of God." Heb. 10: 29. "The Son of God was manifested that he might destroy the works of the Devil." 1 John 3: 8. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." 1 John 4: 15. "Who is he that overcometh the world but he that believeth that Jesus is the Son of God?" 1 John 5: 5. "He that believeth on the Son of God hath the witness in himself." 1 John 5: 10. "Write these things saith the Son of God." Rev. 2: 18.

Jesus Christ, from this positive testimony—which might be increased, is the Son of God, and not the Son of himself.

"Who being the brightness of his glory, and the express image of his person" "when he had by himself purged our sins, sat down on the right hand of the majesty on high." Heb. 1: 3. "Jesus Christ who is the image of God." 2d Cor. 4: 4. See the difference between "shadow" & "image" in Heb. 10: 1. An image is an exact pattern, and not the thing itself: And into the image of Christ we are to be changed, and not into his person. Rom. 8: 29; 2d Cor. 3: 18. These two texts show the moral, and literal change.

I do not deny any thing that is said of his divinity. The only begotten Son of God must be Divine: But the Son of God is the only medium through which we can approach the Father. As the Son, we on earth, who he came to reconcile, have to do with God. None deny that Jesus Christ is the Son of God. The scriptures must harmonize—therefore they do not contradict those repeated declarations.

Jesus Christ is a manifestation of God the Father, or God manifested in the flesh, (1 Tim. 3: 16); But to us there is but one God the Father, of whom are all things, and we in him; and one Lord Jesus Christ by whom are all things, and we by him. 1 Cor. 8: 6. So while he is "Emmanuel God with us" there is also to us one God the Father." Isa. 7: 14; Mat. 1: 23. In proving also, that he is "the true God and eternal life," [1 John 5: 20:] the consolation to my mind is, that the same harmonious distinction is observed in the personality of the Father and the Son. "And we know that the Son of God is come!" Where from, and where to? "I came forth from the Father, and am come into the world." John 16: 28. This is entirely separate from his spiritual manifestation, for that was the result of his leaving the world and going to the Father. John 16: 7.

"All things were made by him." How were all things made by him? The words of the book,

(which are always the best explanation) say, "God who at sundry times, and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." Heb. 1: 1, 2; So the way all things were made by him still keeps in view the separation in personality. "The word was with God, and the word was God." John 1: 1. If this proves any thing, it proves the existence of Christ, as another person from the Father, before clothed in a body of flesh: Else of what use the terms "with God," "came forth from God," &c. That the "word was God" is as fully explained as the most simple intellect could ask, in the expression, "only begotten Son."

Will Bro. H— fall upon the dilemma of attempting to prove that the Lord Jesus Christ was never seen? And yet this careless manner of confounding the texts of the one character in the two persons, has thrown him upon this dilemma.—Mark! "We endeavor to show from the word that he [The Lord Jesus Christ] is the true God and eternal life," and that "no man hath seen God at any time."

In showing "from the word" that Jesus Christ alone hath immortality" it must also be shown that this statement is contained in a charge given to Timothy "in the sight of God" and Christ Jesus. And furthermore there is no such statement as that Jesus Christ alone hath immortality, but, "Which in his times, he shall show who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality, dwelling in the light whom no man can approach unto: whom no man hath seen, nor can see;" 1 Tim. 6: 16, and yet this commandment was to be kept till "the appearing of our Lord Jesus Christ," ver. 14. Pray tell us how HE can appear, and not be seen.

These last texts are presented as authority for amalgamating the personality of the Father and the Son; and even in these, the clear distinction that is made is silently passed over—no reference being made to the texts I have quoted, to which upwards of 60 others might be added, showing their distinctive personality in this, and in the future state.

[4] With this paragraph I have no other fault in this place than simply to ask for the proof that Psa. 139: 13-19, refers to the conception of Jesus Christ—especially when the character there speaking appeals to God to be searched & tried, while there be any wicked way in him (ver. 22, 24). For me, this would be assuming too much. On this ground, the strange anomaly would be presented, of God pleading with himself, expressing anxiety for himself, to hear, and answer himself, as grant himself, an especial favor.

[5] Here, to say the least, a doubtful understanding of ten texts of Scripture, is arranged before us to prove that Jesus Christ is "none other than the Great Jehovah," while the 60 positive testimonies are left in the dark. This is rather a summary way of disposing of the Lord Jesus Christ: and I cannot forbear, in all kindness, to say that it looks to me like a dangerous expedient, leading, in a new form, to the "treading upon foot" THE SON of God.

The question here put, is not hard to answer. To "manifest" is to make plain from evidence a class of evidences, against which none can be arrayed. "God was in Christ reconciling the

world unto himself." "In him dwelleth all the fulness of the God head bodily." The kingdom that the God of heaven was to set up in the last days, has its appointed head, and that head is Christ (Luke 1: 31-33.)—the "God Head." Alas the "Father of the everlasting age," (the true rendering of Isa. 9: 6.) Adam was the father of an age that lasted till the flood;—Noah was the father of an age that has lasted till now;—Jesus Christ the father of an age that has no end. His first coming "was truly literal and truly Spiritual," but the way in which this "literal" is made to disappear, we shall see.

[6] It should not surprise Bro. H— that his views have been "misapprehended" when he so far misapprehends ours, as to suppose that any of us have published a clause designing to show that God has "a body like corruptible man"—though we know that Jesus Christ has a glorified body, "like unto" which, each individual saint will be "fashioned" Luke 9: 29, Phil. 3: 21, Col. 3: 4, 1 John 3: 2. In the expression "went back to God" as applied to Christ, so far from his Sonship, and identity as Jesus Christ, being swallowed up, we see the harmony still perfect in the two persons. "He was taken up; and a cloud received him out of their sight," Acts 1: 9. "Sit thou at my right hand until I make thine enemies thy footstool" Psa. 110: 1, Luke 20: 42, Acts 2: 24, Heb. 1: 8, 13. Here the Throne of the Son is perpetuated by the promise of the Father forever & ever. (see review of H. L. Smith) When he "went back to God," it was to sit on his "right hand"—not forever, but to return and occupy the Throne of David forever, thus fulfilling the promise, 2d Sam. 7: 12, Luke 1: 31-33. It was on the right hand of God that Stephen saw Jesus, Acts 7: 55, see also Rom. 8, 34, Eph. 1: 20, Col. 3: 1.

The text in Psa. 50: 21-23, speaks of such as think God altogether like themselves, while our burden is to be made "altogether" like his glorious body—not like our glorious selves. Rom. 1: 22, 23, what has this image worship to do with those who according to promise, look for that "same Jesus" that is the express image of Gods, person. What is in reality the changing of the glory of the incorruptible God into an image like unto corruptible man? Making man the only concentration of Divinity on earth to be seen. If this view does not put the whole of God into something like corruptible man, what can do it? Deut. 4: 14, 15. Because the Israelites "saw no manner of similitude" at Horeb, does this disprove the fact that God exists—a being, a person, as well as a spirit? and that Moses saw him and talked with him—or that he walked among the trees of the Garden?

[7] The very same Jesus is to come in like manner—a cloud received him out of their sight and the word says "Behold he cometh with clouds," the manner is the same. They all saw him personally at his first Advent, as well as his mighty—his God-like power in his apostles, and so the word says "every eye shall see him" Rev. 1: 7. In his absence we are builded together for an habitation of God through the Spirit:—The Spirit that was sent as the result of his ascending to the Father. This however, does not change the nature of the additional promise, "I will come to you." For many deceivers are ("present tense") entered into the world, who confess not that Jesus Christ is come in the flesh; and if such were then deceivers and anti-christs, has their character

changed in these last days? For Bro. Hotchkiss will not admit that we have the Throne of David in our flesh—the Throne on which Jesus Christ is to reign forever.

"If Christ be in you the body is dead because of sin." Yet it is not claimed that the body is otherwise than legally dead, consequently the indwelling of Christ is spiritually—by faith;—explained in another place to be "his Spirit dwelling in you." Did the Spirit of God raise him from the dead?—the same Spirit will raise his children "also." The last Adam was made a quickning Spirit. The proof of this is seen at the resurrection of Lazarus, and the widow's son: So the dead are to hear the voice of the Son of God and come forth. Christ is most assuredly in all that are his; but not literally in us—the heir of David's Throne, but as the apostle teaches—"in you the hope of glory." The conclusions in the end of this paragraph are easily reached by a process that unveils the literality in one breath, and hides it in the next.

[8] It would have been better to let "the word" answer the whole question relative to the disposition of his flesh. "I am the living bread that came down from heaven: If any man eat of this bread he shall live for ever." John 6: 51. The flesh to be eaten was not the literal seed of David that was to "reign over the house of Jacob for ever"—neither will Bro. H— say, that his disciples ate, with their teeth, his flesh. "All flesh is not the same flesh." There are bodies celestial, and bodies terrestrial—in the last sense, "the flesh profiteth nothing," [John 6: 63,] but in the first sense it did profit much—it was the life of the world, [ver. 51.] A few words, however, will settle this question. Psa. 16: 10; Acts 13: 34, 37; Let this "sure word" end the controversy. When he said "Except ye eat my flesh" &c., it was before his crucifixion. Was he raised a body of flesh and bones? John 20: 27-29; Luke 24: 39. Did he eat before his disciples? Luke 24: 42. Did he in that body ascend? Acts 1: 9. Did the Great God swear that that flesh should not corrupt or decay? Acts 2: 30, 31. Did he promise that that body should come again? Acts 1: 11; Matt. 24: 30: 31; John 14: 3; 2 Thess. 1: 10; 1 Thess. 1: 10; 4: 16; Rev. 1: 7. I love the "grace that shall be brought unto us at the revelation of Jesus Christ, and the "appearing" of him that will bring it. O how much more safe are these answers of my Lord, than the unfounded conclusion that "ALL there was of Christ's body, must in like manner become incorporated with the believer." This is not scripture—consequently it is a doctrine of man. At another time I may also show the erroneous view of the sacrifices—the LIFE and not the body, being the thing signified to be incorporated.

[9] God's people being called his body, can no more prove that the time will ever come when he will cease to have a literal body of his own—than because I am a member of the body of Advent believers, that I am no longer E. Jacobs, with a body of my own.

"Burning truths"! Without any sarcasm, to which I am accused of being so prone, I solemnly say I believe with Bro. H— that they are a part, at least, of the fire out of which we are to "pull them." God has wisely seen that Bro. H— should not fail to incorporate with a desperate error, a desperate antidote.

"Burning truths"! And what have they burned?—The Throne of David—The body—the in-

corruptible body of my Lord!! Beware—Beware. Treat not that holy treasure thus.

What possible gain to believe the doctrines advanced by Bro. H—. We have Christ in us by faith—we believe in all the glory that he expresses, and a thousand times more; and in addition to this, we believe in the coming of Christ, yet future, according to the scriptures. I close for the want of room.

THE DAY-STAR.

CINCINNATI, SATURDAY, SEPT. 13, 1845.

OUR CONFERENCE

Commenced on Tuesday evening. Brother Pickands arrived on Monday last. His design was to have been with us last Lords Day; but he was delayed by the Boat getting aground &c.

Bro. Cook, and Dr. Willard, arrived on Tuesday. A considerable number of brethren from abroad are [Thursday, A. M.] here, and their numbers will greatly increase.

Never have a band of second Advent believers met together with more blessed prospects, of a cheering, comforting, glorious time for the Saints of God.

One brother [J. J. Goldsmith of Springfield, Ill.] has walked 300 miles to attend this Conference. I had received a letter from his friends before his arrival, expressing much solicitude for his welfare, and some doubts of his sanity, of course, as it is a strange thing for a man to walk 300 miles to have the privilege of obeying his Lord's least commandment.

His friends may quiet themselves however, as he purposes to return to them after Conference has closed.

REMOVAL.

Our Office is removed to 4th street between Main and Walnut, south side, into the same building of the office of the Watchman of the Valley, up stairs.

Will the "Hope within the Veil" send one copy to David C. Elliott, Kingsbury, Laporte Co., Ind., and charge to us.

TO CORRESPONDENTS.—A goodly number of most interesting Communications are on hand, that will appear as fast as room can be found for them.

The letter of Sister Clemons is in type, but unfortunately, our little sheet would not hold it. It will appear in our next.

Another number of the "Hope of Israel" has appeared. It is a regular "confession" over which an editor of the "Advent Herald" is rejoicing—in as much as Bro. J. Pearson, has returned to his "first Love." The same editor might interest his readers further by answering the following questions.

- 1st. What was Bro. J. Pearson's first Love?
- 2d. Under what circumstances, and surrounded by what influences did he write the articles in this number of the Hope?
- 3d. Did he write it at all!—who helped him? and how far from 14 Devonshire street was it printed!

Letter from Bro. Pickands.

Cincinnati, Sept. 9, 1845.

DEAR BRO. JACOBS:—

Do the Scriptures teach a literal, personal coming of the same Jesus that went away? This question has been so frequently and generally answered in the affirmative that it would seem to be unnecessary to ask it again, were it not that some of our Brethren, of late, have attempted to show that the Lord himself shall not descend from heaven. There is no lack of evidence to prove the personal coming of Christ the second time in opposition to any spiritual or mystical coming. Among the proofs on this point I beg leave to suggest the following. Words are the signs of ideas; and to ascertain the ideas intended to be expressed by a writer or speaker we must take his words in the primary, ordinary, literal meaning, unless there be good reason for understanding them in a secondary or figurative sense. The reasons for departing from the primary or usual meaning must be found in the context, or the nature of the subject.

Now there are four words used by the N. Testament writers to express the coming of the Lord. I will give you the texts where these words occur, and you will see that they are in all cases used to express an actual, literal, personal coming, revelation or manifestation. 1. *Apokalupsis*, apocalypse, revelation, manifestation. 1 Pet. 1: 7, 18. "That the trial of your faith" &c., "might be found unto praise & honor & glory at the appearing (apocalupsis) of Jesus Christ." "Therefore gird up the loins of your mind and hope to the end for the grace that is to be brought unto you at the revelation (apocalupsis) of Jesus Christ." Now for the use of this word see Rev. 1: 1. "The revelation (apocalupsis) of Jesus Christ, which (revelation) God gave unto him to shew" &c., "and he (God) sent and signified it by his angel (or messenger, Jesus Christ,) unto his servant John." Here was an actual personal appearing of Jesus Christ to John, and through Jesus Christ and his messengers and agencies, an actual exhibition to John of the things which must shortly come to pass. No matter how these things were represented, set forth, or expressed, either in symbol, fiction, or alphabetic speech, the things were shewn. Gal. 2: 2. And I went up (to Jerusalem) by revelation (apocalupsis) &c., that is by divine direction given him. From whom? Of course from Jesus Christ whom alone he listened to and obeyed.

2 Cor. xii. 7. And lest I should be exalted above measure through the abundance of the revelations, &c. What revelations? Why the personal interviews he had with the Lord Jesus from whom alone he received his instructions and his knowledge of the gospel. In Gal. 1: 12, Paul expressly declares of the gospel which he preaches, "I neither received it of man, neither was I taught it but by the revelation of Jesus Christ. It is evident from his writings that he was favored with repeated interviews [in vision] with Christ, and this great and special honor might be turned to his disadvantage by exciting spiritual pride. Hence the necessity for the severe remedy adopted.

Rom. 16: 25, 26. Here the preaching of Jesus Christ was the revelation of the mystery &c. This was preaching a personal, literal appearance of Jesus Christ, as all admit.

Eph. 1: 17, with the connexion shows Paul's views that they might have [enter into, possess, realize,] the spirit of wisdom and revelation for the acknowledgment of Christ, as he was made known, especially in his resurrection and exaltation, &c. This also was personal and literal.

1 Cor. 1: 7. "So that ye come behind in no gift waiting for the coming [apocalupsis, revelation, margin.] of our Lord Jesus Christ.

2 Thess. 1: 7. When the Lord Jesus shall be revealed [same word] from heaven with his mighty angels, &c.

1 Pet. 4: 13. "When his glory shall be revealed"—which every body knows is to be at his own coming or revelation.

2. *Phanerosis*, manifestation, declaration.

Col. 3: 4. When Christ, our life shall appear, then shall ye also appear with him in glory. The

same word is used to express both these appearings. The saints will actually, literally, and personally appear in glory.—So then will Jesus Christ.—He will no more be absorbed, or concealed, or manifested in them than they will be in him. They will appear with him in glory—that is, he will appear in glory and they will appear in glory, also.

1 Pet. 5: 4. And when the Chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away.

1 John 2: 28. That when he shall appear we may have confidence, and not be ashamed before him at his coming. What! if Christ's revelation or appearing is to be in his saints, and not visibly and personally to them, can they fail to have confidence or be ashamed before him?

1 John 3: 2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him; for we shall see him as he is—not, we shall be swallowed up in him, or he in us—but we shall see him and be like him—there will be a personal being and appearing of the saints and it will be like Christ's being and appearing—then his appearing also will be literal, personal, and distinct from theirs.

3. *Epiphaneia*, apparition or appearance.

2 Tim. 1: 10. "But is now made manifest by the appearing of our Saviour Jesus Christ"—his first, literal, personal coming.

2 Tim. 4: 1, 8. "I charge thee therefore before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom." Was Christ to receive a kingdom, personally and literally? certainly—was he to judge the world—to execute judgment as the Son of man? certainly—when? In the day which God hath appointed—no matter what agencies he may use to declare or execute his judgment, He is to judge; He is to reign over the house of Jacob forever.—The saints are to judge and reign with him.—The 8 ver. designates the time when the crown will be given—to all them that love what his appearing, epiphaneia.

1 Tim. 6: 14. That thou keep this commandment without spot; unrebukable until the appearing (epiphaneia) of our Lord Jesus Christ, which in his time he shall shew," &c.

2 Thess. 2: 8, and then shall that wicked be revealed (was this revelation of the man of sin actual, personal, literal, or only figurative, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming, [ie epiphaneia tes parousias autou])—the glorious appearance of his presence or personal coming.

4. *Parousia*—presence, advent.

1 Cor. xvi. 17. "I am glad of the coming (parousia) of Stephanas, and Fortunatus, and Achaicus," &c.

Phil. 2: 12. "Wherefore beloved, as ye have always obeyed, not as in my presence (parousia) only," &c.

2 Cor. x: 10. "For his letters (say they) are weighty and powerful; but his bodily presence (the parousia ton somakos of his body) is weak and contemptible."

Phil. 1: 26. "That your rejoicing may be more abundant in Christ Jesus for me by my coming (parousia) to you again.

2 Cor. vii. 7—8. Nevertheless God that comforteth those that are cast down comforted us by the coming (parousia) of Titus, and not of his coming (parousia) only, &c.

Mat. 24: 3. And what shall be the sign of thy coming (parousia) &c.

2 Thess. 2: 1. Now we beseech you, brethren, by the coming (parousia) of our Lord Jesus Christ and our gathering together unto him &c. Not all being absorbed in him nor he in us, but two distinct things and both personal.

1 Thess. 2: 19. "For what is our hope, or joy, or crown of rejoicing? are not even ye in the presence of our Lord Jesus Christ at his coming?" not the presence of the glorified saints only, though they will be there in glory—but of our Lord Jesus Christ himself.

1 Thess. 3: 13. To the end he may establish your hearts blameless in holiness before God, even the Father, at the coming (parousia) of our Lord Jesus Christ with [not in] all his saints.

1 Thess. 4: 15. We which are alive and remain into the coming (parousia) of our Lord, &c. and ch. 5: 23. And the very God of peace sanctify you wholly and your whole spirit and soul, and body be preserved blameless unto the coming [parousia] of our Lord Jesus Christ.

I have already cited 2 Thess. 3: 8, the brightness, glorious appearing, of his parousia, presence, advent or coming.

Jas. 5: 7, 8. Be patient therefore brethren unto the coming [parousia] of the Lord &c. Be ye also patient, establish your hearts for the coming [parousia] of the Lord draweth nigh.

2 Pet. 1: 16. We made known unto you the power and coming [parousia] of our Lord Jesus Christ, but were eye witnesses of his majesty.

Did Christ actually, personally, distinctly appear in his power and majesty? or did he appear in Moses and Elias two of his saints? Every body knows his appearing was distinct from theirs, yet here is the very term so often used to express his future, second coming, of which that transfiguration scene was a miniature exhibition.

2 Pet. 3: 4. Where is the promise of his [parousia, personal appearance, or presence]? This question the scoffers were to put; it is painful to hear this question asked by our brethren now. 12 vs. looking for and hastening unto the coming [parousia, actual, literal appearing or presence] of the day of God, &c.

1 Jno. 2: 28. And not be ashamed before him at his coming [parousia].

I think these are all the places in the N. Testament, where these words are used to express Christ's coming; and it is manifest that the writers use them in the primary and ordinary sense. If they did not mean to, they have misrepresented the truth. No philosophy of religion, nor act of emphasizing prepositions can outweigh the plain and uniform declarations of the inspired writers. I must therefore look still for the return of that same Jesus who went away to prepare a place for his disciples and had promised to come again and receive them to himself—amen, even so come Lord Jesus!

Your as ever steadfast in hope,
J. D. PICKANDS.

Letter from Bro. Harman.

Bainbridge, Pa., Aug. 25, 1845.

DEAR BRO. JACOBS:—

Since the 7th month movement, we have heard very little concerning the Advent. If I mistake not we have heard only 4 sermons since that time, and the subjects of them we had heard discussed before. We have received the "Morning Watch" pretty regularly, but that paper does not seem to breathe the Spirit of Christ as it used to do before the 10th of the 7th month. I still take it however, but as I wish to hear both sides, that I may be more likely to hear the truth, you will please, therefore, to send me your paper also as often as you publish it.

I have nothing to send you as a remuneration.—I am very poor. But if your paper is the means of doing us—myself and family—any good, the Lord will reward you in the Kingdom. Please send me some of the back numbers that contain the strongest reasons of the Bridegroom having come. We would like to know the truth if it is not too late.

Yours in the love of the truth.

R. F. HARMAN.

Letters and Receipts.

For the week ending, September 11th.

Dr. M. Helm; R. F. Harman; J. D. Pickands; David Jennings; H. L. Smith; 1.00; J. Paxton; .50; Bro. Johnson, 1.00; Thomas F. Pomeroy; J. M. McCorkle; P. M.; Isaac Bailey; Wm. Briggs, 1.00; J. L. Shaw, 2.00; Joshua Burgess, 1.50, and .50 for Estey C. Bancroft; Emily C. Clemons; E. W.; Wm. B. Wade, 1.00; D. Kimpton; J. White; J. D. Pickands; J. Wilson, 3.00; Caleb Scofield, .50; David C. Elliott, .50, and .50 for the "Hope"; A. S. Cadin, .50; A. P. Wells, .50; Jacob Weston; C. S. Minor, 1.00; Leland Slayton, 1.00.